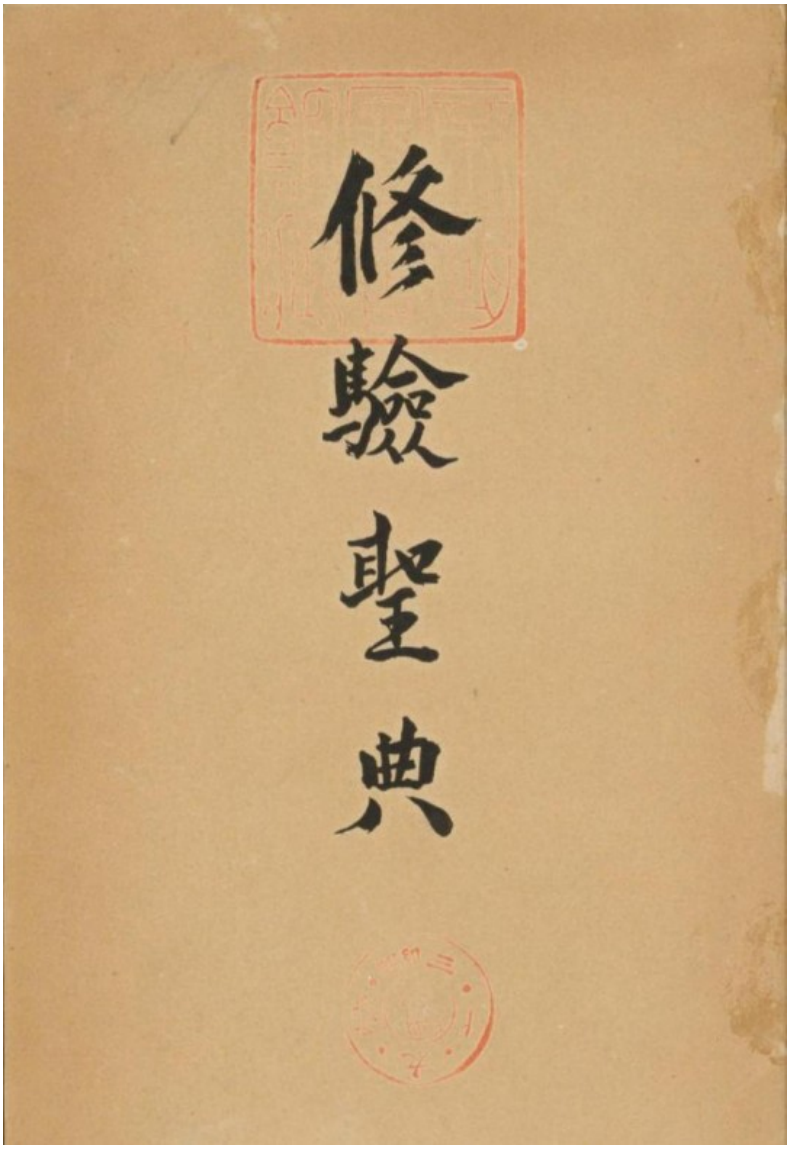
修驗聖典

Shugen Seiten



The Shugendo Scripture & Ritual Canon

- English Translation -

Shugen Seiten: The Shugendo Scripture & Ritual Canon

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Translator’s Notes and Considerations

- **OCR and Translation Limitations:** This English translation was produced utilizing Optical Character Recognition (OCR) and specialized translation software on scans of the original 1927 Japanese manuscript. Due to the age of the physical document, faded ink, and the complexity of pre-war Japanese characters (*kyūjitai*), inadvertent technical errors may exist. Readers should be aware that OCR misinterpretations of archaic kanji can occasionally alter the nuance or literal meaning of a passage.
- **Esoteric Material and Secrecy:** Shugendō is deeply rooted in esoteric traditions (*Mikkyō*). This text contains mantras (*shingon*), mudras, and ritual instructions that were historically considered secret. Traditionally, much of this material was restricted and strictly transmitted orally from master to disciple (*kuden*). Readers are asked to approach these specific sections with an awareness of their sacred and historically guarded nature.
- **Table of Contents:** The Table of Contents **– *do not* –** match the page numbers in this text. The page numbers reflect the original manuscript only.

Top Text: Imperial Decree

Regarding the lay practitioner En no Ozunu. His wanderings through the mountains and seas and his masterful skill in mountain training, along with his bitter asceticism of both past and present, are unparalleled. Born into this world, he left behind a legacy of primordial purity. Through the wondrous law and clear teachings, he cultivated the spiritual field and transcended worldly errors. With divine feet and the stride of an immortal, he traversed the five directions. For over a thousand years, his fame has resounded, and his influence remains profound. The winds of his virtue continue to blow, and the celestial maidens and spiritual dragons respond to his auspicious omens. As a mark of special imperial favor, he is hereby granted the posthumous title:

Shinpen Daibosatsu
(Great Bodhisattva of Miraculous Transformation)

Kansei 11th Year (1799), 1st Month, 25th Day

Bottom Caption:

Imperial Decree Document and Sacred Portrait of the Ancestral Founder of Shugendo, Shinpen Daibosatsu.

(From the collection of Daigo-ji Temple)

Imperial Decree

After the profound sutras, there were separate secret scriptures of the Buddhist house. You should believe in and receive the Three Jewels with your heart, for what is more excellent than this? A holy person of the Taihō era [701–704] correctly took refuge; this was the original source of the Principle. You should increase the light of the Law. The late high priest Shōbō [Rigen Daishi] of the Ono branch reopened the sacred dojo of the First Ancestor at the Upper Palace. He further expanded the esoteric teachings and established the prosperity of the Southeast. To commemorate the 800th anniversary of the lineage, and as a sign of remembrance, we respectfully bestow the posthumous title:

Rigen Daishi
(Great Master of the Source of Principle)

Hōei 4th Year (1707), 1st Month, 18th Day

Imperial Decree Document and Sacred Portrait of the Restorer of Shugendo, Shōbō Rigen Daishi.

(From the collection of Daigo-ji Temple)

Observing the recent trends in our nation’s intellectual circles, there has been a sudden rise in interest regarding the mountains. This has led many to compete in becoming practitioners who enter the peaks and has further increased the number of Shugendo researchers; this is truly a cause for great religious joy.

However, among the sacred teachings of Shugendo, although some have been printed, most still rely on manuscripts passed down from master to disciple. It is not uncommon for these transcriptions to suffer from errors; unfortunately, many contain mistakes where similar characters have been confused. Furthermore, because these texts have not been compiled into a single volume, it has been extremely inconvenient for researchers.

Masters Okada and Takai, recognizing this, spent many years and great effort searching broadly and verifying various texts to compile them into a single volume titled *Shugenshō-seiten* (The Sacred Scripture of Shugendo). With the publication of this book, it will serve as a convenience for Shugendo practitioners when reading sutras and chanting incantations, and it will also benefit secular researchers. The advantages of this work are clear.

The essence of Shugendo lies in actual training and actual practice, not merely in theoretical understanding. Therefore, those who obsess over the trivialities of the written word and miss the essential meaning are no different from the fool who stares at the finger and forgets the moon. It is my hope that from this point forward, through the use of this book, the revitalization of Shugendo will be accelerated, and we can look forward to the emergence of a generation of true researchers and true practitioners.

September 1927 (Showa 2)
Former Chief Administrator of the Shingon Daigo Sect
Iwakuru Mitsuden

Scriptures are the relics (*sarira*) of the Buddha. Therefore, they are the very body of the Buddha. The eternal preaching of the Law can only be heard through them. This *Shugenshō-seiten* is thus the Buddha-body of the "Relic-Experience Gate" of this supreme vehicle. If practitioners of this latter age do not familiarize themselves with this work, in what era could they ever hope to hear the teachings of this Way?

I recall that the compilation of this book was planned many times, only to meet with failure many times. Finally, the two masters Okada and Takai made a sacred vow and took upon themselves the responsibility of its compilation and publication. Now that the labor of printing is finally complete, their aspiration has been fully realized. By placing these Buddha-relics, perfect in ten thousand virtues, upon our desks, we are able to listen to the teachings of the Buddhas and Patriarchs of this Way; this is solely due to the great merit of these two masters. Overwhelmed with joy upon receiving this work, I respectfully offer these words as a preface.

September 1927
The Hermit of Mt. Omine,
Omiwa Shinya

Introduction

Shugendo is a unique Japanese form of Buddhism that harmonizes and integrates the inherent national spirit of our country with the profound mysteries of the Buddhist Law. Founded by our Ancestral Founder, Shinpen Daibosatsu [En no Gyōja], and revitalized by the founder of our Daigo sect, Shōbō Rigen Daishi, it has spread widely across the nation, with people of all ranks seeking its refuge.

Its origins lie in the noble example set by Prince Shōtoku, who, while maintaining his lay appearance, established the model for the propagation of Mahayana Buddhism. Its foundation broadly encompasses both Exoteric and Esoteric teachings and preserves the sayings of all the world's sages. Therefore, it cannot be compared to other sects that rely solely on a fixed set of Sutras, Precepts, or Treatises.

Furthermore, Shugendo rejects the harmful trend of over-emphasizing intellectual understanding, prioritizing instead actual training and actual practice. Its essential principle is the manifestation of the profound truth of "becoming a Buddha in this very body" (*sokushin jōbutsu*) through spiritual practice and personal realization.

That being said, because it relies specifically on the legacies of the two Great Founders, the sutras, treatises, rituals, secret keys, and commentaries constantly recited and held by the Founders and the great predecessors are by no means few. Recently...

In these times, many who call themselves practitioners of Shugendo generally fail to follow the legacy and examples left by our two Great Founders and the virtuous masters of the past. They do not study the sutras and treatises, nor do they learn the doctrines, instead indulging in a trend of performing nonsensical and groundless rituals. Such behavior is a desecration of the dignity of our Shugendo way, and it is truly a source of unbearable grief. Ultimately, this stems from the difficulty of finding good teachers, and also from the fact that many of the rituals, secret keys, and commentaries passed down in Shugendo since ancient times have been kept hidden away in private chests, rarely permitted to be seen by others.

Having considered these circumstances, our committee has selected the essentials and gathered various categories of texts to compile this single volume of sacred scripture, intended to serve as a guide for those practicing this path. While this work does not claim to present the entire picture, if it can provide even a small benefit to fellow practitioners and researchers in their training and study of this Way, it will be the greatest fulfillment of the compilers' purpose. We ask the readers for their kind understanding.

November 1927 (Year of the Fire Rabbit)
Representative of the Shugenshō-seiten Compilation Committee
Okada Kaigyoku

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Sacred Scripture of Shugendo, Volume One

The Sutra Preached by the Buddha on the Immeasurable Lifespan of the Three Bodies

At that time, Manjushri Bodhisattva wore a five-knot crown upon his head, with his hair hanging down to his shoulders. His body was the color of pure gold. In his left hand, he held a blue lotus; in his right hand, he held the five-pronged vajra of wisdom. He was seated upon a golden lion.

The World-Honored One [the Buddha] spoke, saying: "Manjushri, since I first appeared in this world, I have never spoken of this Law. From which Buddha did you hear this teaching?"

Manjushri replied to the Buddha: "World-Honored One, I have passed through the Forty-one-fold Inner Great Cloister. What is this place? It is where the Great Mahavairocana resides. I have passed through the Ten Directions and the Ten Grounds, entering the wondrous enlightenment of the Inner Great Cloister, where the Great Mahavairocana spoke this Law."

Manjushri Bodhisattva addressed the Buddha again, saying: "The wondrous ground of the Mahavairocana is without beginning and without end. A single thought is the Original Buddha. This is the Law I received."

The World-Honored One then said: "Excellent, excellent! This mind has no beginning and no end; a single thought is the Original Buddha. This is the Law preached by the Buddha. Manjushri, you have truly realized that this mind is the Original Buddha. There is no Buddha separate from the mind. Manjushri, I now speak again: this mind has no beginning and no end. If the mind is without beginning and without end, then the Buddha is without beginning and without end.

Manjushri, hear this again: the mind has no front and no back; therefore, the Buddha has no front and no back. The mind has no thought; the mind is the Original Buddha. If there is no thought, it is the Buddha. This is inconceivable.

Manjushri, hear this again: there is no 'coming' and no 'going.' The Three Bodies [Dharmakaya, Sambhogakaya, and Nirmanakaya] are one. There is no world of the Ten Realms separate from the mind. This mind is the source of the Three Bodies and the Ten Realms. All sentient beings are of this inconceivable nature. Manjushri, understand that if a practitioner desires the ultimate, original, primordial teaching of the Buddha, they must realize that there is no mind and no thought; this is the Buddha. Above this, there is no other teaching."

The World-Honored One spoke further: "There are no two Buddhas. If you close your eyes and contemplate, you will perceive that which is without beginning and without end. Manjushri, what I have spoken is extremely profound and true; it is not reached by worldly power or superficial goodness. Excellent, excellent, this scripture!"

At that time, the Tathagata King of Majestic Sound addressed Manjushri, the Prince of the Dharma, saying: "Excellent, O Prince! You have asked the Tathagata about this one great causal connection. Listen well, listen well, and reflect upon it." The Buddha then spoke this scripture. He sat cross-legged and entered the Wondrous Peerless Samadhi. At that time, Manjushri, the Prince of the Dharma, and the great assembly of eighty-four thousand people, by the Buddha's divine power, all entered this Samadhi. In this way, all the Buddhas sat in meditation.

From the Buddha's forehead, a great circle of light radiated, illuminating Manjushri and the eighty-four thousand bhiksus. From Manjushri’s head, a sword of wisdom emerged, and from his feet, a golden lion appeared. Within that circle of light, the color of gold radiated everywhere. Manjushri

then addressed the Buddha, saying: "World-Honored One, I have never before experienced such a great joy of the mind. The Tathagata has spoken again."

He then spoke in verse:
"All Buddhas realize the supreme path,
The round brilliance of the constant dwelling phase.
All who enter this Samadhi,
Simultaneously attain Bodhicitta."

When the Buddha had finished preaching this sutra, the great assembly of bhiksus and others bowed in joy and departed.

(End of the Sutra of the Immeasurable Lifespan of the Three Bodies)

[Note: The original title from the Phoenix Temple of Mt. Hakuzan Shugendo was: "Manjushri Bodhisattva Ichiji Bonji Gyo" (The One-Moment Sanskrit Character Sutra of Manjushri Bodhisattva). Translated by Tripitaka Master Kumarajiva of the Yao Qin dynasty.]

The Mahavairocana Sutra of Becoming a Buddha through Divine Transformation and Empowered Sustenance, Volume One

Chapter One: Residing in the Heart of the True Gateway

Thus have I heard. At one time, the Bhagavat was residing in the palace of the vast Vajra Dharma Realm, which is sustained by the Tathagata’s empowerment. In this palace, all the Vajra-holders had gathered. All of them had mastered the sport of the Tathagata's liberation and had attained the wonderful jewel-like King's tower of various transformations. Within this great tower, which is lofty and without center or boundaries, they displayed various majestic adornments.

These Bodhisattvas were adorned with the body of Samantabhadra (the Universally Worthy One). They were the Vajra-holders: the "Void-Defilement-Free-Grasping Vajra," the "Void-Roaming-Grasping Vajra," the "Void-Birth-Grasping Vajra," the "Variegated-Cloud-Grasping Vajra," the "Grasping-at-All-Dharmas-Equality-Vajra," the "Compassionate-Grasping-Vajra," the "Infinite-Sentient-Beings-Realm-Grasping-Vajra," the "Narayana-Strength-Grasping-Vajra," the "Great-Narayana-Strength-Grasping-Vajra," the "Wondrous-Grasping-Vajra," the "Swift-Grasping-Vajra," the "Defilement-Free-Grasping-Vajra," the "Tathagata-Life-Grasping-Vajra," the "Dwelling-in-Grasping-Vajra," the "Tathagata-Ten-Powers-Birth-Grasping-Vajra," and the "Vajra-Holder-Lord-of-Secrets."

These and others—ten times the number of sands in the Ganges River—were the Vajra-holders. There were also Bodhisattvas such as Samantabhadra, Maitreya, Manjushri, and Sarvanivaranaviskambhin, who surrounded the Buddha and preached the Dharma.

At that time, the Tathagata's sun-like empowerment made his physical, verbal, and mental actions equal and pervasive. He manifested as the Lord of the Vajra Realm, the Master of Secrets. Within the gate of the Mahavairocana Tathagata, he was sustained by empowerment. He manifested the storehouse of inexhaustible adornment through his body. This was not something created by the ordinary mind. All actions of the body, speech, and mind of the Buddha Mahavairocana reached everywhere without limits.

At that time, the Vajra-holder, the Lord of Secrets, sat within the assembly and addressed the Buddha, saying: "World-Honored One, how did the Tathagata, the Arhat, the Perfectly Enlightened One, attain this All-Knowing Wisdom? Having attained this wisdom, he manifests it in various ways, preaching it according to the various dispositions, inclinations, and natures of immeasurable sentient beings. He preaches the unimpeded path of the All-Knowing Wisdom, the Shravaka-vehicle (Voice-hearer), the Pratyekabuddha-vehicle, the Mahayana-vehicle, the Five-Supernatural-Powers-vehicle, the vehicle of wishing to be born in the heavens, the vehicle of being born among humans, and the vehicles of Nagas, Yakshas, and Gandharvas. If there are sentient beings to be saved, he manifests as a Buddha, a Shravaka, a Pratyekabuddha, a Bodhisattva, a Brahma, a Narayana, or even as Vaishravana, until he manifests as the Great Serpent. He accords with their various demeanors and..."

The Mahavairocana Sutra, Chapter One (Continued)

All these paths of wisdom are of a single flavor; that is, the flavor of the Tathagata's liberation. World-Honored One, the wisdom of enlightenment is like the element of space: it is without division, without distinction, and without separation. It is the basis for all sentient beings, just as the earth is the basis for all things. It is like the element of fire, consuming the fuel of ignorance. It is like the element of wind, sweeping away the dust of worldly afflictions. It is like the element of water, washing away all impurities.

This is the joy of the All-Knowing Wisdom. World-Honored One, it is the refuge of all; it is the wisdom of the world. Why? Because the cause of this wisdom is the seed. What is the cause? What is the root? What is the ultimate?

The Buddha Mahavairocana addressed the Vajra-holder, the Master of Secrets (Vajrapani), saying: "Excellent, excellent! It is wonderful that you ask the Tathagata about this. Listen well!

Bodhicitta (the Mind of Enlightenment) is the cause; Great Compassion (Mahakaruna) is the root; and Skillful Means (Upaya) is the ultimate.

Master of Secrets, what is Bodhicitta? It is to know one's own mind as it truly is. This is the supreme, perfect enlightenment (Anuttara Samyak Sambodhi). It is that which cannot be grasped. Why? Because the nature of the mind is like space: it has no form and no characteristics.

Master of Secrets, if a son or daughter of good family wishes to know enlightenment, they must know their own mind. How does one know the mind? It is not found through colors like blue, yellow, red, or white. It is not long or short, nor round or square. It is not bright or dark. It is not male, female, or neuter.

This mind is not of the realm of desire, nor the realm of form, nor the realm of formlessness. It is not a god, a dragon, a yaksha, or a human. Master of Secrets, the mind does not reside in the eye, the ear, the nose, the tongue, or the body. It is beyond the realm of sense-perception. Why? Because the nature of the mind is like space.

Master of Secrets, because the mind is equal to space, it is identical to enlightenment. Because the mind is equal to enlightenment, it is identical to the All-Knowing Wisdom. These three—the Mind, Space, and Enlightenment—are without distinction. They are rooted in compassion and fulfilled through skillful means.

Therefore, Master of Secrets, all things are established upon this Mind. This Mind is the source of all virtues, vast and solid like the earth, unable to be moved. It is originally pure and without birth. Practitioners who follow this path of the initial aspiration for enlightenment will eventually achieve the perfect realization. They will see that there is no 'self' and no 'other' in the ultimate nature of reality.

The World-Honored One then spoke in verse to the Vajra-holder:
'If one wishes to attain the All-Knowing Wisdom,
One must perceive the true nature of the mind.
It is like space, without characteristics,
Beyond the reach of worldly thought or power.
By realizing this, one attains the state of the Buddha.'"

The Buddha continued: "Master of Secrets, observe how the mundane world, from ancient times until now, has made distinctions based on ignorance. These beings are like children or the blind, yet they possess the 'seed' of the Tathagata. Just as a sprout emerges from a seed, so too does spiritual merit eventually arise from the mundane mind.

Through the power of the Buddha, practitioners enter the Samadhi of the initial seed of goodness. They observe the six days of fasting and provide for their parents and kin; this is the first step. Next, they extend this kindness to those who are not their kin; this is the second step. Then, they offer to those of high virtue and great wisdom; this is the third step. They then progress to making offerings to the sages and ancestors with a joyful heart; this is the fourth and fifth step. Finally, they reach a state of deep faith and protection of life, which is the seventh stage in the development of the 'seed' of the mind.

Master of Secrets, when practitioners abide in this mundane yet developing mind, they may still be influenced by sixty different mental states.

The Sixty Worldly Minds (Metaphors for the Human Condition):

What is the 'Greedy Mind'? It is like a well, never filled no matter how much water is poured in.
What is the 'Non-Greedy Mind'? It is like a great river, flowing toward the sea without attachment.
What is the 'Angry Mind'? It is like a thorn that pricks anyone who touches it.
What is the 'Compassionate Mind'? It is like a parent who protects their only child.
What is the 'Deluded Mind'? It is like a dark night, where one cannot see the path.
What is the 'Wise Mind'? It is like a clear lamp that dispels all shadows.
What is the 'Protective Mind'? It is like a fortress guarding a treasure.
What is the 'Suspicious Mind'? It is like a fox, always looking back in doubt.
What is the 'Dog Mind'? It is like one who follows others merely for the sake of a small scrap of food.
What is the 'Garuda Mind'? It is like one who desires to fly but lacks wings.
What is the 'Rat Mind'? It is like one who thinks only of gathering and hiding away.
What is the 'Singing Mind'? It is a mind that is constantly distracted by worldly praise.
What is the 'Dancing Mind'? It is a mind that is never still, leaping from one thought to another.
What is the 'Lion Mind'? It is a mind that is fearless and independent.
What is the 'Owl Mind'? It is a mind that remains awake in the darkness of ignorance but is blind to the light of truth.
What is the 'Rakshasa Mind'? It is a mind that takes pleasure in causing fear in others.

What is the 'Monkey Mind'? It is a mind that constantly grasps at new objects but never holds onto the truth.
What is the 'Mud Mind'? It is a mind weighed down by heavy desires and impurities.

Master of Secrets, these sixty minds are the various states of the worldly heart. If a practitioner can recognize these states as they truly are—as empty and without a permanent self—they can then transcend them. By realizing the 'unborn' nature of the mind (the 'A' syllable), one moves from the mundane seed to the stage of the Bodhisattva. Above this, there is no higher path than to know one's own mind as the very heart of the Buddha."

[Completion of the Sixty Worldly Minds]

The Buddha continued:
"What is the Mind of Arising Evil? It is the nature of creating harm. What is the Thief Mind? It is a mind that enters the Law but seeks only to plunder. What is the Mind of Compliant Training? It is like water, washing away impurities. What is the Water Mind? It is a mind that flows and follows. What is the Fire Mind? It is like a scorching flame. What is the Mud Mind? It is one that is stuck and stagnant.

What is the Color Mind? It is like a board or a sheet, reflecting whatever is placed upon it. What is the Poison Mind? It is like an addictive medicine, appearing beneficial but leading to ruin. What is the Noose Mind? It is a mind bound by its own attachments. What is the Chain Mind? It is one that constantly stops and starts. What is the Cloud Mind? It is a mind that perpetually thinks of rain [desires]. What is the Field Mind? It is a mind that constantly cultivates worldly concerns. What is the Salt Mind? It is a mind that adds more and more to what it already possesses.

Master of Secrets, these various minds—the two hundred and sixty worldly hearts—are beyond the transcendental realm. When one transcends the world, one realizes the 'five aggregates' are without self. By understanding this, one transcends the root of worldly suffering. One emerges from the world and abides in the 'Mind of Enlightenment' (Bodhicitta)."

[The Request of the Vajra-holder]

At that time, the Vajra-holder, the Master of Secrets, addressed the Buddha:
"World-Honored One, you have spoken of the various states of the mind. I pray that you will now speak of the 'Truthful Words' (Mantras) and the secret methods of empowerment, so that practitioners may attain the immeasurable state and realize the 'A' syllable, the source of all things."

The Buddha replied:
"Excellent, Master of Secrets! Listen well to the truth of the 'Empowerment of the Mind.' This mind is originally pure, yet it manifests through causes and conditions.

The Ten Metaphors of Reality:

Master of Secrets, the practitioner must contemplate that all phenomena are:

1. **Like a Dream:** They appear real while asleep but vanish upon waking.
2. **Like an Illusion (Phantom):** Created by magic, they have no substance.
3. **Like a Mirage (Gandharva City):** Appearing as a city in the distance, but empty of inhabitants.

4. **Like a Shadow:** It follows the form but cannot be grasped.
5. **Like a Reflection:** It appears in the mirror but is not the object itself.
6. **Like an Echo:** It arises from sound but has no independent existence.
7. **Like a Water Bubble:** It forms instantly and bursts just as quickly.
8. **Like a Space-Flower:** A trick of the eye; it appears in empty space where nothing exists.
9. **Like a Spinning Fire-Wheel:** It creates the appearance of a solid circle through rapid motion.
10. **Like a Floating Moon in Water:** It is seen clearly, but cannot be touched or taken.

Master of Secrets, when one understands that all things are like these ten metaphors—arising from conditions and devoid of inherent self-nature—one attains the true secret of the Mantras. This is the 'Original Purity' of the mind. By holding this realization, the practitioner can manifest all things through the power of the True Word, yet remain unattached, knowing that within the dream of existence, all is ultimately empty and luminous."

[Completion of the Mahavairocana Sutra section]

All joys and sufferings are seen to have no permanent source; they are like a dream. One should know that True Words (Mantras) are like an echo; they respond according to the cause, yet have no inherent self. One should understand that the manifestation of the Buddha's form is like an image in a mirror; though it appears clearly, it is empty of substance. Master of Secrets, the realization of the Truthful Words is like an echo in a valley or the light of the moon reflected in pure water. If one understands this, one attains the vast wisdom of the Great Vehicle and realizes that the mind is the source of all things.

The Mahavairocana Sutra, Chapter One (End)

The Sutra on Upasaka Precepts, Chapter Fourteen: Receiving the Precepts

The Buddha said: "Good sons, if a lay practitioner (Upasaka) wishes to receive and uphold the precepts, they must first learn to honor the six directions.

1. The East: Parents.
The East represents one's parents. A practitioner should serve them with filial devotion, providing them with food, drink, clothing, bedding, and medicine. One should never allow them to lack for anything. By honoring one's parents, one plants the seeds of great merit.

2. The South: Teachers.
The South represents one's teachers and masters. One should honor and respect them, rising early and retiring late to serve their needs. One should listen to their instructions with a sincere heart and never neglect the lessons they provide.

3. The West: Wife and Children.
The West represents one's wife and children. A husband should provide his wife and family with clothing, food, and ornaments. He should treat them with kindness, fidelity, and respect, ensuring their well-being and happiness.

4. The North: Friends and Associates.
The North represents one's friends, relatives, and associates. One should treat them with honesty, generosity, and compassion. When they are in need, one should provide assistance, and when they do well, one should rejoice in their success.

5. The Zenith (Above): Sramanas and Brahmans.
The Zenith represents the monks, priests, and holy ones. One should provide them with the four necessities: food, clothing, shelter, and medicine. One should approach them with a humble heart, seeking their guidance and listening to the Dharma.

6. The Nadir (Below): Servants and Employees.
The Nadir represents those who serve or work for the practitioner. One should treat them with great compassion, never assigning them tasks beyond their strength. When they are ill, one should provide medical care, and one should ensure they receive adequate food and rest.

If a man or woman acts in this way, they fulfill the duties of a lay practitioner and become a true Upasaka. By keeping these precepts, their merit, wealth, and lifespan shall increase. They shall be protected by the deities of the six directions and shall eventually attain the supreme path of enlightenment."

"Good sons, if a person takes refuge in the Buddha, the Dharma, and the Sangha, and vows to uphold the precepts until the end of their life without turning to external or heterodox paths, they gain immeasurable merit. If a practitioner, having received these Upasaka precepts, can maintain them with a sincere heart, even to the point of sacrificing their own life rather than breaking them, they will be protected by the heavenly deities and will never fall into the three evil realms.

Conversely, there are five major transgressions that destroy the seeds of goodness and lead to suffering:

1. **The Sin of Killing:** One who delights in taking the lives of sentient beings will, in this life, suffer from a short lifespan and many illnesses. In the next life, they will fall into the great hells, experiencing unbearable heat and pain. Even when reborn as a human, they will be plagued by constant sickness and a brief life. This is the fruit of the evil karma of killing.
2. **The Sin of Stealing:** One who takes what is not given, plundering the property of others, will see their own wealth diminish and their family fall into ruin. In future lives, they will be born into a state of extreme poverty and hunger, unable to secure even the basic necessities of life.
3. **The Sin of Sexual Misconduct:** One who commits adultery or engages in improper relations will suffer from a foul reputation and the distrust of their family. Their household will be filled with discord and strife. This behavior leads directly to the destruction of one’s dignity and a descent into the lower realms of existence.
4. **The Sin of Lying:** One who speaks false words, deceiving others for personal gain, will find that no one believes their speech, even when they tell the truth. Their mind will become clouded and chaotic, lacking the clarity needed for spiritual progress. They will constantly live in fear of being exposed.
5. **The Sin of Drinking Alcohol:** This is the root of all madness and the gate to many evils. Alcohol destroys the faculty of wisdom and causes one to lose all sense of shame. One who

indulges in drink will neglect their duties, squander their wealth, and fall into a state of mental confusion. It is said that the loss of wisdom is the greatest of all poverty.

Good sons, a person of virtue is like a clear mirror; they see things as they truly are and maintain a peaceful, steady mind. An evil person, however, is like a raging fire or a turbulent sea, constantly driven by desires and clouded by ignorance. By following these precepts, one separates themselves from the path of the 'Evil Man' and aligns their heart with the 'Good Man' who seeks the Way. Those who are diligent in their practice and protect their hearts from these five evils will find peace in this life and an auspicious rebirth in the next. They will be like a lamp in the darkness, guiding both themselves and others toward the shore of liberation."

Prohibited Places and Occupations

"Good sons, there are five places that a lay practitioner (Upasaka) should not frequent: theaters and places of spectacle, brothels, taverns, the presence of kings or officials (where corruption exists), and places of slaughter or weapon storage.

Furthermore, there are five types of trade that an Upasaka must never engage in:

1. The trade of living beings (slaves or animals for slaughter).
2. The trade of weapons (swords, bows, or instruments of harm).
3. The trade of poisons.
4. The trade of intoxicants (alcohol).
5. The trade of fats or meat products.

By avoiding these five trades, one protects the seed of compassion.

The Four Ruinous Habits

There are four behaviors that lead to the exhaustion of merit and the ruin of a household:

1. Engaging in gambling and games of chance.
2. Indulging in the consumption of alcohol.
3. Engaging in deceptive speech and flattery.
4. Associating with evil friends and those of low character.

The Proper Distribution of Wealth

A person of wisdom who has acquired wealth through rightful means should divide their resources into four parts:

- One part should be used for providing food and supporting one's parents and family.
- Two parts should be invested in one's business or livelihood to ensure continued prosperity.
- One part should be stored and saved to prepare for future emergencies, illness, or for making offerings to the Three Jewels and the needy.

Receiving the Precepts

If a good son or daughter wishes to formally receive the Upasaka precepts, they must approach a virtuous teacher of the Dharma. They should spend six months in sincere training and purification.

At the end of this period, they should kneel before the assembly of monks and formally request the precepts.

One may choose to receive these precepts in various degrees:

- **Full Receipt:** Vowing to uphold all five precepts until death.
- **Partial Receipt:** Vowing to uphold three or four of the precepts.
- **Single Receipt:** Vowing to uphold only one or two of the precepts.

Even if one cannot uphold all five, the merit of holding even a single precept is vast. However, once the vow is made, to break a precept is like a vessel being shattered; it can no longer hold the water of the Dharma. If a practitioner commits a grave sin, such as killing or stealing, they lose the essence of the precept and must undergo sincere repentance to restore their spiritual standing.

By upholding these rules, the practitioner secures their place in the human and heavenly realms and moves ever closer to the stage of the Srotapanna (Stream-enterer), eventually attaining the fruit of liberation. This is the foundation of all good roots."

The Severity of the Vows
If a lay practitioner (Upasaka) breaks the primary precepts—such as killing, stealing, sexual misconduct, or lying—they are no longer a true Upasaka. They lose the fruit of the path and are unable to attain the stages of the Srotapanna (Stream-enterer) or the Anagamin (Non-returner). Such a person is said to have "shattered the vessel of the Dharma."

The Twenty-Eight Minor Offenses of Negligence
Beyond the primary vows, an Upasaka must avoid the following "Offenses of Negligence" (*Shitsui-zai*). Committing these acts results in a loss of purity and creates obstacles to spiritual progress:

1. **Neglecting Parents and Teachers:** If an Upasaka, having received the precepts, fails to support and provide for their parents or teachers, they commit an offense of negligence.
2. **Indulging in Alcohol:** If an Upasaka drinks alcohol to the point of intoxication or delight, they commit an offense of negligence.
3. **Failing the Sick:** If an Upasaka encounters someone who is ill and, out of malice or laziness, fails to attend to them or provide care, they commit an offense of negligence.
4. **Refusing Beggars:** If an Upasaka sees a beggar and does not give according to their ability, but instead turns them away with empty hands, they commit an offense of negligence.
5. **Lack of Respect for Superiors:** If an Upasaka sees a monk, a nun, an elder, or a person of great virtue and does not rise to greet them or show proper salutation, they commit an offense of negligence.
6. **Arrogance toward Failing Monks:** If an Upasaka sees a member of the monastic community break a precept and, instead of feeling compassion, speaks of it with arrogance or mockingly compares their own virtue to the monk's failure, they commit an offense of negligence.
7. **Neglecting Fast Days:** If an Upasaka fails to observe the six monthly fast days and make offerings to the Three Jewels during those times, they commit an offense of negligence.

8. **Ignoring the Dharma:** If an Upasaka knows that a teaching of the Dharma is being given within a distance of forty miles (*ri*) and does not make the effort to go and listen, they commit an offense of negligence.
9. **Improper Use of Monastic Property:** If an Upasaka receives or uses the robes, bowls, or implements belonging to the monastic community without permission, they commit an offense of negligence.
10. **Drinking Impure Water:** If an Upasaka knowingly drinks water that contains living organisms (without straining it), thereby causing harm to life, they commit an offense of negligence.
11. **Traveling Alone in Dangerous Places:** If an Upasaka knowingly travels alone through dangerous areas or places of ill repute where their vows might be compromised, they commit an offense of negligence.
12. **Keeping Animals for Profit:** If an Upasaka keeps animals such as cats or badgers for the purpose of trade or profit [implying animal exploitation], they commit an offense of negligence.

By avoiding these minor transgressions, the Upasaka maintains the "fragrance" of the precepts. These rules serve as a fence, protecting the practitioner from falling back into the ways of the mundane world and ensuring that their path toward enlightenment remains unobstructed. One who upholds these minor vows with the same sincerity as the major ones is truly a "Jewel among Laypeople."

The Minor Offenses of Negligence (Continued)

1. **Keeping Livestock:** If an Upasaka, having received the precepts, keeps elephants, horses, cattle, sheep, or any livestock for the purpose of profit or labor without ensuring their absolute welfare, they commit an offense of negligence.
2. **Hoarding Monastic Items:** If an Upasaka keeps spare monastic robes, alms bowls, or walking staffs intended for monks but fails to offer them to a member of the Sangha when needed, they commit an offense of negligence.
3. **Expectation of Reward:** If an Upasaka makes offerings or performs acts of charity solely with the expectation of receiving a worldly reward or praise, they commit an offense of negligence.
4. **Dishonest Commerce:** If an Upasaka engages in trade using false weights, deceptive measures, or dishonest words to gain profit from others, they commit an offense of negligence.
5. **Avoiding the Sick:** If an Upasaka, while traveling, encounters a sick person and fails to provide aid or comfort, or purposefully takes another path to avoid them, they commit an offense of negligence.
6. **Failing to Provide for the Sangha:** If an Upasaka has the means to provide food, medicine, or shelter to the monks but withholds it out of greed, they commit an offense of negligence.
7. **Associating with the Lawless:** If an Upasaka knowingly associates with thieves, criminals, or those who flout the laws of the land, they commit an offense of negligence.

8. **Self-Indulgence:** If an Upasaka indulges in excessive physical pleasures, fine clothing, or ornaments that go beyond their station and distract from their practice, they commit an offense of negligence.
9. **Violating National Law:** If an Upasaka knowingly violates the laws and regulations of the nation, they commit an offense of negligence.
10. **Eating Before Offering:** If an Upasaka eats or drinks without first offering the food to the Three Jewels (Buddha, Dharma, Sangha) and their parents, they commit an offense of negligence.
11. **Boasting and Belittling:** If an Upasaka boasts of their own virtuous adherence to the precepts while belittling others who have failed, they commit an offense of negligence.
12. **Disrespecting the Path:** If an Upasaka walks ahead of a monk or teacher, or steps over the shadow of a master out of a lack of mindfulness, they commit an offense of negligence.

End of the Sutra on Upasaka Precepts, Chapter Fourteen

The Sutra on the Profound Kindness of Parents

Thus have I heard. At one time, the Buddha was at Vulture Peak near the city of Rajgir, accompanied by a great assembly of thirty-eight thousand bhiksus and eighty thousand Bodhisattvas. At that time, the World-Honored One led the assembly toward the south. Along the way, they encountered a large pile of bleached, dry bones.

The World-Honored One immediately knelt and bowed deeply to the pile of bones.

Ananda, with joined palms, addressed the Buddha, saying: "World-Honored One! You are the Great Teacher of the Three Realms and the compassionate father of the four types of beings. Everyone in the world bows to you. Why would the World-Honored One bow to a pile of dry bones?"

The Buddha told Ananda: "Ananda, although you are my chief disciple and have been with me for a long time, you do not yet understand the full depth of reality. This pile of bones might have been my ancestors from past lives, or perhaps my parents from previous incarnations. It is for this reason that I now bow to them with deep gratitude."

The Buddha continued: "Ananda, divide this pile of bones into two. If the bones are white and heavy, they are the bones of a man. If the bones are dark and light, they are the bones of a woman."

Ananda asked: "World-Honored One, when a man is alive, we recognize him by his clothing and appearance. When a woman is alive, we recognize her by her adornments and scent. But once they are dead and only white bones remain, how can we distinguish between them?"

The Buddha replied: "Ananda, listen well. When a man is in the world, he listens to the Dharma and makes offerings to the Three Jewels. Therefore, his bones are white and heavy. But a woman in the world gives birth to children. Each child she bears consumes the mother's vital essence and nutrients, and she feeds the child with her own milk. Because of this constant giving of her own life-force to her children, a woman's bones become dark, brittle, and light in weight."

Upon hearing these words, Ananda was deeply moved. He wept and addressed the Buddha, saying: "World-Honored One, how can we ever repay the immeasurable kindness of our mothers?"

The Buddha told Ananda: "Listen well, and I shall explain the hardships of the mother during the ten months of pregnancy.

The Ten Months of Pregnancy:

1. **The First Month:** The life is like a drop of dew upon a blade of grass—fragile and uncertain, appearing in the morning and perhaps vanishing by evening.
2. **The Second Month:** It is like curdled milk or a drop of cream.
3. **The Third Month:** It is like congealed blood.
4. **The Fourth Month:** It begins to take on a human form.
5. **The Fifth Month:** The 'five protrusions' develop—the head, the two arms, and the two legs.
6. **The Sixth Month:** The 'six sensory gates' open—the eyes, ears, nose, mouth, body, and mind.
7. **The Seventh Month:** The three hundred and sixty bones and eighty-four thousand pores are fully formed.
8. **The Eighth Month:** The intellect and consciousness begin to manifest.
9. **The Ninth Month:** The fetus is fully developed and absorbs nutrients from the mother’s body.
10. **The Tenth Month:** The time of birth arrives.

The Ten Kinds of Parental Kindness:

1. The kindness of providing protection and care during the ten months of pregnancy.
2. The kindness of enduring great pain during the labor of childbirth.
3. The kindness of forgetting all the agony once the child is safely born.
4. The kindness of eating the bitter parts of food and giving the sweet parts to the child.
5. The kindness of moving the child to the dry spot and lying in the wet spot themselves [sacrificing comfort for the child’s rest].
6. The kindness of suckling and providing nourishment from their own body.
7. The kindness of washing away the child’s impurities and filth.
8. The kindness of constant concern when the child is traveling to distant lands.
9. The kindness of deep devotion and the willingness to endure hardships for the child’s sake.
10. The kindness of ultimate compassion and sympathy that lasts until the parent’s final breath.

The Ingratitude of Children:

The Buddha continued: "Parents provide their children with education, clothes, and eventually find them spouses. They work tirelessly to provide wealth and status for their offspring. However, many children, once they grow up, forget this deep debt. They become rebellious and disrespectful toward their parents. They use harsh words and refuse to listen to their parents' guidance.

When parents grow old and their bodies become frail and thin, their children often ignore them. Some children move to far-off provinces and forget to send word home, leaving their parents to weep in solitude until their eyes grow dim. Some children indulge in wine, gambling, and bad company, squandering the family's resources and bringing shame to their ancestors. Despite this, the heart of a parent never turns away from the child. They continue to worry and pray for them, even as they suffer in poverty and illness. Truly, the debt to one’s parents is higher than the mountains and deeper than the sea."

The Sorrow of Neglected Parents

"When children grow up and take wives or husbands, they often become even more distant. They care only for their new families and ignore their aging parents' needs. They leave their parents in lonely rooms, treating them like guests or strangers in their own homes. They do not ask if their parents are cold or hungry, nor do they provide the warmth of companionship.

When parents grow old, their hearts are filled with sorrow and constant worry for their children, yet the children respond with resentment or silence. It is as if the children have forgotten who it was that raised them from helpless infants. Such ingratitude is a heavy sin, for the merit and virtue of parents is immeasurable and boundless. To abandon them in their old age is to invite the most severe karmic retribution."

The Difficulty of Repaying the Debt

The Buddha then addressed the assembly: "Listen, all of you, to how difficult it is to repay the debt of parental kindness:

1. **The Burden of the Shoulders:** If there were a person who carried their father on their left shoulder and their mother on their right shoulder, walking for hundreds of thousands of years until their skin was worn away and their bones were crushed to the marrow—even then, they would not have repaid the deep debt of their parents.
2. **The Sacrifice of the Eyes:** If there were a person who, for the sake of their parents, allowed their eyes to be gouged out and offered to the Buddhas throughout a hundred thousand kalpas—even then, they would not have repaid the deep debt of their parents.
3. **The Sacrifice of the Body:** If there were a person who, for the sake of their parents, used a sharp sword to cut out their own heart and liver so that the blood flowed like a river, continuing this for countless kalpas—even then, they would not have repaid the deep debt of their parents.
4. **The Sacrifice of a Thousand Swords:** If there were a person who, for the sake of their parents, allowed thousands of swords to pierce their body simultaneously, enduring this for countless kalpas—even then, they would not have repaid the deep debt of their parents.
5. **The Molten Iron:** If there were a person who, for the sake of their parents, swallowed molten iron balls for hundreds of thousands of kalpas until their body was scorched—even then, they would not have repaid the deep debt of their parents."

The True Way to Repay Parental Kindness

At that time, the assembly, hearing the Buddha's words, wept bitterly and asked: "World-Honored One, how then can we ever hope to repay such profound kindness?"

The Buddha told his disciples: "If you wish to repay your parents' kindness, you must do the following for their sake:

- Copy this sutra and distribute it.
- Recite this sutra with a sincere heart.
- Repent for your transgressions on behalf of your parents.
- Make offerings to the Triple Gem (Buddha, Dharma, Sangha).
- Uphold the sacred precepts.
- Practice the giving of alms to those in need.

If one can copy a single scroll of this sutra, they shall see one hundred Buddhas. If one can copy ten scrolls, they shall see one thousand Buddhas. If one can copy one hundred scrolls, they shall see ten thousand Buddhas. By the power of this merit, one's parents will be protected by the Buddhas, reborn in the heavenly realms, and enjoy eternal happiness, forever escaping the sufferings of the hellish paths."

"...May we, until the very end of the future, even if our bodies are crushed to dust, never violate this vow. Even if our tongues are pulled out by iron plows for a hundred kalpas, or our bodies are pierced by hundreds of thousands of swords, we vow never to violate the holy teachings of this scripture. Even if we are trapped in a net of iron, we vow never to violate the sacred words of this sutra."

The Buddha then said to Ananda: "This scripture shall be named 'The Sutra on the Great Repayment of the Profound Kindness of Parents.' You must receive and uphold it accordingly."

At that time, the great assembly of heavenly beings, humans, asuras, and others, having heard the Buddha’s teaching, were filled with great joy. They accepted it in faith, bowed, and departed.

(End of the Sutra on the Profound Kindness of Parents)

Praises of the Assembly of the Non-Duality of Principle and Wisdom
(Composed by Rigen Daishi)

I prostrate myself before the Two Realms and the non-duality of Principle and Wisdom. I now make a great vow to uphold these secret realms and the non-dual Praises of Principle and Wisdom. May I reach the stage of the Dharma-body and the realm of the six paths of existence. May those who see or hear this attain the supreme heart of enlightenment.

(The following are series of devotional refuges)

- With my whole heart, I take refuge in the ever-present, pure Dharma-body, the non-duality of Principle and Wisdom, the Tathagata Mahavairocana.
- With my whole heart, I take refuge in the Vajradhatu (Diamond Realm), the non-duality of Principle and Wisdom, and all the Buddhas.
- With my whole heart, I take refuge in the Garbhadhatu (Womb Realm), the non-duality of Principle and Wisdom, and all the Buddhas.

- With my whole heart, I take refuge in the Great Round Mirror Wisdom, the Golden Vajra of the East, Akshobhya Buddha, and all the Buddhas.
- With my whole heart, I take refuge in the Wisdom of Equality, the Golden Vajra of the South, Ratnasambhava Buddha, and all the Buddhas.
- With my whole heart, I take refuge in the Wisdom of Wondrous Observation, the Golden Vajra of the West, Amitabha Buddha, and all the Buddhas.
- With my whole heart, I take refuge in the Wisdom of Perfecting Action, the Golden Vajra of the North, Amoghasiddhi Buddha, and all the Buddhas.
- With my whole heart, I take refuge in the Wisdom of the Dharma Realm's Essence, the Golden Vajra of the Center, Mahavairocana Buddha, and all the Buddhas.
- With my whole heart, I take refuge in the Founder of Shugendo, Shinpen Daibosatsu (En no Gyōja).
- With my whole heart, I take refuge in the Restorer of the Way, Rigen Daishi (Shōbō).

With one heart, I take refuge in the accomplishment of spiritual work to reach the other shore, pervading all dharmas, where Principle and Wisdom are non-dual—all Buddhas.

With one heart, I take refuge in the Diamond Protectors of the North, those with tusks and fierce countenances, pervading all dharmas, where Principle and Wisdom are non-dual—all Buddhas.

With one heart, I take refuge in the internal offerings of the cloud-sea, the Diamond play, laughter, song, and dance, pervading all dharmas, where Principle and Wisdom are non-dual—all Buddhas.

With one heart, I take refuge in the external offerings of the cloud-sea, the Diamond incense, flowers, lamps, and ointments, pervading all dharmas, where Principle and Wisdom are non-dual—all sentient beings and the Great Sentient Being.

With one heart, I take refuge in the four gathering Diamond tools—the hook, the rope, the chain, and the bell—pervading all dharmas, where Principle and Wisdom are non-dual—all sentient beings and the Great Sentient Being.

With one heart, I take refuge in the great power of the gathering body of the Master Nagarjuna, pervading all dharmas, where Principle and Wisdom are non-dual—all sentient beings and the Great Sentient Being.

With one heart, I take refuge in the Master of the Samaya Realm, the Lord of the Diamond World, Acala (Fudo), and the Acharya, pervading all dharmas, where Principle and Wisdom are non-dual—the two Great Wisdom Kings.

With one heart, I take refuge in the protective laws of the Golden Peak (Kinpusen), the great binding emperor, pervading all dharmas, where Principle and Wisdom are non-dual—all success and auspiciousness.

With one heart, I take refuge in the assembly of the Two Realms and all Buddhas, enlightening all sentient beings and the Great Sentient Being—all Triple Jewels.

The doctrine states: Life and death, appearing in the world, having form and having no form, death and extinction—all are within the Law. It is taught that the non-duality of Principle and Wisdom is difficult to see, difficult to cultivate, difficult to practice, and difficult to understand. Yet, by relying on the manifestation of the non-duality of Principle and Wisdom, which is neither two nor different, even those in the midst of the most arduous asceticism can be transformed. The essence of the aspiration for enlightenment (Bodhicitta) is the mind itself. That which is attained is the stage of enlightenment. The cultivation of the cause is Great Compassion; this is the appearance of the path of skillful means in the world.

Regarding the non-duality of Principle and Wisdom, the nature is originally pure. By leaving behind worldly discourse, one realizes the ultimate nature. Because the nature is fundamentally still, its characteristics are fundamentally still. Because the characteristics are fundamentally still, the Principle and Wisdom are fundamentally pure. Because the Principle and Wisdom are fundamentally pure, they are unborn and undying, neither coming nor going. This is the Middle Way.

With one heart, I take refuge in the Subduer of Afflictions, the Diamond Trailokyavijaya (Gozanze), pervading all dharmas, where Principle and Wisdom are non-dual—the two Great Wisdom Kings.

With one heart, I take refuge in the Destroyer of Obstacles, the Diamond Kundari, pervading all dharmas, where Principle and Wisdom are non-dual—the two Great Wisdom Kings.

With one heart, I take refuge in the Master of the Fierce Flames, the Diamond Yamantaka (Dai-itoku), pervading all dharmas, where Principle and Wisdom are non-dual—the two Great Wisdom Kings.

With one heart, I take refuge in the Master of Fierce Respect, the Diamond Ragaraja (Aizen), pervading all dharmas, where Principle and Wisdom are non-dual—the two Great Wisdom Kings.

With one heart, I take refuge in the Prince of the Vajra King, the Wrathful King of Deep Sand (Jinja Daiō), pervading all dharmas, where Principle and Wisdom are non-dual—one body and three wheels.

With one heart, I take refuge in the Five Wisdom Diamond Youth, pervading all dharmas, where Principle and Wisdom are non-dual—all Buddhas.

With one heart, I take refuge in the Guardian of the One Vehicle, the Great Sagely Deep Sand General, pervading all dharmas...

Secret Mantra:
On basara sato me ya hara te ya ho ho ho ho ho kuku kuku
On sara sara sara sara ho ho ho ho un un un un
On un un un un un un un
On un un un un un un un

[Dedication]
"I take refuge in the Three Samaya bodies. I pray that through this supreme power and merit, all sentient beings may together attain the swift realization of the non-dual Wisdom and Principle. I take refuge in the Great Compassionate Mahavairocana."

(Return to the seat)

The Ritual of Praises of the Assembly of the Non-Duality of Principle and Wisdom (Tozan Tradition) performed at the Great Wakoku-Yoshino-Sanbu-Katsuragi Mountains was compiled by the Great Administrator of the Shugendo headquarters.[1] The hymns and verses were added later by me.

Fourteenth day of the fourth month, Year of the Metal Horse (1930).[1]
Verified at the Treasure Chamber of the Daigo-ha Sect.[1][2][3]

Secret Dharani Sutra of the Holy Unmoving Lord, the Great Wrathful King

Translated by Tripitaka Master Prajna-Cakra (Wisdom-Wheel)[2]

Preface

Thus have I heard. At one time, in the great assembly of the Buddha Mahavairocana, there was a Bodhisattva-Mahasattva named Vajrapani (Kongoshu), who was accompanied by the Bodhisattva Manjushri (Myokishojo).[1][4]

This Vajrapani is a Great Being of the Dharma-body, and thus he is called Samantabhadra (Pugen).[1][4] He received the Diamond Thunderbolt (Vajra-scepter) directly from the Tathagata.[1] Because this Vajra-scepter is composed of the five types of wisdom, he is named Vajrapani (Diamond-Hand).[1]

Furthermore, the Bodhisattva Manjushri is the "Mother of Enlightenment" of the three ages, and thus he is named Manjushri (Wondrous Virtue).[1]

These Bodhisattvas, for the sake of saving sentient beings, manifest in the forms of Bodhisattvas.[1][4][5] They have perfected the Precepts, Meditation, Wisdom, Liberation, and the Knowledge and Vision of Liberation.[1] They are skillfully able to penetrate all gates of the Dharanis.[1][4]

Their minds are in a state of Zen stillness, constantly abiding in Samadhi.[1][4] They subdue all demonic obstacles and cause others to enter into Right View.[1][4] They have attained Great Wisdom without hindrance.[1][4][6] They are able to turn the Great Wheel of the Dharma according to the needs of sentient beings, blowing the wind of liberation and removing the heat of worldly afflictions.[1][4] They rain down the Great Dharma, planting the seeds of good roots in the soil of sentient beings' hearts, and they are fully endowed with the Secret Storehouse.[1][4]

Their minds are free and unrestrained. They may manifest as many bodies, or merge many bodies into one, according to the vows and needs of sentient beings.[1][4] Through the medicine of their original vows, they heal the illnesses of all beings.[1][4]

These Great Bodhisattvas wear the Five-Knot Crown, manifesting the five types of wisdom. Their wisdom is like the sun and moon, illuminating all darkness.[1][4] They are constantly revered by humans and heavenly beings alike.[1][4] They have established the Great Dharma Boat to cross the sea of suffering and lead others to the shore of enlightenment.[1][4] Their minds are unshakeable and unstained by the dust of the world.[1][4] They guide sentient beings and allow them to perceive the wondrous essence.[1][4][5]

At that time, Vajrapani arose from his Samadhi and addressed Manjushri, saying: "There is a Great Wrathful King named Acala (Holy Unmoving Lord). He possesses great power and wisdom.[1][4]

[6][7] His fierce fire burns away all obstacles.[1] Through the Law of Water, he purifies all defilements.[1] He may manifest as a vast body filling the void, or as a small body to follow sentient beings..."[1][4]

He is constantly revered by the Eight Classes of Beings, including the Devas and Dragons. By simply being mindful of this Wrathful King, all obstacles and difficulties are shattered and destroyed; all demonic forces dare not approach. Within a distance of two hundred yojanas, no demonic hindrances or malevolent spirits can remain. At that time, Vajrapani spoke the Supreme Fundamental Great Dharani:

The Great Mantra:
Namo samanta vajranām canda mahārosana sphotaya hūm trat hām mām.

"If one holds this True Word, they shall attain the unshakeable state and achieve all their desires. It burns away all karmic transgressions and subdues the Great Demon King. One who holds this mantra will be constantly protected by the Twelve Heavenly Deities:

- **East:** Indra (Taishakuten)
- **Southeast:** Agni (Katen)
- **South:** Yama (Emmaten)
- **Southwest:** Nirṛti (Rasetsuten)
- **West:** Varuṇa (Suiten)
- **Northwest:** Vāyu (Futen)
- **North:** Vaiśravaṇa (Bishamonten)
- **Northeast:** Īśāna (Ishaten)
- **Zenith:** Brahmā (Bonten)
- **Nadir:** Pṛthivī (Jiten)
- **The Sun:** Sūrya (Nittenshi)
- **The Moon:** Candra (Gattenshi)

These deities shall always come to protect the practitioner. From the body of the practitioner, light shall radiate, subduing all demonic kings. This is why it is called the 'Mantra of Body Protection.' It allows one to escape all fears and constant peace shall be attained."

The Ritual of Practice:
"The practitioner of Shugendo should reside in a quiet place, such as a mountain forest or a secluded valley, and establish a pure altar (dojo). One must avoid the 'five pungent herbs' (garlic, leeks, etc.), alcohol, and meat. By practicing with a sincere and focused heart, the three karmas [body, speech, and mind] will be purified.

If the practitioner is diligent, the 'Two Youthful Attendants' [Kongara and Seitaka] will appear. By the power of this merit, which is immeasurable, one may even move mountains or cause rivers to flow backward. One will surely behold the True Body of the Bright King.

One who recites this shall have their heart purified like the moon. In every thought, they should be mindful of the Unmoving Lord. Whether in the midst of the peaks or in the stillness of meditation, the protection of the Great Ming Wang (Bright King) is certain. Through this, the practitioner achieves the supreme goal and manifests the divine power of the Shugendo path."

One who recites this shall not fall into the four evil realms. They shall surely testify to the wondrous results of the path. These merits are immeasurable; even the World-Honored One could not fully describe them. Only the Great Sagely One [Fudo] can know this Law.

At that time, the great assembly, having heard the Buddha's preaching of this scripture, attained a superior state of realization. They were all filled with great joy, accepted the teaching in faith, and departed.

End of the Secret Dharani Sutra of the Holy Unmoving Lord, the Great Wrathful King

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The Holy Fudo Sutra
(Bussetsu Shō-Fudō-kyō)

At that time, in the Great Assembly, there was a Great Bright King. This Great Bright King possesses great majestic power and a heart of great compassion. He manifests in a blue-black form to signify his great meditative stillness. He sits upon a diamond rock, manifesting great wisdom.

He holds a Great Sword of Wisdom to slay the three poisons of greed, anger, and folly. He holds the Snare of Samadhi to bind those who are difficult to subdue. Manifesting as an unshakeable form in the midst of a great fire, he resides in the palace of the Great Void, yet has no fixed dwelling. He dwells within the hearts of all sentient beings.

If any sentient being aspires to enlightenment, hears my name, sees my body, or recites my mantra, they shall be granted great benefit. My mind and the heart of the practitioner shall become one. Know that my body is identical to the Dharma Realm and is the eternal dwelling of all Buddhas.

End of the Holy Fudo Sutra

The Thirty-Six Attendants

1. Kumara Dōji (The Youth)
2. Seimei Dōji (Pure Brightness)
3. Ubaki Dōji
4. Shishi-kō Dōji (Lion Light)
5. Shishi-ei Dōji (Lion Reflection)
6. Akuni Dōji
7. Amaba-tei Dōji
8. Jikei-ba Dōji (Protective Wisdom)
9. Rishaba Dōji
10. Kei-ni-ra Dōji

11.Hōzō Dōji (Treasure Store)

12.Jizō Dōji (Earth Store)

13.Hōzō Dōji (Jewel Store)

14.Bukkyō Dōji (Buddha's Protection)

15.Zembō Dōji (Good Method)

16.Kongō-ei Dōji (Vajra Reflection)

17.Kokū-zō Dōji (Space Store)

18.Kokū-ji Dōji (Space Protector)

19.Musō-e Dōji (Wisdom of No-Marks)

20.Myō-kū-zō Dōji (Wondrous Space Store)

21.Fugenshō Dōji (Universal Worthy Sage)

22.Bansha-ra Dōji

23.Shimei Dōji (Commanding Life)

24.Keikō Dōji (Wisdom Light)

25.Keiki Dōji (Wisdom Joy)

26.Anokuta Dōji

27.Shidoku Dōji

28.Ukuba-ka Dōji

29.Shō-un Dōji (Rising Cloud)

30.Mikki Dōji (Secret Wisdom)

31.Kompira Dōji

32.Akushō Dōji

33.Kokura Dōji

34.Shishi Dōji (Lion)

35.Mata-ra Dōji

36.Baradan Dōji

The Eight Great Attendants

1. Ekō Dōji
2. Eki Dōji
3. Anokuta Dōji
4. Shidoku Dōji

5. Ukubaka Dōji
6. Shōun Dōji
7. Kongara Dōji
8. Seitaka Dōji

Devotional Verses to the Holy Unmoving Lord

I prostrate to the Holy Unmoving One,
The Great Wrathful King of Majestic Power.
His heart is of the greatest compassion,
His essential body is Mahavairocana.

He has achieved perfect enlightenment from the distant past,
Yet manifests a fierce form to save sentient beings.
His body pervades the entire Dharma Realm,
His wisdom is identical to the Great Void.

Without sound yet possessing all sounds,
Without a form yet appearing in all forms.
He views all sentient beings with eyes of compassion,
Treating every being with the equality of an only child.

I take refuge in the Great Sagely Unmoving Bright King,
The Four Great Ones, the Eight Great Ones, and all the attendants.

The Lotus Sutra, Chapter Twenty-Five: The Universal Gate of Bodhisattva Avalokiteshvara (Continued)

[Esoteric Devotional Prayer to Acala/Fudō Myōō]
Skillful means fall like dew, manifesting the primary meaning. Diamond Wisdom severs all, perfectly and without remainder. It is difficult to sever the afflictions, yet one holds the fierce sharp sword. Abiding in the Diamond Samadhi, the power of his binding is firm. Ultimately, he is able to seize and destroy all obstacles. He manifests the illusory city to show the way; he burns away the sea of karmic hindrances. He causes the practitioner to abide firmly like a Great Night Lord residing upon a diamond rock. By entering the gate of liberation, through the secret mantra of one-pointedness, he accompanies the practitioner without separation. One shall surely reach the Lotus World and never forget the teachings through all lifetimes. Through the merit of the three secret actions of the Bright King, may the Dharma Realm be made vast and wide. With my whole heart and spirit, I prostrate to the power of the Bright King. May this realm and all others be filled with the Law for a long time.

Homage to the Great Sun, Great Sagely Unmoving Bright King (Dainichi Daishō Fudō Myōō), the Four Great Attendants, the Eight Great Attendants, and all Wrathful Honored Ones.
(Repeated three times)

The Wonderful Dharma Lotus Sutra: The Universal Gate of Bodhisattva Avalokiteshvara (Chapter 25)

At that time, Aksayamati (Inexhaustible Intent) Bodhisattva rose from his seat, bared his right shoulder, pressed his palms together toward the Buddha, and spoke: "World-Honored One, for what reason is the Bodhisattva Avalokiteshvara (Kanzeon) named 'Perceiver of the World's Cries'?"

The Buddha told Aksayamati Bodhisattva: "Good son, if there are immeasurable hundreds of thousands of myriads of kotis of sentient beings who are suffering various pains and distresses, and they hear of this Bodhisattva Avalokiteshvara and single-mindedly call his name, the Bodhisattva Avalokiteshvara will immediately perceive their cries and all will be liberated.

If there are those who hold the name of this Bodhisattva Avalokiteshvara, even if they enter a great fire, the fire will not be able to burn them; this is through the awe-inspiring supernatural power of this Bodhisattva. If they are swept away by a great flood and call upon his name, they will immediately reach a shallow place.

If there are hundreds of thousands of myriads of kotis of sentient beings who go into the great sea seeking gold, silver, lapis lazuli, giant clams, agate, coral, and amber, and even if a black wind blows their ship off course toward the land of rakshasa demons—if among them there is even a single person who calls the name of Bodhisattva Avalokiteshvara, then all those people will be liberated from the distress of the rakshasas. For this reason, he is named Avalokiteshvara.

Furthermore, if a person is on the verge of being attacked and calls the name of Bodhisattva Avalokiteshvara, the swords and staves held by the attackers will instantly break into pieces, and the person will be liberated. If a three-thousand-fold world were filled with Yakshas and Rakshasas coming to torment a person, upon hearing that person call the name of Avalokiteshvara, those evil demons would not even be able to look at them with an evil eye, much less cause them harm.

Whether a person is guilty or innocent, if they are bound by chains or stocks and they call the name of Bodhisattva Avalokiteshvara, the bonds will be broken and they will immediately gain their freedom."

The Lotus Sutra, Chapter Twenty-Five: The Universal Gate of Bodhisattva Avalokiteshvara (Continued)

The Buddha told Inexhaustible Intent Bodhisattva: "Good man, if there are sentient beings in any land who can be saved by the body of a Buddha, the Bodhisattva Avalokiteshvara manifests as a Buddha and preaches the Dharma for them. To those who can be saved by the body of a Pratyekabuddha, he manifests as a Pratyekabuddha and preaches the Dharma. To those who can be saved by the body of a Voice-hearer (Shravaka), he manifests as a Voice-hearer and preaches the Dharma.

[The text continues listing the various forms: the Great Brahma King, Shakra, Ishvara, Maheshvara, a Great General of Heaven, Vaishravana, a minor king, an elder, a householder, an official, a Brahman, a monk, a nun, a layman, a laywoman, the wife of an elder or official, a boy or a girl. He also manifests as a dragon, yaksha, gandharva, asura, garuda, kinnara, mahoraga, human, or non-human being, as well as a Vajra-holding deity.]

Inexhaustible Intent, this Bodhisattva Avalokiteshvara has achieved such merit and, in various forms, wanders through many lands to save sentient beings. Therefore, you should single-mindedly

make offerings to Avalokiteshvara. This Bodhisattva-Mahasattva provides fearlessness in times of desperate trouble and hardship. For this reason, in this Sahā world, everyone calls him the 'Bestower of Fearlessness.'"

Inexhaustible Intent Bodhisattva then said: "World-Honored One, I must now make an offering to the Bodhisattva Avalokiteshvara." He took from his neck a necklace of pearls worth hundreds of thousands of gold pieces and offered it, saying: "Virtuous One, please accept this gift of Dharma-jewels."

Avalokiteshvara would not accept it. Inexhaustible Intent said again: "Virtuous One, out of compassion for us, please accept this necklace."

The Buddha then said to Avalokiteshvara: "You should accept this necklace out of compassion for this Inexhaustible Intent Bodhisattva and for the four assemblies—monks, nuns, laymen, and laywomen—as well as for the heavenly beings, dragons, yakshas, and others."

Avalokiteshvara, out of compassion for the four assemblies and the various beings, then accepted the necklace. He divided it into two parts: one part he offered to Shakyamuni Buddha, and the other he offered to the stupa of the Buddha Many Treasures (Prabhutaratna).

The Verses (Gatha)

At that time, Inexhaustible Intent Bodhisattva asked in verse:

"World-Honored One, endowed with wondrous features,
I now ask you again:
For what reason is this Buddha-son
Named Avalokiteshvara (Perceiver of the World’s Cries)?

The Honored One, endowed with wondrous features,
Answered in verse:
Listen to the conduct of Avalokiteshvara,
How he responds skillfully in all quarters.
His vast vows are deep as the sea,
Inconceivable even through countless aeons.
Having served many thousands of kotis of Buddhas,
He made a great, pure vow.

I shall now tell you in brief:
If one hears his name or sees his body,
And bears him in mind without fail,
All the sufferings of existence will be extinguished.

If someone, with an intent to harm,
Pushes you into a great pit of fire,
Through the power of mindfulness of Avalokiteshvara,
The pit of fire will change into a pool of water.

If one is adrift on the great ocean,
Threatened by dragons, fish, and demons,

Through the power of mindfulness of Avalokiteshvara,
The waves will not be able to submerge them..."

The Lotus Sutra, Chapter Twenty-Five (Verses continued)

"If someone pushes you from the peak of Mount Sumeru, through the power of mindfulness of Avalokiteshvara, you will hang in the air like the sun.

If you are pursued by evil people and fall from the Diamond Mountain, through the power of mindfulness of Avalokiteshvara, not even a single hair will be harmed.

If you are surrounded by vengeful enemies, each brandishing a sword to harm you, through the power of mindfulness of Avalokiteshvara, they will immediately give rise to hearts of compassion.

If you face execution by royal decree and your life is about to end, through the power of mindfulness of Avalokiteshvara, the blade will immediately break into pieces.

If you are imprisoned in chains, with hands and feet bound, through the power of mindfulness of Avalokiteshvara, you will be naturally released.

If through curses or various poisonous herbs, someone intends to harm your body, through the power of mindfulness of Avalokiteshvara, the harm will return to the one who sent it.

If you encounter evil Rakshasas, poisonous dragons, or various ghosts, through the power of mindfulness of Avalokiteshvara, none will dare to harm you.

If you are surrounded by wild beasts with terrifying teeth and claws, through the power of mindfulness of Avalokiteshvara, they will quickly scatter in ten directions.

If you are threatened by lizards, snakes, or vipers with breath like smoke and fire, through the power of mindfulness of Avalokiteshvara, they will flee upon hearing his voice.

If clouds rumble with thunder and lightning, and pouring rain falls from the sky, through the power of mindfulness of Avalokiteshvara, the clouds will disperse immediately.

Sentient beings in distress are weighed down by immeasurable suffering; his wondrous wisdom can save the world from its pain. He is fully endowed with supernatural powers and widely practices wisdom and skillful means. In all lands of the ten directions, there is no realm where he does not manifest.

The various evil paths of the hells, hungry ghosts, and animals, as well as the suffering of birth, old age, sickness, and death—all are gradually extinguished.

He possesses true observation, pure observation, vast and great wisdom-observation, compassionate observation, and kind observation; he is ever prayed for and ever gazed upon. He is a spotless, pure light, a sun of wisdom that dispels all darkness, subduing the winds and fires of calamity and illuminating the entire world.

His compassion is like the roar of thunder, and his kind intent is like a great cloud that rains down the nectar of the Dharma, extinguishing the flames of worldly affliction.

In disputes before officials or in the midst of the battlefield, through the power of mindfulness of Avalokiteshvara, all enemies will retreat.

His is a wondrous sound, the Perceiver of the World’s Cries, a pure sound, a sound like the sea tide, a sound surpassing all worldly sounds; therefore, be ever mindful of him.

Do not harbor doubt. The Perceiver of the World’s Cries is a pure sage; in the midst of suffering, death, and calamity, he is a refuge. Endowed with all merit and viewing all beings with eyes of compassion, he is an ocean of immeasurable virtue. Therefore, you should prostrate before him."

The Nine-Section Staff (Kujō Shakujō)

"Holding this staff, one should vow to establish a great assembly of practitioners, to show the true path, to save all sentient beings, to offer to the Triple Gem, to manifest a pure mind, to realize the fruit of enlightenment, to reach the other shore of the Dharma Realm, and to encounter all Buddhas to quickly attain supreme Bodhi."

"We vow for our practice:
Great Compassion, Great Mercy for all sentient beings.
The One Vehicle of practice and training.
Offerings to the Triple Gem: the Buddha, the Dharma, and the Sangha.
Breaking through negligence and laziness with diligence.
Breaking through the breaking of precepts with the holding of precepts.
Turning the unbelieving toward faith.
Turning the greedy toward generosity.
Turning the angry toward compassion.
Turning the foolish toward wisdom.
Turning the arrogant toward humility.
Turning the distracted toward one-pointedness.
Following the path of the sages.
Speedily attaining the realization of the Wisdom of the Other Shore (Prajna Paramita).
Great Compassion, Great Mercy."

Subdue poisonous beasts, dragons, and all types of venomous insects. Upon hearing the sound of the staff, they are tamed and their poison neutralized. Arouse the aspiration for enlightenment (Bodhicitta). Cultivate the myriad practices of training. Swiftly attain supreme realization.

We vow to save all sentient beings in the ten directions, those in the hells, the hungry ghosts, and the animal realms. Upon hearing the sound of the staff, may they be swiftly liberated. Dispel the two obstacles (afflictions and intellectual delusions) and the hundred and eight afflictions. Arouse Bodhicitta. Fulfill the practices of training. Swiftly attain enlightenment.

I prostrate to the Buddhas of the past, the Buddhas of the present, and the Buddhas of the future. By holding the Diamond Staff, one attains Buddhahood. By holding the Diamond Staff, one manifests Buddhahood. By holding the Diamond Staff, one will surely become a Buddha.

Therefore, I bow my head and hold this staff. I make offerings to the Triple Gem. I prostrate and make offerings to the Triple Gem of the Three Realms. May the compassionate sacred teachings look down upon and protect this disciple.

End of the Nine-Section Staff

武者
所行
五人揃
宮本
無二
汐汲
松嶋彫成

The Heart of the Perfection of Wisdom Sutra (Heart Sutra)

When Bodhisattva Avalokiteshvara was practicing in the deep perfection of wisdom, he perceived that all five aggregates are empty and was saved from all suffering and distress.

Shariputra, form does not differ from emptiness, emptiness does not differ from form. That which is form is emptiness, that which is emptiness is form. The same is true of feelings, perceptions, impulses, and consciousness.

Shariputra, all dharmas are marked with emptiness; they do not appear or disappear, are not tainted or pure, do not increase or decrease. Therefore, in emptiness no form, no feelings, perceptions, impulses, consciousness; no eyes, ears, nose, tongue, body, mind; no color, sound, smell, taste, touch, or object of mind; no realm of eyes and so forth until no realm of mind-consciousness; no ignorance and also no extinction of it, and so forth until no old age and death and also no extinction of them; no suffering, no cause, no cessation, no path; no wisdom and also no attainment.

With nothing to attain, the Bodhisattva relies on the perfection of wisdom, and his heart is no longer hindered. Without hindrance, he has no fear. Far beyond deluded thoughts, he reaches ultimate Nirvana. All Buddhas of the past, present, and future rely on the perfection of wisdom and thereby attain supreme, perfect enlightenment.

Therefore, know that the perfection of wisdom is the great transcendent mantra, the great bright mantra, the utmost mantra, the supreme mantra, which is able to relieve all suffering and is true, not false. So proclaim the perfection of wisdom mantra, proclaim the mantra which says:

Gate gate pāragate pārasamgate bodhi svāhā! (Gone, gone, gone beyond, gone altogether beyond, enlightenment! Hail!)

General Preface to the Secret Key of the Heart Sutra
Compiled by Henjō Kongō (Kūkai)

Now, the Buddha’s Law is not remote; it resides within the mind. It is near. If the Truth is not outside of oneself, how can one seek it and hope to attain it? Delusion and enlightenment depend on oneself; if one awakens, they reach the goal. My disciples, how tragic! The person in a deep sleep does not know they are dreaming. The drunken man does not perceive the light of the Great Sun. The sick man refuses the medicine of the King of Doctors.

The Great Sun [Dainichi] radiates light everywhere, yet the blind remain in darkness. The great rain of the Dharma falls equally, yet the withered tree cannot absorb it. There are many vehicles of teaching—the Five Vehicles and the Three Vehicles—intended to guide sentient beings of different capacities.

This *Prajna Paramita Heart Sutra* is a great secret dharani. It is the core of the vast treasury of the Dharma. It summarizes the essential meaning of the seven schools of Buddhism and encompasses the profound truths of the Exoteric and Esoteric teachings.

If one practices according to this single scroll, they can transcend the fourteen types of deluded minds and achieve the fruit of enlightenment. It breaks through the three types of obstacles and clarifies the twelve links of dependent origination. By contemplating the non-duality of emptiness and form, one realizes the perfect integration of the mundane and the sacred. I have now composed

this preface to explain the profound meaning of this secret key, so that all may escape the sea of suffering and realize the original purity of their own hearts.

The title "Mahaprajnaparamita Heart Sutra" contains the profound essence of the myriad teachings. This single title encompasses the secret names of all Buddhas and the nectar of the secret storehouse. The word "Prajna" (Wisdom) refers to the realization of the empty nature of all things, which opens the gate to secret enlightenment.

The translation of this text was refined through several lineages to clarify the distinction between Exoteric and Esoteric meanings. Within this single scroll, the five types of wisdom are hidden, and the ten stages of the Bodhisattva are encompassed. It is the mother of all Buddhas throughout the three ages and the source of all secret mantras.

This discourse is divided into three parts:

The First Part: The Gateway of Persons and Dharmas
This section reveals that the Bodhisattva Avalokiteshvara, while practicing the deep perfection of wisdom, realized that the self and the world are originally empty. By perceiving the emptiness of the five aggregates, one transcends the sea of suffering. This is the stage of the "Original Mind" where the practitioner and the deity are one and the same.

The Second Part: The Distinction of the Various Vehicles
This section establishes that the "Three Samadhis" are the gateway to reality. It teaches that "Form is not different from Emptiness," and "Emptiness is not different from Form." By establishing this non-duality, the practitioner achieves the secret status of the Bodhisattva Samantabhadra. This is the realization that the mind, the world, and the Buddha are not two.

The Third Part: The Benefit for Practitioners
This section describes the ultimate merit. By holding this mantra, which is the great secret dharani, the practitioner severs all delusions and attains the unshakeable state. The wisdom of the "True Word" allows one to see that even in the midst of birth and death, one resides in the palace of the Dharma Realm.

The Verse (Gatha):
The practitioner of deep wisdom observes the five aggregates,
Perceiving them as empty throughout the kalpas of practice.
Detaching from all afflictions with a single-pointed heart,
They reside in the Samadhi of Great Joy.
Cause and effect are seen to be of a single nature;
The nature and characteristics are ultimately non-dual.
The realm of the world and the realm of the mind are one;
Right here, one fulfills the sacred vow.

[Continuation of the Secret Key of the Heart Sutra]

1. When do I cut through the three great kalpas and realize the Dharma Body? Consciousness is like an illusory shadow. The Two Vehicles [Sravakas and Pratyekabuddhas] realize only the emptiness of the self within the five aggregates; this is their gate of Samadhi. From the absence of ignorance to the exhaustion of old age and death—this is the Samadhi of the Buddhas of Dependent Origination.

The Verse of Samadhi says:
Wind and leaves reveal causes and conditions; the wheel of rebirth is hidden like a seed in the shade of a flower. Removing the seeds of the "Goat and Deer" [the lower vehicles], one attains the flavor of the Three Wisdoms.

Where does the "I" reside within the bleached bones? The "Blue-Black Person" [Acala/Fudō] originally has no "I" as a master. Where do the Four Mindfulnesses abide? What is the nature of the mind that binds me? To stop the two feet [of movement] is its nature. What is the body? What is the "Salt Mind"? It is the accumulation of thought upon thought.

The Tathagata, using the single path of purity, opens and reveals the source of life to liberate beings from their distress. By attaining the title of the "One Who Has Realized the Truth of Reality," he forcefully names it the *Lotus of the Law* (Hokke) and Nirvana.

The Verse says:
Purely seeing the "Leaves of the Mind," the One Path of the Three Vehicles returns to the origin. By realizing the virtue of the mind, the three vehicles immediately return to the Single Throne.

Those who ask important questions should seek further according to the Law.
The Verse says:
A single syllable contains a thousand principles; it immediately manifests the Dharma Body. Through the training of Samadhi, one removes the darkness of ignorance. A single character encompasses the principles of the Three Realms. The "Original Mind" is like a guest residing in a house; once the host returns, the guest departs.

The Secret Words of the Tathagata are summarized in ancient commentaries. There are two types: the Exoteric and the Esoteric. The Esoteric has many levels of meaning. Therefore, the Tathagata spoke of the "Secret Characters" to represent various truths. This is the great wisdom of the "Vajra-holding Master of Secrets."

Third: The Section on the Benefits Gained by the Practitioner
There are two methods of gain: the first is the initial realization, and the second is the ultimate benefit. The practitioner observes seven levels of reality to reach the correct awakening. Through the Diamond Wisdom, one severs all obstructions and enters the state of Nirvana.

The Verse says:
The practitioners of the "Exoteric" are many, but those of the "Secret" are few. By upholding the Secret Mantras, one pervades the Dharma Realm. One syllable and one character connect to the source. Without end and without beginning, my mind is thus divided.

Conclusion of the Secret Key of the Heart Sutra

In the spring of the 9th year of Kōnin [818 AD], a great plague spread across the land. His Imperial Majesty the Emperor, with his own hand, dipped a brush in gold and copied this *Heart Sutra*. I, Kūkai, was commanded to provide the secret interpretation of its meaning. During the day, the sun shone with great brilliance, yet the hearts of the people were filled with darkness. I have provided these secret keys to illuminate the path and pray for the eradication of the plague through the power of the Diamond Wisdom. These profound meanings are not easily reached by the superficial mind, yet for those who practice in the mountains and seek the truth, this is the gate.

End of the Memorial Presented by Kūkai, the Monk who Entered Tang China.

Sacred Scripture of Shugendo, Volume One
End of the Secret Key of the Heart Sutra

The Sutra Spoken by the Buddha on the Kurikara Great Dragon and the Unmoving Dharani

Thus have I heard. At one time, the Buddha was in the great city of Rajagriha.[1] At that time, the Bodhisattva Hōdō (Treasure Banner) addressed the Buddha, saying: "World-Honored One, by what cause and condition did the Unmoving One (Acala) manifest as the Kurikara Great Dragon, and with what dharani did he subdue the swords of the outer paths?"

The Buddha replied to Hōdō Bodhisattva: "Listen well. In the past, the Unmoving Ming Wang (Acala Vidyaraja) engaged in a debate with the leader of ninety-five types of heterodox outer paths, whose name was Chitatsu.[1] At that time, the Ming Wang transformed into a sword of wisdom-fire.[1][2][3][4] The outer-path leader also transformed into a sword of fire. At that moment, the Ming Wang took the form of the Kurikara Great Dragon.[1][2] This dragon’s four limbs represent the four Great Wisdom Kings: Trailokyavijaya (Gozanze), Kundali (Gundari), Yamantaka (Daiitoku), and Vajrayaksa (Kongo-yasha).[1][3][4]

The dragon has a lotus around its neck named the 'House of Wisdom-Fire.' It exhaled a breath like a massive cloud of thunder. The Kurikara Great Dragon stood 100,000 yojanas high. It wrapped itself around the sword of the outer-path leader and swallowed it from the tip.[1] Seeing this, the outer-path master was terrified and took refuge."

Then the Buddha spoke the dharani:
Namo samanta vajranam, aksaya mahashala dharani... (Mantra continues)

The power of this mantra removes all inauspiciousness and subdues demon kings. If one is haunted by malevolent spirits, they shall be pacified.[1][2][3][4] If one recites this three to seven times, all ghosts and demons will naturally be subdued.[1][2][3][4] One who chants this with a focused mind will have all their desires fulfilled. This mantra possesses the power to move mountains and seas. It is the merit of the Kurikara Great Dragon.

The Secret Dharani Sutra of the Supernatural Powers of Ucchusma Vidyaraja
(Translated by Sramana Ajitasena of North India)[1]

Thus have I heard. At one time, the Buddha was in the country of Kushinagar, at the birthplace of the Mallas, by the river Hiranyavati, in the grove of twin sal trees.[1] It was the time of the Buddha's Parinirvana. At that time, immeasurable hundreds of thousands of devas, dragons, and the eight classes of beings were weeping and lamenting, surrounding the Buddha...[1][2][3][4]

At that time, there was a Brahma King named 'Conch-Top' (Rokei) who remained in his palace enjoying celestial pleasures with heavenly maidens, refusing to come and pay respects to the Buddha.[1][3][4] The assembly sent various powerful deities to summon him, but they were all trapped by the King's impure barriers.[1][2]

Then, Ucchusma Vidyaraja (The Fire-Head Vajra) arose from his seat in the assembly and addressed the great crowd, saying: "I have a great divine mantra that can seize the Brahma King." He then displayed his great supernatural powers.[3][4] In an instant, he transformed his body into a mass of

fire and ascended to the Brahma Palace.[1][3][4] With a single finger, he shattered the impure barriers as if they were dust.

He addressed the assembly: "If you wish to repay the Buddha's great kindness, you must cultivate the heart of enlightenment and seek the state of Nirvana."[1] He then spoke the secret dharani which purifies all filth and protects the practitioner. Through the strength of his 'Fire-Light Samadhi,' he subdues all demons and heals the illnesses of sentient beings.[1] Those who uphold this sutra will be protected by the great majesty of the Fire-Head Ming Wang.

End of the Sutra of the Kurikara Great Dragon and the Unmoving Dharani

The Secret Dharani Sutra of Ucchusma Vidyaraja (Continued)

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"Those who recite my mantra 100,000 times, I shall manifest my body before them. All sentient beings, according to their intentions, shall follow my will. If one wishes for the end of poverty and the attainment of eternal happiness, I shall grant their great vows. As it was spoken by the Buddhas of the past, so too shall I sustain this dharani after the Tathagata’s nirvana, so that the Buddha-Dharma shall not perish but dwell long in the world."

Vajrapani (Kongōshu) then spoke the **Dharani of the Great Perfect Sphere**:

Tadyatha. Om. Krodhana. Om. Vajra. Mahabalana. Sangate. Sambhara. Sambhara. Om. Nishyaku. Vishyaku. Nihashyaha. Sambaku. Sambana. Om. Vinivishyani. Bandhara. Om. Hashyachiki. Kishyana. Om. Vinivishyani. Harakushyama. Om. Garamadagara. Hosho-un. Hosho-un. Harakushyama. Samma-unchika. Borosan-banaka. Kyabhi-un. Gyarada-un. Samboro. Ungyaku-un. Boun. Ha-un. Chi-un. Ha-un. Borokyabhi. Ungara. Hosho-hara-un. Sangate. Sambara. Sambana. Harachika-un. Om. Bochi. Sambana-hosho-un.

At that time, Vajrapani spoke again: "In the latter age after the Tathagata’s passing, if there are sentient beings who wish to uphold this mantra, I shall constantly serve as their provider. Whatever they seek shall be granted as they wish. If any person suffers from 10,000 illnesses, let them first uphold this mantra 400,000 times. Upon seeing the sick, they shall be cured. There is no question of efficacy."

Ritual Instructions:
To summon the deity, take the incense of "White Glue" (Sandalwood) and branches from a peach tree. Recite the mantra 100 times over the branches during a great rain. If you wish for a parched forest to grow, or for a dry spring to flow, recite the mantra at the specific hours of the day (Tiger and Rabbit hours) to manifest the miraculous power of the Vidyaraja. To subdue evil spirits or poisonous snakes and insects, the practitioner should take the ash from a pure garden and circle the area while reciting the mantra.

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Ritual for Warding Off Pests:
"For all types of snakes, insects, and vermin: recite the mantra once over their holes or nests. They shall immediately lose their poisonous intent and depart, or be liberated from their form. If a snake has bitten a person, recite the mantra seven times over the wound; the poison shall never harm them

again. If a malignant spirit causes a village to suffer, take water from three different wells and recite the mantra 108 times over it, then sprinkle it at the four corners of the village."

Ritual for Subduing Evil People:
"If one wishes to subdue an evil person, write their name on a piece of paper and place it under your foot. Recite the mantra 300 times. The person will immediately come to submit. If one wishes to cause two people to reconcile, write both their names and place them under your foot, then recite the mantra 216 times. They will surely come to respect and love one another."

Rituals for Healing Illness:
"If you wish to cure a person of a fever or ague: write the sick person’s name and the name of the spirit causing the illness on a piece of paper. Recite the mantra 100 times over the paper. The spirit will be forced to appear and the person will be cured. For those suffering from severe chronic illnesses: take a branch from a willow tree and strike the ground while reciting the mantra. Or, use 'Incense of the Three Great Medicines' mixed with water; have the patient drink it while you recite the mantra 100 times."

Protection against Thieves and Evil Spirits:
"To protect a household from thieves: take a 'Vajra-seal' made of wood and bury it under the threshold while reciting the mantra 108 times. No thief shall be able to enter. If a person is possessed by an evil ghost: recite the mantra 308 times over the patient’s head. Use the 'incense of peaceful rest' (aloeswood). The demon will flee immediately. These methods are certain and have been verified by the great masters of the past. One must maintain a pure heart and deep faith for these secrets to manifest their full power."

The Sutra of the North Star Bodhisattva Dharani
(Extracted from the Sutra of the Seven Buddhas and Eight Bodhisattvas)

I, the North Star Bodhisattva, am named Myoken (Wondrous Sight). I now wish to preach this divine mantra to protect the lands of the nations and embrace all territories. My position among the stars of Jambudvipa is the most extraordinary; therefore, I am called Myoken. I reside in the highest place among the stars. Among the great generals of the Bodhisattvas, I am the "Light-Eye" Bodhisattva. To save all sentient beings, there is a great divine mantra named **Konaha**:

Titei-tei-tei, Ashamitsu-te, Utoto-te, Gushate, Haraitei-te, Yamami-maka-te, Utoto-te, Kuratei-te, Gyamadasha-a.

Uphold this mantra using a five-colored cord with seven knots, tying a knot at the site of pain or suffering. This great divine mantra was spoken by forty kotis of Buddhas as numerous as the sands of the Ganges in the past. Since I first attained the state of Myoken, I have resided in this world for seven hundred kalpas, serving as the King of the Stars and leading the four quarters. I oversee all affairs of the nation.

If a King uses righteous officials and his heart is free of shame, if he avoids tyranny and chaos, then I shall surely provide protection. If his ministers are loyal and work for the benefit of the people, the state will be like a bright mirror. If a King cultivates virtue and does not oppress the people, if his heart is broad and compassionate like a father and mother to his subjects, then the nation shall be at peace.

If people repent for their past wrongs and cultivate the three virtues—reverencing the Three Jewels, pitying the poor and destitute, and helping the orphan and the elderly—then I shall protect them.

Through the power of this great divine mantra, natural disasters shall cease, grain will ripen, and enemies will be subdued. The people will live in peace and joy. This is the power of the North Star.

Secret Title of the North Star:
Onchi-rataneirisha-tochasha-aka-un.

End of the Sutra of the North Star Bodhisattva Dharani

Sutra Preached by the Buddha on the Dharani of the Great Kojin for Bestowing Merit and Fulfillment
(Translated by Tripitaka Master Amoghavajra)

Thus have I heard. At one time, the Buddha was dwelling in the Palace of the Clear Mind with a great assembly of one thousand two hundred and fifty people. All were beings of great supernatural powers and ease of mind. Manjushri was the leader. At that time, while the Buddha was in the Samadhi of the "Unerring Jewel-Lotus," the great earth shook in six ways.

At that moment, from within the assembly, a celestial maiden arose. Her features were wondrous and adorned with the thirty-two marks. She prostrated at the Buddha's feet and said: "World-Honored One, I observe that sentient beings in the future ages may be born into poverty or wealth, high station or low. What is the cause of this? I pray that the World-Honored One will grant us a secret mantra and name."

The Buddha replied: "Excellent, celestial maiden. You have asked this for the benefit of the future. Listen well, for I shall now preach the mantra to you..."

Sutra Preached by the Buddha on the Dharani of the Great Kojin for Bestowing Merit and Fulfillment (Continued)

At that time, the celestial maiden addressed the Buddha, saying: "World-Honored One, in the past, countless kalpas ago, there were Buddhas who appeared in the world. At that time, there were three individuals: one who sought after wealth, one who sought to overcome obstacles, and one who sought to provide for the poor. They made a great vow: 'If we manifest in the latter world, we shall act as the Rough Deities (Kojin) to seize the treasures of the uncharitable and bestow them upon the virtuous and the destitute.'"

The Buddha then spoke the True Word (Mantra):

Mantra: **On arahashana aginnibi gyara un sowaka**

The Buddha said: "Excellent! These three individuals have become the 'Three Ghosts' (San-ki). They manifest as a Great Sovereign with eight faces, overseeing the eight directions. They possess the power to subdue the heavens and the earth. If there are sentient beings who are poor or suffering from calamities, they should call upon the name of the Great Kojin and recite this mantra."

At that time, the three individuals appeared before the Buddha and vowed: "We shall surely protect those who uphold this Law." Then, the Great Kojin spoke the mantra:

Mantra: **On kenbaya kenbaya sowaka**

The Buddha praised them, saying: "Your compassion is vast. May you use your power to turn the wheel of fortune for those who are suffering." At that moment, the Great Kojin vanished. Through

the use of this sutra, those in the evil realms shall be liberated, and all heavenly beings and humans shall attain joy.

End of the Sutra of the Great Kojin for Bestowing Merit and Fulfillment

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Sutra of Marici-ten Preached by the Buddha

Thus have I heard. At one time, the Buddha was in the Jetavana Grove. He addressed the assembly: "There is a goddess named Marici (Marishi-ten) who travels before the sun and moon. No one can see her, no one can seize her, no one can deceive her, and no one can bind her. She protects practitioners from all dangers, including the perils of the battlefield, the threat of thieves, and the harm of evil spirits."

The Buddha then spoke the True Word (Mantra) of Marici-ten:

Mantra: **On marishiei sowaka**

"If one recites this mantra, they shall be invisible to their enemies and protected from all misfortune. This secret teaching is for the protection of the practitioner’s body and the fulfillment of all righteous vows."

End of the Sutra of Marici-ten Preached by the Buddha

Sutra of the Earth Deity Preached by the Buddha

Thus have I heard. At one time, the Buddha was beneath the Bodhi tree. He preached the Law of the Five Emperor Spirit Kings:

- **East:** The Blue Dragon King.
- **South:** The Red Dragon King.
- **West:** The White Dragon King.
- **North:** The Black Dragon King.
- **Center:** The Yellow Dragon King.

The Thirty-Six Attendants and the protectors of the months are as follows:

- **January:** Shakyamuni Buddha.
- **February:** Maitreya Bodhisattva.
- **March:** Avalokiteshvara Bodhisattva (Kannon).
- **April:** Amida Tathagata.
- **May:** Mahasthamaprapta Bodhisattva (Daiseishi).
- **June:** Mahavairocana Tathagata (Dainichi).
- **July:** Marici-ten.
- **August:** Manjushri Bodhisattva (Monju).

- **September:** Bhaisajyaguru (Medicine Buddha/Yakushi).
- **October:** Gudoku Nyorai (Kutoku Nyorai).
- **November:** Bodhisattva Samantabhadra (Fugen).
- **December:** Great Auspicious Dharani Bodhisattva.

Through these names, all who are sick—whether suffering from headaches, abdominal pain, eye diseases, ear diseases, nose diseases, tongue diseases, diseases of the body, diseases of intent, diseases of the limbs, wind diseases, or the "shut-eye" disease—shall be cleared of obstacles and liberated. The Water Spirit, the Dragon Deities of the Eight Classes, the Four Great Heavenly Kings, the Fire Demon King, the Earth Deity of the Firm Ground, the Great Deities of the Five Paths, the Lord of Mt. Tai, the 84,000 Spirit Kings, and all their attendants shall bring prosperity and success to everyone. The great assembly rejoiced and accepted the teaching.

End of the Sutra of the Earth Deity Preached by the Buddha.

Ritual Salutations
(To be recited while kneeling with palms joined and a sincere heart)

I take refuge in all the Buddhas of the ten directions.
I take refuge in the unsurpassed, wondrous Dharma of Bodhi.
With a pure mind, body, and speech,
I respectfully prostrate with palms joined.
The Tathagata's physical form is unsurpassed in the world,
Peerless and inconceivable.
Therefore, I now pay homage,
To the Tathagata's boundless wisdom.

I prostrate and take refuge in the ever-dwelling Law of the ten directions.
I prostrate and take refuge in all Buddhas and Bodhisattvas of the ten directions.
I repent for all sins committed through my body, speech, and mind.
Just as the Buddhas and Bodhisattvas have repented, I now do the same.
I rejoice in the merits of all practitioners of the Three Vehicles, whether in training or beyond.
I request the turning of the unsurpassed, wondrous wheel of the Dharma.
I pray that the Buddhas remain in the world for a long time.
I dedicate the merit from these salutations, offerings, and repentance
To the enlightenment of all sentient beings and the realization of the Buddha Way.

The Five Great Vows

1. Sentient beings are boundless; I vow to save them.
2. Merit and wisdom are boundless; I vow to accumulate them.
3. Dharma gates are boundless; I vow to study them.
4. Tathagatas are boundless; I vow to serve them.
5. Enlightenment is unsurpassed; I vow to realize it.

The Ten Great Vows of Samantabhadra

1. To pay homage to all Buddhas.
2. To praise the Tathagatas.
3. To make vast offerings.
4. To repent of karmic obstacles.
5. To rejoice in the merit of others.
6. To request the turning of the Dharma wheel.
7. To request the Buddhas to remain in the world.
8. To follow the Buddha's teachings forever.
9. To constantly accord with sentient beings.
10. To universally dedicate all merit.

Thirty Verses on Consciousness-Only
(Composed by Bodhisattva Vasubandhu)

I prostrate to the nature of Consciousness-Only, which is perfectly and partially pure. I now explain these verses for the benefit and joy of all sentient beings.

Various appearances of a "self" and of "phenomena" are established through the transformation of consciousness. This transformation is of three kinds:
The first is the ripening (Alaya) consciousness. The second is the thinking (Manas) consciousness. The third is the consciousness of perceiving six types of objects.

The first is the Alaya consciousness, which contains all seeds and matures. Its characteristics, support, and perceptions are inconceivable. It is always associated with the five mental factors: contact, attention, feeling, perception, and volition. Its feelings are neutral. Just like a torrent of water, it constantly flows and changes. Only when one reaches the state of the Arhat does this stream cease.

The second transformation is the Manas consciousness, which depends on and takes the Alaya as its object. Its nature is that of deliberation. It is always accompanied by the four afflictions: self-delusion, self-view, self-pride, and self-love. It is also associated with the mental factors of contact, attention, feeling, perception, and volition...

Thirty Verses on Consciousness-Only (Continued)

The afflictions are greed, anger, ignorance, arrogance, doubt, and wrong views. Secondary afflictions include fury, resentment, concealment, affliction, envy, and selfishness. These arise from the transformation of consciousness, just as waves arise from water. Through the two types of meditation—that with form and that without form—one dispels the false distinction between the perceiver and the perceived.

The "Imagined Nature" is established by false attachment to things as having an independent self. The "Dependent Nature" arises from the causes and conditions of other things. The "Perfected Nature" is the true reality that is far removed from the previous two. These three natures show that all phenomena are mere consciousness.

By relying on this holy teaching and correct principle, one realizes the "Meaning of Consciousness-Only." One attains the non-outflow realm, which is inconceivable, auspicious, and constant. Abiding in this state, one achieves tranquil liberation. This is the great matter of the non-dual Dharma.

Section on the Establishment of Meaning

Broadly speaking, there are two aspects: the Dharma and the Meaning. The "Dharma" is the Mind of Sentient Beings. This Mind encompasses all mundane and transcendental laws. It is by relying on this Mind that the meaning of the Mahayana is revealed.

The "Meaning" consists of three aspects: the Greatness of Essence, which is the True Suchness of all things; the Greatness of Characteristics, which is the vast storehouse of the Tathagata’s virtues; and the Greatness of Function, which is the ability to give rise to all mundane and transcendental good causes and effects. This is the path upon which all Buddhas have traveled and the goal toward which all Bodhisattvas strive. By relying on this One Mind, one reaches the stage of the Tathagata.

Adoration of the Buddha’s Relics (Sharirei)

With one heart, I prostrate to the relics of the Tathagata Shakyamuni, who is perfect in ten thousand virtues, whose true body is the Dharma-body, and who resides in the stupa of the Dharma Realm. I pay homage to the Buddha-body manifested for our sake. Through the Buddha's divine power, I seek to benefit all sentient beings, to arouse the aspiration for enlightenment, to practice the Bodhisattva path, and to enter into the great tranquility and equality of wisdom. I now prostrate before you.

Verses from the Great Peacock Bright King Sutra

Devas, Asuras, Yakshas, and others, you have come here to hear the Law; you must do so with a sincere heart. Protect the Buddha’s Law so it may endure forever. May the practitioners be diligent in following the Buddha’s instructions.

May all beings who have come here, whether they dwell on the earth or in the air, constantly give rise to a heart of compassion toward the world. Day and night, let them abide in the Law.

May all worlds be peaceful and stable. May the merit of infinite wisdom benefit all living beings. May all karmic sins be extinguished, and may we be far removed from suffering and return to the original tranquility. May the limbs of the body be constantly adorned with the scent of the precepts, and may we always be shielded by the clothing of meditation to sustain ourselves. May we abide in the wondrous flower of enlightenment and find peace and joy wherever we go.

Verses from the Avatamsaka Sutra (Samantabhadra's Vows of Practice)

All the evil karma I have created in the past,
Arising from beginningless greed, anger, and folly,
Born of my body, speech, and mind—
I now repent for all of it.

Verses from the Diamond Sutra

If one sees me through form,
Or seeks me through sound,
This person travels a false path,
And cannot see the Tathagata.

The wondrous body of the Tathagata,
Is the Dharma-body of all Buddhas.
The essence of the Law cannot be seen,
And ordinary consciousness cannot know it.

All conditioned phenomena,
Are like a dream, an illusion, a bubble, a shadow;
Like dew or a flash of lightning;
Thus should they be contemplated.

The Great Dharani of the Mother of Buddhas, the Great Peacock Bright King

Mantra: **Namu bodaya. Namu darumaya. Namu sangaya.

Namu nana-tashiki hachitai nan. Tadyatha: Om amurute amurutodobabe amuruta-sambabe amuruta-gatte amuruta-shidde amuruta-teje amuruta-vane amuruta-vishudde saruba-papa-parashamani sarubata-sadani mangara-sadani bagabati mayuri bidaya-rajinyai abayate hiri-hiri miri-miri kiri-kiri kuri-kuri om amuruta-vatre amuruta-sambabe bara-bara bidaya-dari shidde-shidde sowaka.**

The Heart Dharani of the Mother of Buddhas, the Great Peacock Bright King

Mantra: **Om mayuryai bidaya-rajinyai sowaka.**

[Short Dharanis for the Peacock King]

Mantra: **Tadyatha: Itachi bitachi itachi bitachi chitai-jura sowaka.**

Mantra: **Om mayuryai krante sowaka.**

Mantra: **Namu bodaya namu darumaya namu sangaya. Namu nanatashiki hachitai nan. Tadyatha: Om suru-suru bishuru-bishuru daru-daru midaru-midaru om amuruta-vatre amuruta-sambabe bidaya-dari shidde-shidde sowaka.**

Mantra: **Tadyatha: Giri-giri giri-giri giri-giri sowaka. Giri-nari giri-nari giri-nari sowaka. Giri-bare giri-bare giri-bare sowaka. Giri-dari giri-dari giri-dari sowaka.**

Mantra: **Om mayuryai bidaya-rajinyai sowaka.**

The Same Dharani

Mantra: Namu bodaya. Namu darumaya. Namu sangaya. Namu nana-tashiki hachitai-nan. Tadyatha: Om amurute amurutodobabe amuruta-sambabe amuruta-vatre amuruta-shidde amuruta-teje amuruta-vane amuruta-vishudde saruba-papa-parashamani sarubata-sadani mangara-sadani bagabati mayuri bidaya-rajinyai abayate hiri-hiri miri-miri kiri-kiri kuri-kuri om amuruta-vatre amuruta-sambabe bara-bara bidaya-dari shidde-shidde sowaka.

Mantra: Giri-giri giri-giri giri-giri giri-giri sowaka. Giri-nari giri-nari giri-nari giri-nari sowaka. Giri-bare giri-bare giri-bare giri-bare sowaka. Giri-dari giri-dari giri-dari giri-dari sowaka. Giri-kyari giri-kyari giri-kyari giri-kyari sowaka. Giri-mati giri-mati giri-mati giri-mati sowaka. Om mayuryai bidaya-rajinyai sowaka.

[Note: The remaining text in this section consists of a dense phonetic grid of seed syllables and dharani fragments: *Ta-ra-ta-ra, Ha-ra-ha-ra, Ri-ni-ri-ni, Chi-ni-chi-ni, Bi-chi-bi-chi, Ka-ra-ka-ra, Ma-ra-ma-ra, Shi-ri-shi-ri, Ki-ri-ki-ri, Bo-ro-bo-ro, Chu-ro-chu-ro, Ha-ma-ha-ma, Ko-ma-ko-ma, Mo-ma-mo-ma, Sha-ma-sha-ma, Ga-ma-ga-ma...*]

The Great Diamond Wheel Dharani

"If a practitioner of the training wishes to perform the secret methods and form the mudras, but has not yet entered the sacred mandala to receive the water of consecration, they should first recite this dharani twenty-one times. By the power of this mantra, all the seals and ritual actions they perform will achieve the same merit and effectiveness as if they had formally entered the ritual altar. This mantra removes all heavy sins, subdues obstacles, and ensures that the practitioner’s goals are fulfilled without fail. It is the secret wheel of the Tathagata."

Mantra: Namu shitchiri-ya jibi-gyanan saruba tatagyatanan. On biraji biraji makashakara bazari sata sata sarate sarate tarai tarai bidamani sambanjani taramachi shidya giri-ya ran sowaka.

Mantras of Various Divisions

Diamond Realm (Vajradhatu) Mahavairocana Tathagata
Mantra: **On bazara-datu ban.**
(Seed Syllable: **VAM**)

Womb Realm (Garbhadhatu) Mahavairocana Tathagata
Mantra: **Namu samanda bodanan abira-un-ken.**
(Seed Syllables: **A VI RA HUM KHAM**)

Medicine Buddha (Yakushi Nyorai) Great Mantra
Mantra: **Namo bagabatei baisajaya-guru baiduriya haraba-rajaya tatagyataya aratei samyaku-sambodaya. Tadyatha: On koro-koro sendari matogi sowaka.**
(Seed Syllable: **HUM**)

[The bottom grid contains the following Siddham seed syllables for meditation:]
A, VAM, HUM, KHAM, HRĪḤ, TRĀḤ, ĀḤ.

Mantras of Various Divisions (Continued)

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Shakamuni Nyorai Great Mantra (Shaka Nyorai)
Mantra: **Namu baku-gyabatei shakamuni-ei tatagyataya aratei samyaku-sambodaya tadyatha on muni-muni maka-muni shakamuni sowaka.**

Buddha-Eye Buddha-Mother Mantra (Butsugen Butsumo)
Mantra: **Namo bagabatei ushinisha sowaka.**

Amida Nyorai Minor Mantra (Amida Nyorai)
Mantra: **On amirita teisei kara un.**

All Tathagatas Mantra (Issei Nyorai Shingon)
Mantra: **Namu samanda bodanan saruba tatagyata rano-kyachi un.**

Mantra of Light (Kōmyō Shingon)
Mantra: **On abokya beiroshano makabodara mani handoma jinbara harabaritaya un.**

Amoghapasha Bodhisattva Mantra (Fukū Kenjaku)
Mantra: **On handoma-dara abokya-bishaya un gyabatei.**

Cintamanicakra Bodhisattva Mantra (Nyoirin Kannon)
Mantra: **On handoma shindamani jinbara un.**

White-Robed Bodhisattva Mantra (Byakue Kannon)
Mantra: **On shibeitei shibeitei handara-bashini sowaka.**

One-Syllable Manjushri Mantra (Ichiji Monju)
Mantra: **On shisuhin.**

Five-Syllable Manjushri Mantra (Goji Monju)
Mantra: **On a ra ha sha na.**

Six-Syllable Manjushri Mantra (Rokuji Monju)
Mantra: **On ha ra ta-ya un.**

Eight-Syllable Manjushri Mantra (Hachiji Monju)
Mantra: **On akubira un-kencha-rakushadan.**

Samantabhadra Bodhisattva Mantra (Fugen Bosatsu)
Mantra: **On samanda bodanan un.**

Kshitigarbha Bodhisattva Mantra (Jizō Bosatsu)
Mantra: **On kaka-kabi samayei sowaka.**

Maitreya Bodhisattva Mantra (Miroku Bosatsu)
Mantra: **On maitreya-a sowaka.**

Mahasthamaprapta Bodhisattva Mantra (Seishi Bosatsu)
Mantra: **On sanzan-zanzaku sowaka.**

Akasagarbha Bodhisattva Mantra (Kokūzō Bosatsu)
Mantra: **Nobō akyasha-gyarabaya on ari-kyamari bori sowaka.**

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Ushnisha Vijaya Minor Mantra (Butshuchō Sonshō)
Mantra: **On amirita teija-batei sowaka.**

Great Victorious Diamond Mantra (Daishō Kongō)
Mantra: **On ban bazara-datu ban.**

One-Syllable Golden Wheel Mantra (Ichiji Kinrin)
Mantra: **Nobō samanda bodanan bōron.**

Life-Span Scripture Mantra (Jumyō-gyō)
Mantra: **On bajira-yushi sowaka.**

Avalokiteshvara Bodhisattva Mantra (Kanjizai Bosatsu)
Mantra: **On arorikya sowaka.**

Thousand-Armed Bodhisattva Mantra (Senju Bosatsu)
Mantra: **On bazara darama kiriku.**

Eleven-Faced Bodhisattva Mantra (Juichimen Bosatsu)
Mantra: **On maka-kyaronikya sowaka.**

Horse-Headed Avalokiteshvara Mantra (Batō Kannon)
Mantra: **On amirito-dobaba un patta sowaka.**

Cundi Avalokiteshvara Mantra (Juntei Kannon)
Mantra: **Nobō satanam samyaku-sambodaya shitchinan tadyatha on sharei shurei juntei sowaka.**

Five Great Akasagarbha Bodhisattva Mantra (Godaikokūzō)
Mantra: **Nobō akyasha-gyarabaya on ari-kyamari bori sowaka.**

Life-Extension Mantra (Enmei)
Mantra: **On bajira-yushi sowaka.**

Removing Evil Realms Mantra (Jyo-akushu)
Mantra: **On abokya beiroshano makabodara mani handoma jinbara harabaritaya un.**

Acala Vidyaraja Mantras (Fudō Myōō - Three Types)

1. Mantra: **Namu samanda bazaranan senda makaroshana sowataya un tarata kan man.**
2. Mantra: **On senda makaroshana sowataya un tarata kan man.**
3. Mantra: **Namu samanda bazaranan kan.**

Trailokyavijaya Vidyaraja Mantra (Gōzanze Myōō)
Mantra: **On nishiba kenba bazara un patta.**

Kundali Vidyaraja Mantra (Gundari Myōō)
Mantra: **On amiritei un patta.**

Mantras of Various Divisions (Continued)

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Gundari Myōō (Kundali Vidyaraja)
Mantra: **On amiritei un patta.**

Daiitoku Myōō (Yamantaka)
Mantra: **On shitchiri-kyara-roha un ken sowaka.**

Kongō-yasha Myōō (Vajrayaksa)
Mantra: **On bazara yakusha un.**

Aizen Myōō (Ragaraja)
Mantra: **On makaraga bazara-ushunisha bazarasattoba jaku-un-ban-koku.**

Ucchusma Myōō (Ususama / Fire-Head)
Mantra: **On shuri-mari mamari mari-shushuri sowaka.**
(Note: Uses the same mantra as the physical purification rite).

Daigen-sui Myōō (Atavaka)
Mantra: **Namo tatta gyata-nan on tanra tanra tanra-kyata tanra-kyata baki-un ban sowaka.**

Kichijōten (Lakshmi)
Mantra: **On makashiri-ei sowaka.**

The Four Heavenly Kings (Shitennō)

- **Jikokuten (Dhratarastra - East):** On chiritarashara-rara haraban-tan sowaka.
- **Zōchōten (Virudhaka - South):** On birota-kyaya-kushaban-taya sowaka.
- **Kōmokuten (Virupaksa - West):** On birokusha-nagaya sowaka.
- **Tamonten (Vaisravana - North):** On bishiraman-taya sowaka.

Vaisravana Great Dharani (Bishamon-ten)
Mantra: **Namu san-tara-nan on bishira-mana-ya sowaka.**

Benzaiten (Saraswati)
Mantra: **On sora-sabatei-ei sowaka.**

Daikokuten (Mahakala)
Mantra: **On makakyara-ya sowaka.**

Marishi-ten (Marici)
Mantra: **On marishiei sowaka.**

Mantra for Various Deities and Spirits
Mantra: **On saruba taba jinbara kiriku-un-jaku-un.**

Seiten (Ganesha / Kangiten)
Mantra: **On gyaku-gyaku un sowaka.**

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Great Blue-Faced Diamond (Daitō-men Kongō / Kōshin)
Mantra: **On deiba-kyashiban-ta ban-kaka sowaka.**

Myōken Bodhisattva (Sudarsana / North Star)
Mantra: **On maki-shiri-ei chirite-ei sowaka.**

General Mantra of the North Star (Hokuto Sōju)
Mantra: **On bakitsu-ra-nan un.**

Mantra for the Seven Stars, Nine Luminaries, and Twelve Palaces
Mantra: **On saruba nakishataraya jinbara-ya sowaka.**

General Mantra of the Twenty-Eight Constellations
Mantra: **On naki-shatara un.**

The Individual Mantras of the Seven Stars of the Big Dipper
(Note: These share a common mantra text but differ in associated spiritual origins).

- **Tanrō-sei (Dubhe):** On bakitsu-ra-nan un. (Origin: Jizō)
- **Komon-sei (Merak):** On bakitsu-ra-nan un. (Origin: Horse-head Kannon)
- **Rokko-sei (Phad):** On bakitsu-ra-nan un. (Origin: Fudō Myōō)
- **Bunkyoku-sei (Megrez):** On bakitsu-ra-nan un. (Origin: Eleven-faced Kannon)
- **Renjo-sei (Alioth):** On bakitsu-ra-nan un. (Origin: Nyoirin Kannon)
- **Bukkyoku-sei (Mizar):** On bakitsu-ra-nan un. (Origin: Shaka Nyorai)
- **Pojun-sei (Alkaid):** On bakitsu-ra-nan un. (Origin: Kokūzō)

Individual Mantras of the Nine Luminaries (Kyū-yō)

- **Nichiyō (The Sun):** On adichiya-ya sowaka.
- **Gatsuyō (The Moon):** On somaya sowaka.
- **Kayō (Mars):** On an-gyaraka-ya sowaka.
- **Suiyō (Mercury):** On budaya sowaka.
- **Mokuyō (Jupiter):** On moro-hasahata-ei sowaka.
- **Kinyō (Venus):** On shukara-ya sowaka.
- **Doyō (Saturn):** On shanishashara-ya sowaka.
- **Rago-sei (Rahu):** On rago-un sowaka.
- **Keito-sei (Ketu):** On keito-un sowaka.

Zenith: Brahmā (Bonten)
Mantra: **On barama-ya sowaka.**

Nadir: Pṛthivī (Jiten)
Mantra: **On chichibi-ei sowaka.**

The Sun: Sūrya (Nittenshi)
Mantra: **On adichiya-ya sowaka.**

The Moon: Candra (Gattenshi)
Mantra: **On somaya sowaka.**

Hārītī (Kishimojin)
Mantra: **On karichi-ei sowaka.**

Priyankara (Hiri-yunka)
Mantra: **On hiri-yunka-ya sowaka.**

All Dragon Deities
Mantra: **On mei-gya-shani-ei sowaka.**

Universal Prostration
Mantra: **On saruba tatagyata hanna man-na-no kyo-ro-mi.**

The Three Refuges
Mantra: **On saruba tatagyata bu-sha-mi sowaka.**

East: Indra (Taishakuten)
Mantra: **On indara-ya sowaka.**

Southeast: Agni (Katen)
Mantra: **On agya-na-ei sowaka.**

South: Yama (Enmaten)
Mantra: **On en-ma-ya sowaka.**

Southwest: Nirṛti (Rasetsuten)
Mantra: **On nishichi-ei sowaka.**

West: Varuṇa (Suiten)
Mantra: **On baruna-ya sowaka.**

Northwest: Vāyu (Futen)
Mantra: **On baya-bei sowaka.**

North: Vaiśravaṇa (Bishamonten)
Mantra: **On bishiramana-ya sowaka.**

Northeast: Īśāna (Ishaten)
Mantra: **On ishana-ya sowaka.**

Universal Offering Mantra
Mantra: **On abokya pusha mani handoma bazara tatagyata biro-kichi un.**

Kōjin (Rough Deity Mantra)
Mantra: **Namu samanda bodanan kenba-ya kenba-ya sowaka.**

Water Deity (Suijin Mantra)
Mantra: **On ban-fu-ni-shi un sowaka.**

Dakini-ten (Mantra of Prosperity)
Mantra: **On daki-ni-gya-chi-gya-ka-ni-ei sowaka.**

Peacock Bright King (Kujaku Myōō Mantra)
Mantra: **On mayu-ryai krantei sowaka.**

Arousing the Bodhi Mind
Mantra: **On boji-shitta bodahadaya-mi.**

Samaya Precepts
Mantra: **On samaya sato-ban.**

Sincere Dedication

I pray that I do not lose the Bodhi Mind. Through repentance, rejoicing in merit, requesting the turning of the wheel, and dedicating merit, I follow the wondrous path of all Buddhas. May I always meet virtuous friends and never be abandoned by them. Even if I am born in the eight difficult realms, may I remember my past lives and be fully endowed with wisdom. May the Perfections (Paramitas) be fully satisfied. May my wealth and household always be prosperous. May I possess the six supernatural powers and perfectly fulfill the dhyana meditations. Like the Diamond Banner and the Sage Samantabhadra, I dedicate all my merit. I take refuge in and prostrate to the Great Sun Mahavairocana Buddha.

Prayer Text

I take refuge in the Three Jewels. May there be peace under heaven. May the five grains be abundant. May the nation be secure. May the Emperor’s reign be long. May the weather be favorable. May the Buddha-Dharma flourish. May the guardian spirits protect this place. Increase blessings and longevity. May all vows be fulfilled. May we reach the Dharma Realm and may benefits be equal to all. I dedicate this merit to all beings, so that we and all sentient beings together may attain the Buddha Way.

Shugendo Three-Time Daily Service Ritual

Morning Ceremony: Performed at the Hour of the Tiger (approx. 4 AM) or early morning.
The assembly of practitioners gathers and takes their seats at the fifty-four intervals.

I now blow the Great Dharma Conch Shell. Its sound resounds through the three thousand great thousand-fold worlds. All heavy sins are extinguished upon hearing it. All enter the gate of the syllable "A."

Salutation Text:
This ritual site is like an Emperor’s jewel. The shadows of the Three Jewels of the ten directions appear within it. My body manifests before the Three Jewels. I bow my head to the feet of the Buddhas and take refuge.
(Prostrate three times).

I take refuge in all the Three Jewels of the ten directions.

I repent for the obstacles of the six roots of perception. I clear all afflictions and karmic obstacles.
Mantra: **On sara-papa-gyata-panna-man-na-natsu-ran-sara-papa-gyata-panna-man-na-nau.**

Next, the Syllable "A" Consecration: Establish the syllable "A" as the seed of the Dharma Realm. Principle and Wisdom are non-dual. This is the manifestation of the Dharma Body.

Tokogatame Ritual (Stabilizing the Floor):
Strike the small wood pieces twice.
Even if one is slandered or struck, all should be able to enter the gate of enlightenment.

Realization of Buddhahood:
I now attain Buddhahood. Sit upright and contemplate the true phase of reality.

Next, the Three Mysteries: Donning the armor.
Mantra: **On sambo-mei-kyaketsu-man-un.**

Next, Prayer: Hold the prayer beads and recite the heart's vow.
Next, the Nine-Section Staff.
Next, Non-Dual Praise: Recite the vow while kneeling with palms joined.
Next, the Heart Sutra (Secretly).
Next, the Infinite Life Sutra, the Unmoving (Fudo) Sutra, the Universal Gate (Kannon) Chapter, or the Peacock Sutra.
Next, the Five Great Vows. (Mentioned previously).

Universal Offering Mantra:
Mantra: **On abokya pusha mani handoma bazara tatagyata birokichi un.**

Mantra: **On abokya-ho-jaya-mani-pando-ma-pachi-re-ida-gyata-birokichi-san-manda-hara-sara-un.**

Next, the Three Power Verses.

By the power of my merit, and the power of the Tathagata's empowerment, and by the power of the Dharma Realm, I abide in universal offering.

Dharma Conch Text
(To be recited, followed by the blowing of the conch shell)

May all demons disperse and retreat. Reaching throughout the three thousand great thousand worlds, we subdue all demons and those who dwell in opposition.

True Titles of the Various Honored Ones

- Homage to the assembled Honored Ones and Sacred Multitude of the Non-Dual Realm of Principle and Wisdom. (Repeat 3 times).
- Homage to the Founder of Shugendo, Shinpen Daibosatsu. (Repeat 3 times).
- Homage to the Restorer of Shugendo, Rigen Daishi. (Repeat 3 times).
- Homage to all the Patriarchs of the Three Countries and all the Three Jewels. (Repeat 3 times).
- Homage to the Great and Small Deities of the Land of Japan. (Repeat 3 times).

Praise of the Four Wisdoms

Mantra: **On bazara satoba sougyaraka, bazara aratannau, mado tatannau, bazara tarama gyayatai, bazara gyarama gyaya ha ban ban.**

Abbreviated Heart Praise

Mantra: **Saraba papi yapihaba gyara gyariya, sogyata chi harai, ijinau, darei, dado, kyama karan-ja, beiroshana unau bosoto tei.**

Praise of Acala (Fudo)

Mantra: **Naumaku saraba boda bouji satobanan, zaraba tara sou sobida, bijara, ji bei, nau bosoto tei sowaka.**

The Five-Element Contemplation Text

I am immediately:
A — (Earth) Located at the waist/lower body. Golden square. The Buddha Heart Ground.
VI — (Water) Located at the navel. White circle. The Great Compassion Water.
RA — (Fire) Located at the heart. Red triangle. The Great Wisdom Fire.
HUM — (Wind) Located at the forehead/face. Black half-moon. The Great Power Wind.
KHAM — (Void) Located at the crown of the head. Blue sphere. The Great Void Wheel.

Syllables: **A VI RA HUM KHAM**

The crown of my head reaches the Great Void. Layer upon layer, it is without distinction. High and low, large and small are not two. This is the Imperial Net of the Dharma Realm. The mind and the Buddha are not different from sentient beings. Realizing this portion is the attainment of Buddhahood.

Original Enlightenment Praise

I take refuge in the Original Enlightened Heart-Dharma Body. Abiding eternally in the Wondrous Law of the Lotus Throne. The thirty-seven Honored Ones reside in the heart-fortress. Far removed from cause and effect, I am naturally endowed with the Law. Returning to my crown, I prostrate to all Buddhas.

Great Diamond Wheel Dharani

Mantra: **Naumaku shitchiriya di bi kyanan, gyatanan, an biraji biraji makashakyara bajiri sata sata saratai saratai taraidamanisambanjani daramachishitchigiriya taran sowaka.**

One-Syllable Golden Wheel Mantra

Mantra: **Naumaku sanmanda bodanan boron.**

Dedication Text

I take refuge in the Wisdom Samaya Heart. I pray that through this supreme merit, I and all sentient beings together reach the Peak of the One Vehicle, and swiftly attain the Non-Dual Body of Principle and Wisdom.

Homage and prostration to the Great Compassionate Vairocana Buddha.

Armoring of the Three Divisions

(Repeat the previous refuge)

Dharma Conch Text (Exit)
(Recite, then blow the conch shell)

The sound of the Samaya Dharma Conch represents the Wondrous Law of the One Vehicle. It illuminates and extinguishes all afflictions. We shall surely enter the gate of the syllable **A**.

The Fifty-Four Intervals
(As performed previously)

At this time, the assembly withdraws from their seats.

Midday Ceremony
The ritual procedure follows the same protocol as the Morning Ceremony.

Evening Ceremony
Performed at the Hour of the Dog (approximately 7:00 PM – 9:00 PM) or at dusk.

1. **The Fifty-Four Intervals:** Same as the morning.
2. **Dharma Conch Text:** Same as the morning.
3. **Salutation Text:**
   With all respect, I take refuge in the Buddha. I vow that all sentient beings will understand the Great Way and arouse the supreme heart.
   I take refuge in the Dharma. I vow that all sentient beings will enter deeply into the sutras and possess wisdom as vast as the sea.
   I take refuge in the Sangha. I vow that all sentient beings will lead the great assembly, free from all obstacles.
   It is for this reason that I take refuge and prostrate.
4. **Syllable "A" Text:** Same as the morning.
5. **Floor Stabilizing Text:** Same as the morning.
6. **Body Protection and Boundary Rite.**

7. **Prayer and Mindfulness:** Same as the morning.
8. **Scripture Recitation:** Recite the *Rishukyō*, the *Dainichikyō Jūshin-hin*, or the *Fudō Sutra* as preferred.
9. **Various Mantras:** As preferred.
10. **Compassionate Acceptance:** "Uphold this disciple and allow the great vow to be fulfilled."
11. **Small Wood Text:**
    "This body is a harmony of the four great elements. Bone, flesh, hands, and feet; just as when the wood is exhausted and the fire is extinguished, together we shall enter the Buddha land."
12. **Peacock Sutra Verses** (or Yoga Sutra Verses).
13. **Relic Salutation.**
14. **Prayer Dedication Text:** Hold the prayer beads and recite.
15. **Sending-off Text:**
    "The Great Bodhisattva of inherent original nature; I bow to the infinite retinue of humans and devas. Reaching the superior land and the realm of freedom; testify to the spiritual stillness together with my mind. I request that you come and depart, swiftly emerging from meditation. Forget worldly conditions, but do not err from the original vow."
16. **Releasing the Boundary.**
17. **Three Prostrations.**
18. **Dharma Conch Shell:** Same as the morning.

Buddha Praise
Mantra: **Maka gyaronikunatan jyashataran saraba beiinan honjonachi kunataran haradamamitaya gyatan.**

Three-Section Staff Ritual
"Head holds the staff; I vow that all sentient beings will establish a great assembly of giving and be shown the way of reality. Offering to the Triple Gem. Establish a great assembly of giving; show the way of reality. Offering to the Triple Gem (Repeat 3 times). With a pure heart, offering to the Triple Gem. Arousing a pure heart; offering to the Triple Gem. By holding the staff, all shall become Buddhas. Therefore, I bow my head. Holding the staff; offering to the Triple Gem (Repeat 2 times). Therefore, I bow my head. Holding the staff; offering to the Triple Gem (Repeat 2 times). Therefore, I bow my head."

Homage and respect to the offerings for the assembled Honored Ones of the Three Realms. I respectfully make offerings and pray for the fulfillment of the secret vows.

The Fifty-Four Intervals

End of the Shugendo Three-Time Daily Service Ritual

Sacred Scripture of Shugendō, Volume Two

Procedure for the Hashiramoto Divine Law Fire Ritual (Goma)

First, contemplate the mudra before the Honored One and stabilize the waist.
Three Prostrations.
Dharma Declaration: Earth, Water, Fire, Wind, Void, Consciousness.

Next, Purifying the Three Karmas.
Next, the Lion Throne.

Six Great Bright Syllables:
Mantra: **On mani handomei un**
(Right elbow at this incense burner, left hand performing recitation).

Recite the Name of the Main Deity three times.
Next, Applying Incense.

The Three Bodies are one; the Three Truths are one thought.
Ignorance and the Dharma-nature are a non-dual single entity.
The formless Three Mysteries; the Ten Realms as one suchness.
Whether walking, standing, sitting, or lying down, realizing enlightenment in this very body.

Next, the Dharma Conch.
The sound of the Samadhi Dharma Conch is the wondrous sound of the One Vehicle. One shall enter the gate of the syllable "A"; upon reaching the ears, it extinguishes afflictions.
Amidst the great assembly of devas and humans, rain down the Dharma rain upon this seat.

Next, strike the small wood pieces twice.
Next, Sprinkling Water.
Next, Armoring the Three Divisions.

Next, stabilize the waist at the elbows (striking the wood once or three times is also acceptable).

I am immediately:
Mantra: **A Bi Ra Un Ken**
(Contemplated respectively at the waist, belly, heart, forehead, and crown).

Without changing this very body, its name is "the body itself" (Sokushin). Realizing this portion is the attainment of Buddhahood.

Next, Mudra of the Six Great Contemplations.

Altar Components and Elements:

- **Altar Board:** Earth (Earth Element)
- **Pillar Source Water:** Water (Water Element)
- **Altar Cover:** Fire (Fire Element)
- **Sprinkling Water:** Wind (Wind Element)
- **Sky Water:** Void (Void Element)
- **Milky Wood:** Consciousness (Consciousness Element)

Mantra of the Elements:
Mantra: **A, VI, RA, HUM, KHAM**

The food offered nourishes the two types of offerings [inner and outer] and the Six Great Elements. I offer these to nourish my own body. (Hands joined).

I take refuge in the Original Enlightenment Heart-Dharma Body, eternally residing on the Wondrous Law Heart Lotus Throne, which is originally endowed with the virtues of the Three Bodies. The thirty-seven Honored Ones reside in this heart-fortress.

(Strike the small wood piece two or three times).

Respectful Declaration (Keibyaku):
"I respectfully declare: To the Secret Master of the Vajra Realm and the Buddhas of the Ten Directions. May you descend and preside over this ritual. To the various Shinto deities of the sixty-some provinces and the three thousand eight hundred gods. To the Great Guardian of the Peaks [En no Gyōja] and his retinue. To the Seven Great and Eight Great Dragon Kings. To the Vajra Youths who protect the Great Peaks. To the Great Black Heavenly Deity (Daikokuten) and the gods of Mt. Kinpu, Kumano, Haguro, and Mt. Hikosan. May the Four Deva Kings protect this mountain and may all matters on this sacred ground be brought to complete fulfillment."

The Discourse on the Great Peak (Mt. Ōmine):
"The Great Peak is the mountain of the One Vehicle Bodhi. It is the sacred site where the Two Realms [Womb and Diamond] are perfectly merged. The crags, forests, and peaks are the Diamond and Womb Mandalas. The mountains, rivers, and trees are the very body of Mahavairocana. The practitioners of this secret way follow the ancient tracks of the ancestors [En no Gyōja and Rigen Daishi]. By establishing the heart at the 'Pillar Source' (Hashiramoto), the 'A' syllable naturally opens within the center of the eight-petaled lotus of the heart."

Mantras and Ritual Actions:

- Contemplation of the Deity:
  Mantra: **Om bajara-dato-ban**
- Vow of Great Compassion:
  Mantra: **On ra-ke-da-ya**

- Universal Offering:
  Mantra: **A VI RA HUM KHAM**
- Self-Identification:
  "I am immediately **A VI RA HUM KHAM**. The Six Great Dharma-Body Wheels are perfectly full. General offering to the Ten Realms as One Suchness."
- Contemplation of the Relics (Sharitsu):
  Recite the Minor Mantra of the Main Deity once.
- One-Syllable Mantra:
  Mantra: **A, A, A**
- Prayer: Silent prayer and contemplation.
- The Great Armor Rite (Great Goma):
  (Symbol of Kuji-Kiri) ---------->

- Strike once.

This body is a harmony of the four great elements.
Bones, flesh, hands, and feet.
Like wood exhausted and fire extinguished,
All together we enter the Buddha land.
I sever and burn the body dependent on birth and death with outflows, returning to the original unborn syllable **A**.
The East Akshobhya "Wood" is cut by the West Amida "Sword."
The Central Mahavairocana "Earth" is joined with the South Ratnasambhava "Fire," and sprinkled with North Shakyamuni "Water" to extinguish it.

Next, the Amida Meditation Mudra.

Contemplation of the Five Syllables:

- Syllable **A**: Contemplation of the Unborn; subduing the realm of Hell.
- Syllable **VI**: The Water of Principle; extinguishing the lamp of the Asura’s anger.
- Syllable **RA**: The Fire of Wisdom; burning the root of Animalistic folly.
- Syllable **HUM**: The Great Wind; sweeping away the hunger of the Hungry Ghosts.
- Syllable **KHAM**: The Great Void; severing the afflictions of the Human realm.
- Syllable **HŪM**: Solely existing; this is the Self-Nature Mind.

The boundless sea of virtue is originally perfect (Inner Binding Mudra).
Returning to my crown, I prostrate to the hearts of all Buddhas (Outer Binding Mudra).

Next, the Offering Water (*Argha*).
(Note: At this point, the practitioner performs the "Fudo is Myself" method or as the master instructs).

Next, the Rear Bell.
Next, strike the small wood pieces six times.

The Fire Ritual Training Ground Within the Altar

The Six Great Elements are originally present; I attain awakening in this very body.

Next, the Ritual Firewood (*Goma-gi*).
Next, take one bundle. Perform this twice, before and after.
Next, recite the Small Wood Text until the "Five Syllable Brilliance" contemplation is reached and the fire is extinguished.

Next, the Great Matter of the Relic Stupa.

Next, the Five Elements Contemplation (*Gorin-kan*).
(Recite the text for the food offering and the relic offering).

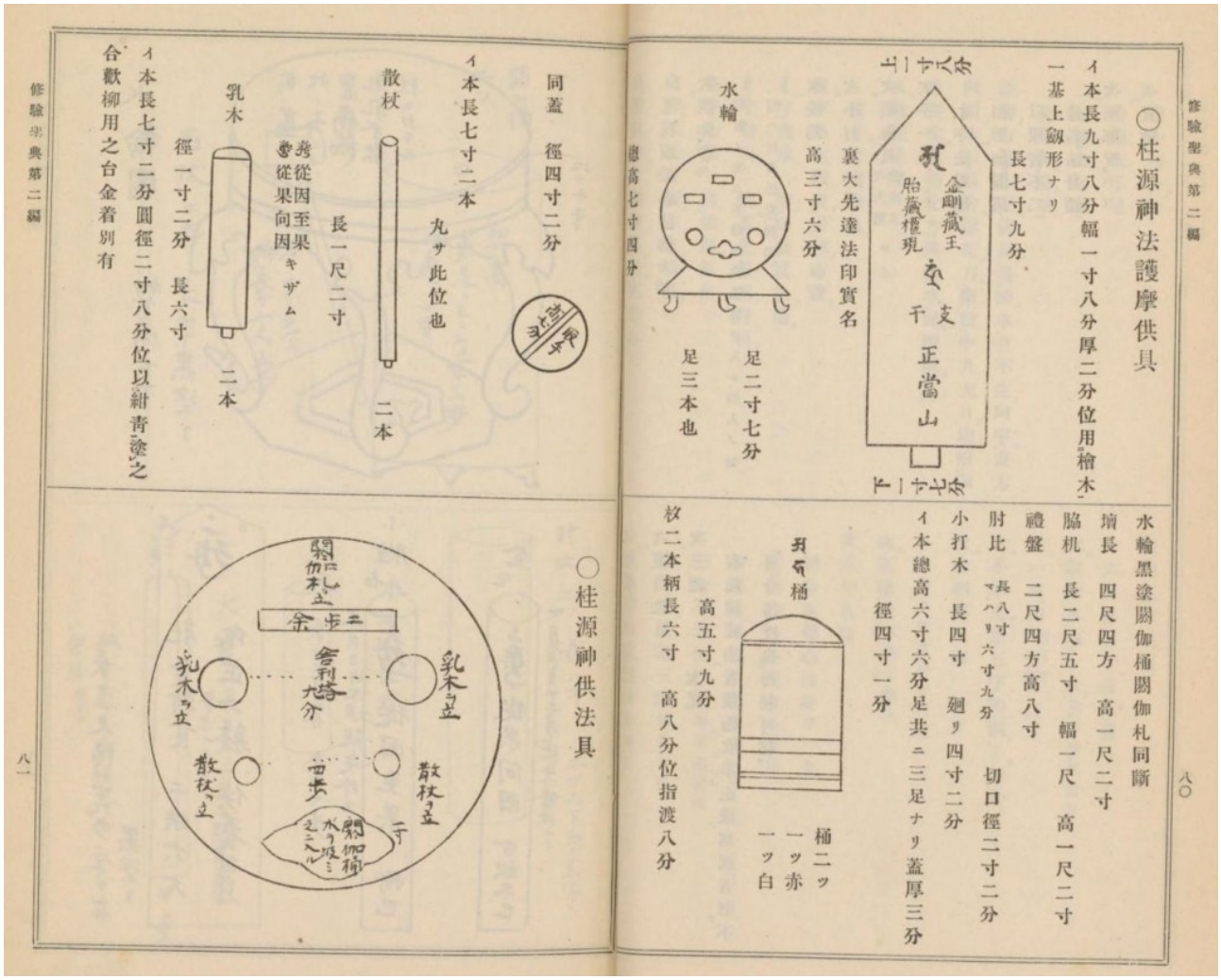
Next, the Eight Phrases and Eight Mudras:

1. **Refuge in the Original Enlightened Heart-Dharma Body:** Hands joined in prayer.
2. **Eternally residing on the Wondrous Law Heart Lotus Throne:** The Eight-Petal Mudra.
3. **Originally endowed with the virtues of the Three Bodies:** The Silver Seal.
4. **The thirty-seven honored ones residing in the Heart Fortress:** The Pervading Mudra.
5. **Universal gate of samadhis numerous as dust:** The Amida Meditation Mudra.
6. **Far removed from cause and effect, naturally endowed:** The Golden Union.

Next, the Prayer and Vow.
Next, the Self-Protection Ritual.
Next, the Three Prostrations.

The Great Conclusion

The profound secret methods described above are of the highest order. Unless the recipient is a proper vessel (like an upright jar ready to receive water), these must not be transmitted. They must be kept strictly secret, strictly secret.



Ritual Utensils for the Hashiramoto Shinpō Goma

- **Platform:** Length of 9 sun 8 bun, width of 1 sun 8 bun, thickness of 2 bun. Made of cypress wood. On top, a sword shape is carved. (Length 7 sun 9 bun).
- **Vajra Wheel (Kongō-rin):** Associated with King Zaō (Kongō Zaō Gongen). Positioned at Mt. Shōdangaya (The manifestation of the Womb Realm).
- **Water Wheel (Suirin):** Height of 3 sun 6 bun. Diameter of 2 sun 7 bun. Features three legs.
- **Altar Cover (Dō-gyai):** Diameter of 4 sun 2 bun.
- **Platform Pillars:** Length of 7 sun, set of 2.
- **Scattering Staff (San-jō):** Length of 1 shaku 2 sun. Set of 2. Carved to represent the path from cause to effect and effect back to cause.
- **Milky Wood (Nyū-moku):** Diameter of 1 sun 2 bun, length of 6 sun. Set of 2. Made of willow wood, with a blue-painted section.

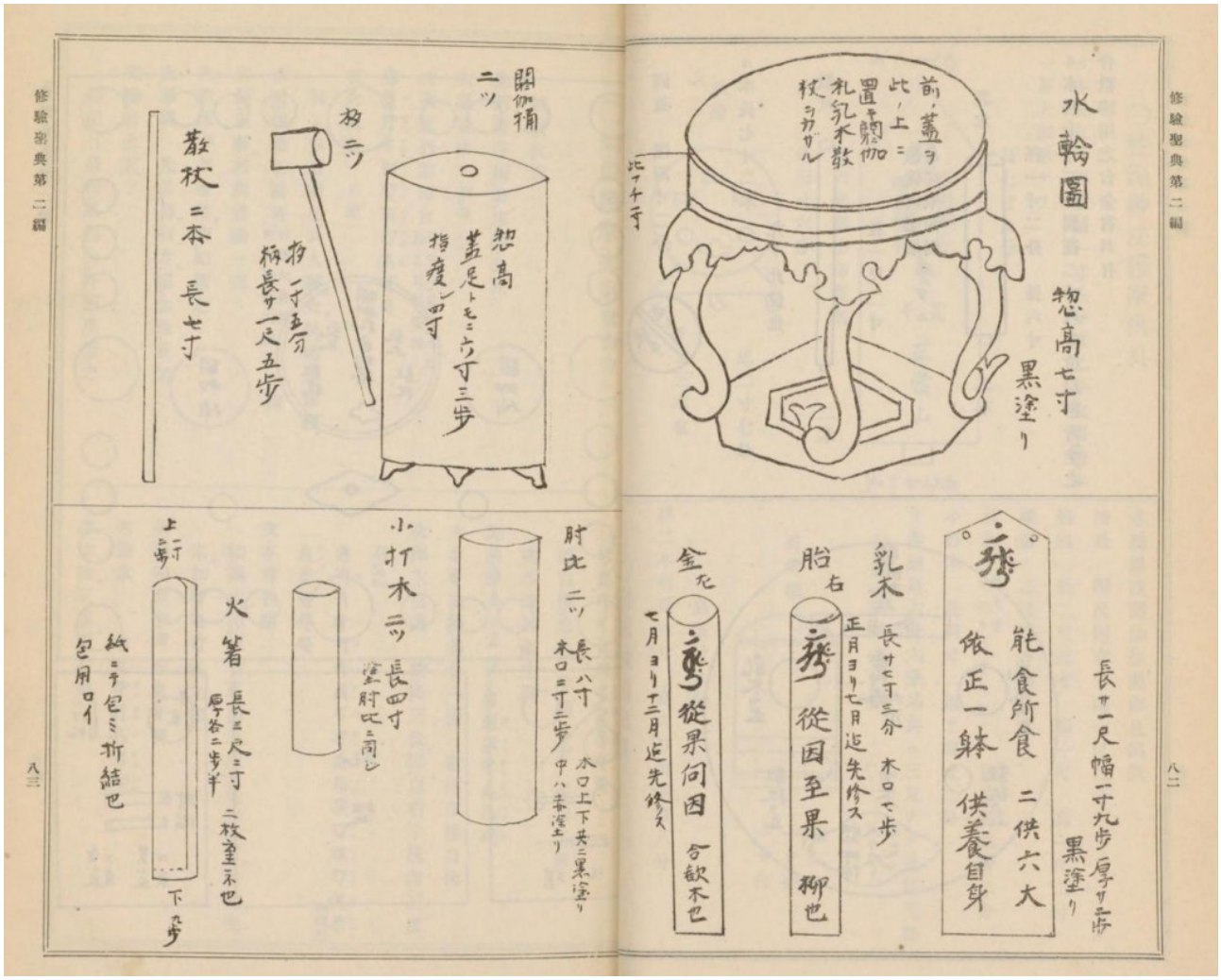
General Measurements for the Ritual Setup

- **Water Wheel:** Painted black. Same as the Akaba-oke (offering bucket).
- **Altar Length:** 4 shaku 4 sun square. Height of 1 shaku 2 sun.

- **Side Table (Waki-zukue):** Length of 2 shaku 5 sun, width of 1 shaku, height of 1 shaku 2 sun.
- **Offering Tray (Rei-ban):** 2 shaku 4 sun square. Height of 8 bun.
- **Arm-rest (Hiji-maki):** Length of 8 sun 6 bun, width of 6 sun 9 bun.
- **Small Striking Wood:** Length of 4 sun, circumference of 4 sun 2 bun. Cut diameter of 2 sun 2 bun.
- **Staff Pillar:** Total height of 6 sun 6 bun, with three legs. Cover thickness of 3 bun. Diameter of 4 sun 1 bun.
- **Buckets (Oke):** Set of 2. One red, one white. Height of 5 sun 9 bun. Width 5 sun 9 bun. Height at the rim 8 bun. Handle length 6 sun.

Ritual Implement Arrangement (Diagram Labels)

- **Syllable VAM (バン):** Central focus.
- **Milky Wood Stand (Nyū-moku-tate)**
- **Scattering Staff Stand (San-jō-tate)**
- **Relic Stupa (Shari-tō):** 9 bun.
- **Altar Steps (Dan-ka):** 4 steps.
- **Water Vessel (Sui-yō):** Symbolizing the Water Wheel.
- **Boundary Entrance:** 2 steps away.



Water Wheel Diagram (Suirin-zu)

- **Total Height:** 7 sun.
- **Finish:** Painted black.[1]
- **Note:** Regarding the cover, it is placed atop this. For the ritual offering, do not lean the scattering staff against it.
- **Dimension:** 1 shaku. Width: 2 sun 9 bun. Thickness: 2 bun.
- **Finish:** Painted black.[1]

Spiritual Principle Labels (on the right box)

- **Seed Syllable: HŪM** (吽)[2]
- **The Eater and the Eaten:** (*Nōjiki Shojiki*)
- **Two Offerings and the Six Great Elements:** (*Nikun Rokudai*)
- **Oneness of Subject and Environment:** (*Eshō Ittai*)
- **Nourishing One’s Own Body:** (*Kuyō Jishin*)

Milky Wood (Nyūmoku)

- **Length:** 7 sun 3 bun.
- **Thickness:** 4 bun.
- **Practice Period:** Used during training from January to July.
- **Symbolism:** From cause reaching to effect (*Jūin shika*).[1][3]
- **Material:** Made of willow.[1]
- **Seed Syllable: HŪM** (𑖤𑖿𑖨)[2]

Gold Flower Pillar (on the left box)

- **Seed Syllable: HŪM** (𑖤𑖿𑖨)[2]
- **Symbolism:** From effect toward cause (*Jūka kōin*).
- **Practice Period:** Used during training from July to December.

Armrest / Elbow-measure (Hiji-maki)

- **Quantity:** Set of 2.
- **Length:** 8 sun.
- **Finish:** Painted black on the top and bottom.[1] The center is unpainted wood.

Small Striking Wood (Ko-utagi)

- **Quantity:** Set of 2.
- **Length:** 4 sun.
- **Note:** Same as the elbow-measure.

Hammer (Tsuchi)

- **Head:** 2 sun 5 bun.
- **Handle Length:** 1 shaku 5 bun.

Fire Tongs (Hi-bashi)

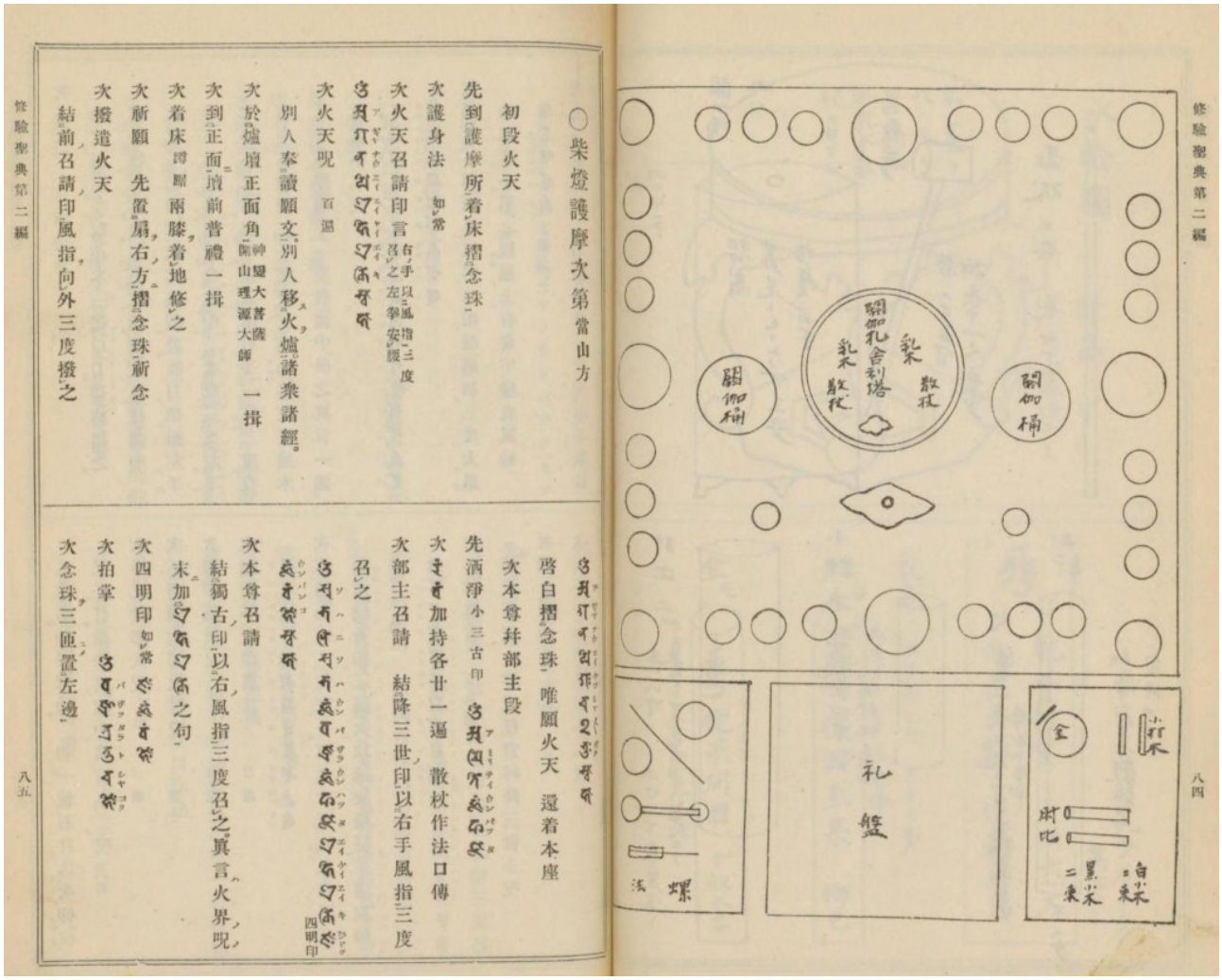
- **Length:** 3 shaku 2 sun.
- **Quantity:** 2 pieces (one pair).
- **Note:** Thickness is 2 bun and a half.

Scattering Staff (San-jō)

- **Quantity:** 2 sticks.
- **Length:** 7 sun.

Paper Ritual Binding (Musubi-tomoe)

- Wrapped in paper and tied in a knot. Used for the mouth of the vessel.



[Page 84 - Diagram of Altar Arrangement]

- **Offering Buckets (閼伽桶):** Placement for water and ritual offerings.
- **Relic Stupa (舍利塔):** Central focus of the ritual.
- **Scattering Staff (散杖):** Used for purifying the space.
- **Milky Wood (乳木):** Sacred firewood for the ritual.
- **Offering Tray (礼盤):** The platform where the practitioner sits.
- **Elbow-measure (肘比):** Supports used to stabilize the arms during long periods of mudra formation.
- **Red and White Buckets:** Vessels for purifying water and specific offerings.

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Outdoor Fire Ritual Procedure (Tōzan Tradition)

Initial Stage: The Fire Deity
First, arrive at the site of the Goma ritual, take your seat, and rub the prayer beads.

Next, perform the Body Protection rite as usual.
Next, Invocation of the Fire Deity.
Mantra: **On bazara satoba sougyaraka bazara aratannau mado tatannau bazara tarama gyayatai bazara gyarama gyaya ha ban ban**.
(Invocation Gesture: Use the right index finger to make a summoning gesture three times. Place the left hand in a fist upon the waist).
Mantra: **A VI RA HUM KHAM**.
Next, recite the Fire Heaven Mantra 100 times.
(While the liturgy is being read, the fire is moved from the furnace, and the assembly recites the scriptures).
Next, face the front corner of the furnace altar and perform a single prostration toward the Great Master Rigen.
Next, Stabilizing the Floor (*Tokogatame*). Rub both knees and sit in the meditative posture to begin the practice.
Next, Prayer. Place the fan down first. To the right, rub the prayer beads and offer a silent prayer.
Next, Summoning the Fire. Form the invitation mudra. Point the index finger outward and perform the summoning gesture three times.
Proclaim: "I offer this to the Fire Deity. May you return to your original seat."

Next, Invocation of the Section Master.
Perform the purification with water using three ancient gestures.
Mantra: **Om amiritei un patta**.
Perform the Scattering Staff ritual according to the oral transmission.
Next, invoke the Section Master. Form the "Subduing the Three Worlds" mudra and summon three times with the right index finger.
Invoke the Main Deity.
Mantra: **So ha ni tsu un ba za ra un patta ei kei ei kei ki sha ku un ban ko**.
Next, invite the Main Deity to preside. Form the Single-Pronged Vajra mudra. Summon three times with the right index finger and recite the True Word for the Fire Boundary.
Mantra: **Namu samanda bazaranan senda makaroshana sowataya un tarata kan man**.
Next, the four Mudras of Light: **On abokya beiroshano makabodara mani handoma jinbara harabaritaya un**.
Next, Clap hands.
Next, rub the prayer beads and place them in the three-layer box on the left side.

Next: Small Wood (Firewood)

First, draw the sword. With the left hand, take one piece of small wood. Using the sword, cut the ties. Hold the wood horizontally and touch the tip of the sword to the top end. Toss it into the furnace. Next, take one bundle. Cut the ties. Place it upon the furnace. Take up the sword with the left hand. Hold one piece of small wood under the right arm. With the right hand, toss three pieces into the furnace. Recite the Fudo Myoo One-syllable mantra three times. As before, toss three pieces of firewood. Using three support sticks, toss one with each hand. Recite the True Word once.

Mantra: **HAM, MAM, KHAM, TRAK**.

Next, Fan the Fire. Using both hands, perform the "Wind-Empty" two-finger gesture. Open the fan and fan three times. For the large fan, fan four times, then the small fan. On top of the fan, visualize the syllable **VAM** transforming into a Wind Wheel.

Mantra: **BAN, BAN, BAN, BAN**.

Next, toss the small wood three times. Recite the Fudo and Trailokyavijaya (Gōzanze) mantras. With the right hand, take two pieces. It is exactly like clarified butter. First, strike the wood with one "wheel." Toss it into the furnace. Again, strike slowly and toss the wood into the furnace. The True Word is not two.

Next, Arise from the Seat and return to the Original Seat.

Mantra: **Naumaku samanda bazaranan kan**.

Next, Fan the Fire.

Mantra: **On banishiba un ba za ra un patta sen chi ka so ha ka**.

Next, Arise from the seat and return to the original seat.

The Rear Altar

During this interval, those protecting the Goma etc. should pray. Toss the "milky wood" (nyūmoku) into the furnace for offering.

First, arise from the seat and perform one prostration before the altar.
Next, take your seat as before. Rub the prayer beads and offer a prayer.
Next, invoke the Section Master. Form the invitation mudra. With the right index finger, perform the summoning gesture three times.

Mantra: **Naumaku samanda bazaranan kan. Om bazara sato ba sou gyara ka bazara ara tan nau mado tatannau bazara tara ma gyayatai bazara gyarama gyaya ha ban ban**.

Next, Dismiss the Main Deity. Form the Single-Pronged mudra. Perform the summoning gesture with the right index finger three times.
Next, dismiss with the True Word for the Fire Boundary. At the end add:

Mantra: **Sya-a un**.

Declaration: Diamond Palms.
Next, Trailokyavijaya (Gōzanze) Great Mantra. Recite 3 times.
Next, Fudo Unshakable Ancient Seal Fire Boundary Mantra. Recite 3 times.
Next, Universal Salvation Mudra and Mantra. Recite 3 times as usual.

Mantra: **Aban un ka ma sa man ta ba za ra kan**.

Next, rub the beads. First, take the three-layered bead box with the left hand and place it in the right palm. Recite the "Burning Incense" verse 3 times. Next, rotate the beads horizontally three times.
Next, the Principal Deity True Word. Recite 108 times.

Mantra: **Bazara gyaya ha san ma ei un**.

Next, the Compassion Mantra. Again, recite the One-syllable Mantra as you please. Also recite the Trailokyavijaya (Gōzanze) Minor Mantra.
Next, rub the beads and offer prayer.
Next, the Small Wood Mantra. As before, the True Word is not two.

The Section Master and Principal Deity Returning to the Original Seats

First, perform the purification as before.
Next, General Invocations and Secular Deities.
Next, General Invitation. Form the Great Hook Invitation Mudra. With the right index finger, perform the summoning gesture three times.

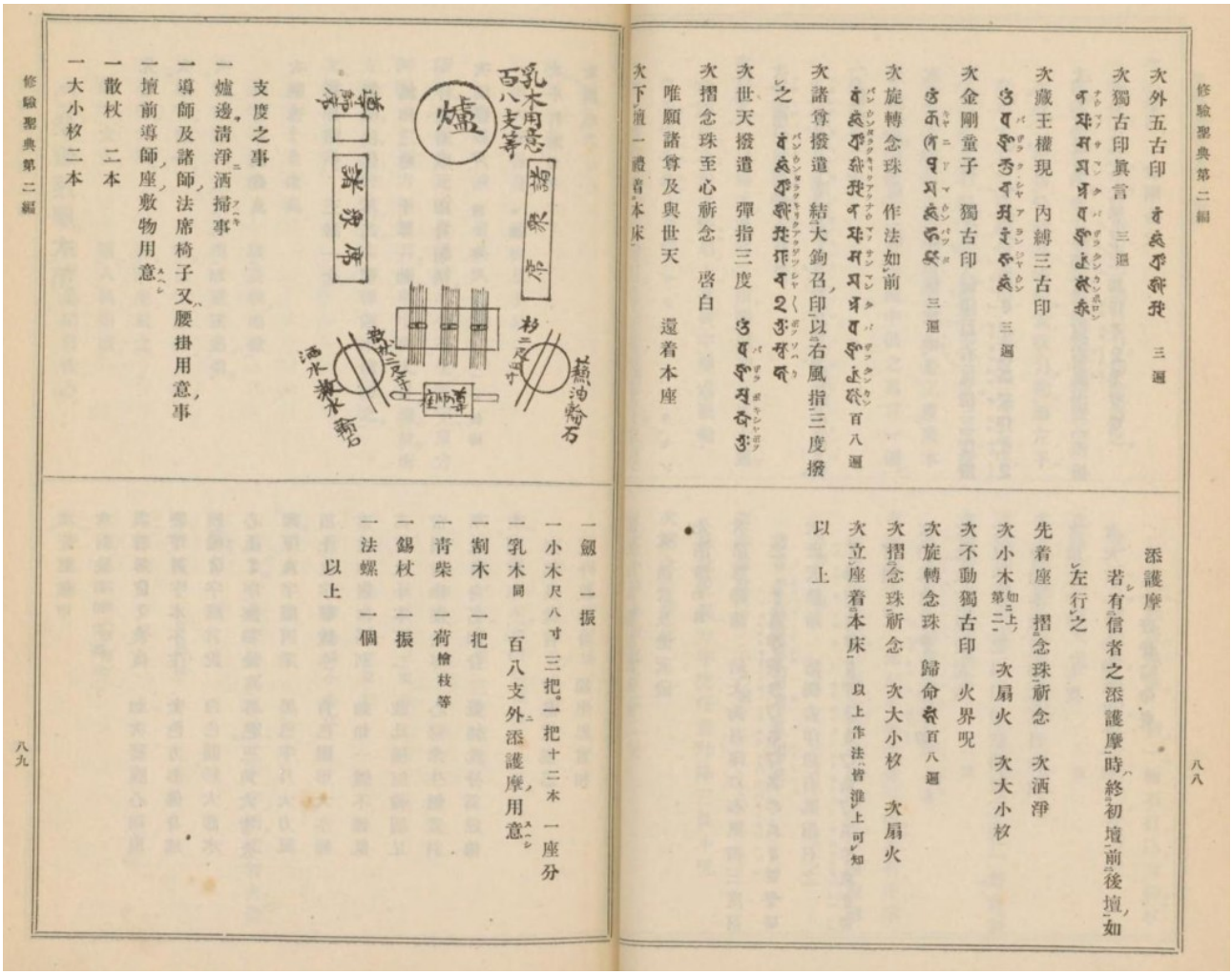
Mantra: **Ban un tara kaku ari sei kiku ei ei kikei kikei ki syaku un ban ko**.

Next, Invitation of Secular Deities. Form the Single-Pronged mudra. With the right index finger, perform the summoning gesture.

Mantra: **Naumaku samanda bazaranan boron**.

Next, Clap hands.
Next, rub the beads and place them in the three-layered box on the left side.
Next, take one piece of small wood. Cut the ties with the sword. Take three pieces. Toss one piece into the furnace.
Next, follow the Principal Deity’s second-level ritual procedure.
Next, fan the fire as before. Seven times.
Next, the Great and Small Staffs as before. The True Word is not two.

I take refuge and entrust my life.



[Ritual Procedures Continued]

- **Next: Outer Five Ancient Mudras**
  Mantra: **On bazara sato ba sou gyara ka bazara ara tan nau mado tatannau bazara tara ma gyayatai bazara gyarama gyaya ha ban ban.** (3 times).
- **Next: Single-prong Vajra Mudra Mantra**
  Mantra: **Namu samanda bazaranan kan.** (3 times).
- **Next: Zao Gongen Inner-binding Three-prong Mudra**
  Mantra: **On bazara kushaku ran-ja un.** (3 times).
- **Next: Kongo Doji Single-prong Mudra**
  Mantra: **On kani dashi-un patta.** (3 times).
- **Next: Rotating the Prayer Beads.** The ritual is as described previously.
- **Next: Sending-off of Various Deities.** Form the Great Hook Summoning Mudra and flick it outward three times with the right index finger.
  Mantra: **Ban un tara kaku ari sei kiku ei ei kikei kikei ki syaku un ban ko.** (8 times).
- **Next: Sending-off of the Worldly Deities.** Snap your fingers three times.
  Mantra: **Bazara bokushya bokushya.**

- **Next: Rub the prayer beads and offer a sincere prayer. Proclamation:**
  "I only pray that the various Honored Ones and the Worldly Deities return to their original seats."
- **Next: Descend from the altar, perform one prostration, and return to the original seat.**

Add-on Fire Ritual (Soe-Goma)

If there are believers requesting an Add-on Fire Ritual, perform the following either before or after the initial and final altar ceremonies as follows:

First, take the seat. Rub the prayer beads and offer the prayer. Next, perform purification with water. Next, the Small Wood ritual, following the same procedure as the first and second stages. Next, fan the fire. Next, the large and small firewood sticks. Next, the Fudo Single-prong Mudra and the Fire Boundary Mantra. Next, rotate the prayer beads and recite the refuge mantras 108 times each. Next, rub the beads and pray. Next, large and small firewood. Next, fan the fire. Next, arise from the seat and return to the original floor mats. All rituals above should be performed according to the previous instructions.

Matters of Preparation

- **Purification and sweeping of the area around the furnace.**
- **Preparation of the ritual seats, chairs, or stools for the officiating master and the various assisting monks.**
- **Preparation of the floor coverings for the master's seat in front of the altar.**
- **Scattering staff:** 2 pieces.
- **Large and small firewood sticks:** 2 pieces.
- **Sword:** 1 blade.
- **Small wood (1 shaku 8 sun length):** 3 bundles (12 sticks per bundle) for one session.
- **Milky wood (Nyumoku):** 108 sticks, with additional wood prepared for the Add-on Fire Ritual.
- **Split wood:** 1 bundle.
- **Green firewood:** One load of cypress branches, etc.
- **Sistrum (Shakujo):** 1 piece.
- **Dharma Conch:** 1 piece.

[Diagram Labels]

- **Preparation of Milky Wood (Nyumoku):** 808 sticks, etc.
- **Luo (Furnace / 炉)**

- **Various Honored Ones (諸尊)**
- **Master's Seat (導師席)**
- **Assembly Seats (諸衆席)**
- **Purification Water (洒水)**
- **Cedar and Pine branches (Hiba/Sugi)**
- **Preparation of Charcoal and Oil (Sumishiyu/Rinkoku)**

Order of the Outdoor Fire Ritual (Saitō Goma)

First, take the seat. Next, Purify the Three Karmas. Next, the Lion Seat. The Six Great Brightness: **On mani handomei un**. Next, Applying Incense.

The Three Bodies are one; the Three Truths are one thought. Ignorance and the Dharma-nature are a non-dual single entity. The formless Three Mysteries; the Ten Realms are one suchness. Whether walking, standing, sitting, or lying down, one attains enlightenment in this very body.

Next, the Dharma Conch, three blasts. Next, strike the small wood once without text. Next, Sprinkling Water. Next, Armoring the Three Divisions. Next, stabilize the waist at the elbows and face, striking the wood three times.

I am immediately: **A VI RA HUM KHAM**. (Contemplated at the waist, belly, heart, forehead, and crown).
Below the waist is the syllable **A**, golden square, the Buddha-Heart ground.
At the navel is the syllable **VI**, white circle, the Great Compassion water.
At the heart is the syllable **RA**, red triangle, the Great Wisdom fire.
At the forehead is the syllable **HUM**, black half-moon, the Great Power wind.
At the crown of the head is the syllable **KHAM**, blue sphere, the Great Void wheel.

High and low, large and small are not two. This is the Imperial Net pervading the Dharma Realm. The mind, the Buddha, and sentient beings are without distinction. Awakening to this realization is the attainment of Buddhahood.

Next, strike the wood three times. Even if cursed or struck, I shall endure and be able to bear it. I now become a Buddha, sitting upright and contemplating the true phase of reality.

Next, put fire into the furnace. Next, join the hands once.
Verse: Harmonizing the four great elements; bone, flesh, hands, and feet. Just as when wood is exhausted and fire is extinguished, together we enter the Buddha land.

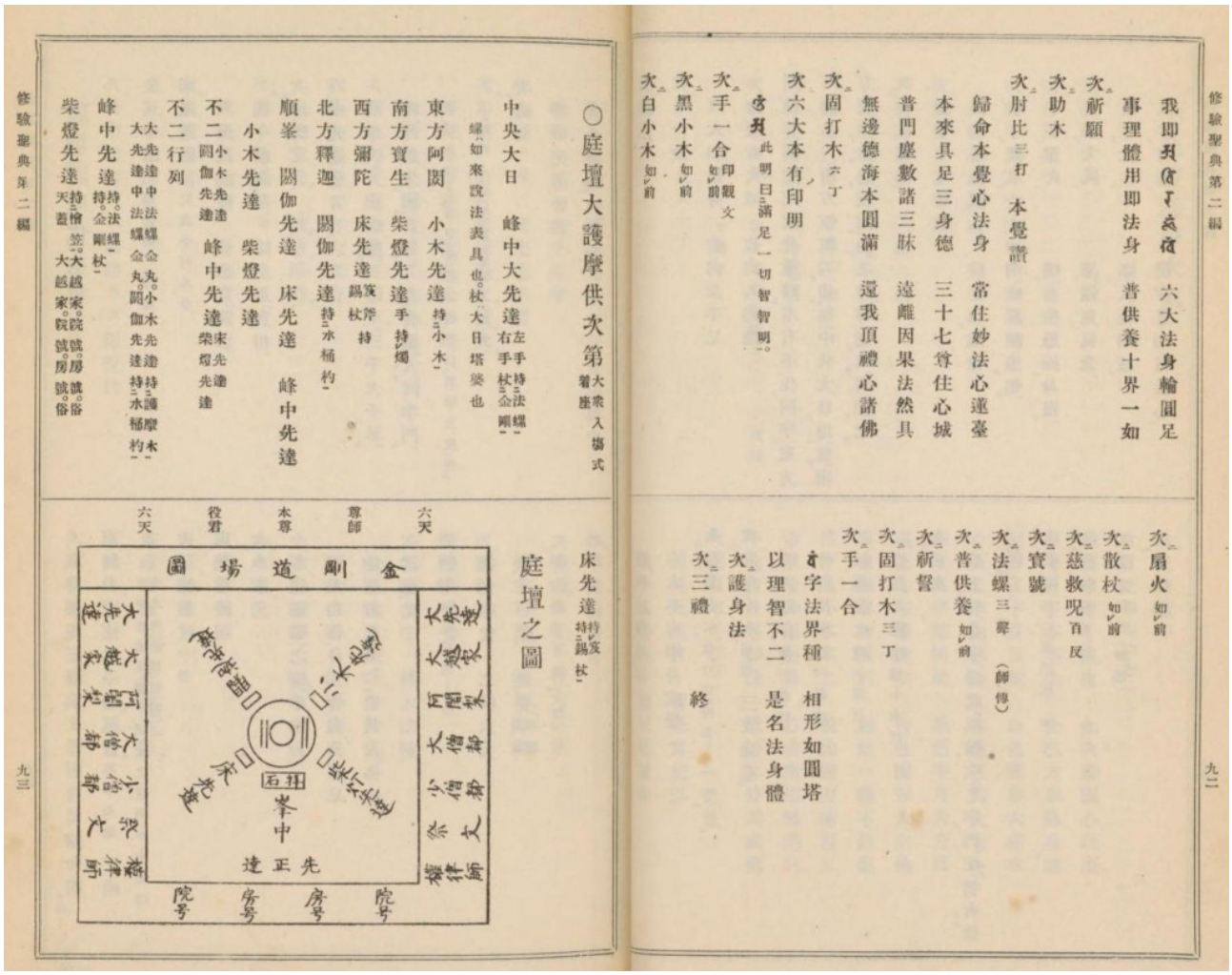
Next, the Amida Meditation Mudra.
Syllable **A**: Contemplation of the unborn, breaking the false attachment to Hell.
Syllable **VI**: The water of principle, extinguishing the anger of the Asura realm.
Syllable **RA**: The fire of wisdom, burning the root of animalistic folly.
Syllable **HUM**: The great wind, sweeping away the thoughts of hungry ghosts.
Syllable **KHAM**: The great void, severing the afflictions of the human realm.
Syllable **HŪM**: Solely existing; this is the self-nature mind.

The Fire Ritual Training Ground Within the Altar
The Six Great Elements are originally present; I realize Buddhahood in this very body.
Next, take the small wood. Using the sword, cut the ties. Toss it once into the fire. Next, take three more pieces of small wood. Toss them into the fire.
Verse: Harmonizing the four great elements... (as above).

Next, fan the fire. On top of the fan, visualize the syllable **BAN** transforming into a Wind Wheel. Blow it into the gate of the syllable **A** to cause the fire of wisdom to blaze.

Next, use the Scattering Staff twice.
Next, the Compassion Mantra (Jikyū-ju) 100 times.
Mantra: **Naumaku samanda bazaranan senda makaroshana sowataya un tarata kan man**.

Next, the Dharma Conch, three blasts.
Next, Universal Offering.



I am immediately: **A VI RA HUM KHAM**. The Six Great Dharma Body Wheels are perfectly full. The essence and function are perfectly merged in the Law. General offering to the Ten Realms as One Suchness.

Next, the Prayer Beads.
Next, the Assistant Wood.
Next, Elbow-measure, strike three times. Original Enlightenment Praise.

Praise:
I take refuge in the Original Enlightenment Heart-Dharma Body. Constantly residing in the Wondrous Law Heart Lotus Throne. Originally endowed with the virtues of the Three Bodies. The thirty-seven Honored Ones reside in the heart-fortress. The universal gate of samadhis numerous as dust. Far removed from cause and effect, naturally endowed. Returning to my crown, I prostrate to the hearts of all Buddhas.

Next, Stabilizing the Floor, strike six times.
Next, Mudra of the Six Great Elements.
Mantra: **A VI RA HUM KHAM**. (This mantra fulfills all wisdoms).

Next, join hands once (Contemplation Verse).
Next, Black Small Wood (as before).
Next, White Small Wood (as before).
Next, Fan the fire (as before).
Next, Scattering Staff (as before).
Next, Compassion Mantra (Jikyū-ju) 100 times.
Mantra: **Naumaku samanda bazaranan senda makaroshana sowataya un tarata kan man**.

Next, the Sacred Titles.
Next, Dharma Conch, three blasts (according to oral transmission).
Next, Universal Offering (as before).
Next, Prayer and Vow.
Next, Stabilizing the Floor, strike three times.
Next, join hands once.
Next, the Syllable **A** Dharma Seed: Establishing the syllable **A** as the seed of the Dharma Realm. Principle and Wisdom are non-dual. This is the name of the Dharma Body.
Next, Body Protection Ritual.
Next, Three Prostrations.

End.

Order of the Great Offering at the Outdoor Altar
Procession entry to the ritual site.

Central Great Sun (Dainichi): Lead Practitioner (Hōchū-no-Daisendatsu). Left hand holds the Dharma Conch, right hand holds the Golden Staff. (Symbolizing the Great Sun Stupa).
East Akshobhya (Ashuku): Small Wood Practitioner. Holds the small firewood.
South Ratnasambhava (Hōshō): Outdoor Fire Ritual Practitioner. Holds the fire torch.
West Amitabha (Amida): Floor-Stabilizing Practitioner. Holds the sword and staff.
North Shakyamuni (Shaka): Dharma Conch Practitioner. Holds the water offering bucket.

Order of the Non-dual Procession:
Sword-bearing Practitioner (West/Amida).
Dharma Conch Practitioner (North/Shaka).
Fire Ritual Practitioner (South/Hōshō).
Small Wood Practitioner (East/Ashuku).
Lead Practitioner (Center/Dainichi).
(Following the roles of Bell-bearer, Liturgist, and Water-offerer).

Diagram: Vajra Dojo Layout (photo above)
(Diagram labels identify the circumambulation path and the cardinal positions for the Sword, Fire, Small Wood, and Water practitioners, with the Lead Practitioner at the central-front entrance).

Order of the Garden Altar Goma Offering

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The Fifty-Four Stages
The Floor-Stabilizing Practitioner (Lead Monk/Master) performs the procedure.

Initial Proclamation of the Floor-Stabilizing Practitioner:
"Even if cursed or struck, I shall endure all. I now become a Buddha, sitting upright and contemplating the true phase of reality."

Dharma Conch Text:
"I now blow the Great Dharma Conch. Its sound resounds throughout the three thousand great thousand-fold worlds. All heavy sins are extinguished upon reaching the ears. All enter the gate of the syllable **A**."
(The Conch is blown three times: the Peak-entering sound, the Dharma Conch sound, and the sound of entering the womb).

Salutation Text:
"My body manifests before the Three Jewels. I bow my head to the feet of the Buddhas and take refuge. I take refuge in the Three Jewels of the ten directions. The Lead Practitioner (Sendatsu) leads the three prostrations."

The Text of the Three-Section Staff:
"I hold the staff and vow that all sentient beings will establish a great assembly of giving and be shown the way of reality."

Proclamation of the Small Wood Practitioner:
(Verse regarding the harmony of the body and the four elements).
"This body is a harmony of the four great elements: bone, flesh, hands, and feet. When the wood is exhausted and the fire is extinguished, together we enter the Buddha land."

Proclamation of the Fire Practitioner:
(As established at the Pillar Source).

Initial Proclamation of the Lead Practitioner:
(Entering the ritual site).

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"I now offer this pure support wood. I pray the Main Deity accepts it."

Next: The Heart Sutra, one scroll.

Incantation of the Fire-bearing Practitioner:
(Verse sung while handling the torch/fire).
"This body is a harmony of the four great elements: bone, flesh, hands, and feet. When the wood is exhausted and the fire is extinguished, together we enter the Buddha land."

Incantation of the Lead Practitioner:
"This is the Great Bright King, possessing immense power. Using the fire of wisdom, he burns away all obstacles."

Next: The Holy Unmoving Lord (Fudō) Sutra, one scroll.

Proclamation of the Small Wood Practitioner:
Mantra: **On a-bi-ra-un-ken sowaka**

Invocation of the Fire Deity (Katen):
The Lead Practitioner invokes the Fire Heaven. The Mudra and Mantra are:
Mantra: **On agya-na-ei sowaka**

The Sutra of Subduing Demons:
"Subduing the hordes of demons, causing them to enter Right View. Attaining Great Wisdom, free from all obstacles."

The Incantation of Compassion (Jikyū-ju):
"Following the needs of sentient beings, turning the Great Dharma Wheel. Blowing the wind of liberation, removing all feverish afflictions. According to the original vows of sentient beings, fulfilling all that is desired. Using the medicine of past lives, curing the illnesses of all beings."

Next: The Fire Deity Mantra.

Next: Scripture Recitation.

Incantation regarding the Intensity of Fire:
"The flames blaze fiercely, burning away all obstacles. The internal and external demonic armies are terrified and flee."

Next: The Incantation of Compassion.

Next: Scripture Recitation.

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"Like a great sword, destroying the demonic army; also like a rope, binding the great demons."

Next: The Incantation of Compassion. Next: Scripture text.

"No untimely death, no fear. The heavenly deities protect us; there are no obstacles."

The Names of the Five Great Honored Ones:

- **Namu Dainichi Daishō Fudō Myōō** (Center)
- **Namu Gōzanze Myōō** (East)
- **Namu Gundari Myōō** (South)
- **Namu Dai-itoku Myōō** (West)
- **Namu Kongō-yasha Myōō** (North)

Verse of the Holy Unmoving Lord:
"Whoever sees my body shall give rise to the Bodhi mind. Whoever hears my name shall sever all delusions and practice goodness. Whoever hears my teaching shall attain great wisdom. Whoever knows my heart shall become a Buddha in this very body."

Next: One-syllable Golden Wheel Mantra.
Mantra: **Naumaku sanmanda bodanan boron**

Next: The Offering Water (Argha). Offering the Fire.
The Lead Practitioner sings the declaration and displays the fire.
Syllable **A** Dharma Seed: (Establishing the tower shape).
"With the fire of wisdom, I burn away all obstacles."

Next: Scripture text.
"Also with the water of the Dharma, I wash away the dust of defilement."

Next: Dedication.
"I take refuge in the Three Samaya bodies. I pray that through this supreme merit, I and all sentient beings together reach the Peak of the One Vehicle, and swiftly attain the Non-Dual Body of Principle and Wisdom. I take refuge and prostrate to the Great Compassionate Mahavairocana."

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Next: Applying Incense. Three Secret Observations. Recite the syllable **UN** (HUM) three times.
Next: Purifying the Three Karmas. Three Divisions. Armoring. Preparing offerings.

Next: The Dharma Conch. Three blasts.
Verse: "The sound of the Samadhi Dharma Conch is the wondrous sound of the One Vehicle. One shall enter the gate of the syllable **A**; upon reaching the ears, it extinguishes afflictions. Amidst the great assembly of devas and humans, rain down the Dharma rain upon this seat."

Next: Striking the wood. Two strikes, one strike, one strike.
Proceeding to the front of the Altar.

The Hashiramoto Shinpō (Pillar Source Divine Method)

First: Enter the hall. Rub the prayer beads and call the name of the Main Deity once.
Next: Prostrations. Call the name of the Main Deity. (Oral transmission).

Next: Take the incense with the left hand. Recite the Six Great Brightness mantra once.
Next: Take the incense with the right hand. Elbow-measure.
Mantra: **On akari kaka bane-un ba-za-ra un-patta hatsu-ta**

Next: Strike the small wood pieces. Apply the incense smoke. Two strikes.
Next: Sprinkling water. Offering of ritual implements and the body of the Main Deity.
Mantra: **On akari-ya ban-na-ba-za-ra un-patta**

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Ritual Procedure (Continued)

Perform compliant and reverse rotations to the left and right 21 times.
Mantra: **On bazara sato ba sou gyara ka bazara ara tan nau mado tatannau bazara tara ma gyayatai bazara gyarama gyaya ha ban ban**.

Empowering the ritual objects: Use the Small Three-Pronged Ancient Seal.
Mantra: **Un un un**.

Next: Contemplation of the Syllables. Syllable **A**. Syllable **UN** (3 times).

Next: Stabilizing the Floor (*Tokogatame*). Take the elbow-measure and raise it high, reciting loudly: "I am immediately **A VI RA HUM KHAM**. Just as the waist, belly, heart, forehead, and crown are arranged. Without changing my own body, its name is the body itself (*Sokushin*). Awakening to this portion is the attainment of Buddhahood."

Next: Elbow-measure, strike once.

Next: Six Great Observations.

- **Earth:** Syllable **A**
- **Water:** Syllable **VI**
- **Fire:** Syllable **RA**
- **Wind:** Syllable **HUM**
- **Void:** Syllable **KHAM**
- **Consciousness:** Syllable **HUM**

Next: Offering Water (*Akaba*). Early morning (Right), Midday (Center), Late night (Left). Take the water wheel and enter the text.

Abiding within the original enlightenment of Mahavairocana, traversing the rugged peaks of the Great Peak (Mt. Ōmine). This is the immediate realization of the Dharma-body. By relying on the Buddha’s ritual protocols, the divine power of the spirits is manifested. Expanding the South Heaven Opening Tower, the profound secrets of the training are revealed. At this single ritual site, the internal and external are merged. One follows the ancient tracks and inherits the legacy. Following the morning and evening ceremonies, the heart is established at the "Pillar Source" (*Hashiramoto*) Divine Law. How could it not be so? The Syllable **A** naturally opens within the eight-petaled lotus of the heart.

Next: Prayer. Rub the prayer beads.

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Respectful Declaration (Keibyaku)

"I respectfully declare to the Secret Master of the Two Realms and the Buddhas of the Ten Directions. May you descend to this site. To the various Shinto deities of the sixty-some provinces of Japan and the three thousand eight hundred guardian spirits. To the Great Guardian of the Peaks [En no Gyōja] and his retinue. To the Seven Great and Eight Great Dragon Kings. To the Vajra Youths who protect the various sacred sites. To the Great Black Heavenly Deity (Daikokuten), the gods of Mt. Kinpusen, the gods of the three mountains of Kumano, and the gods of Mt. Haguro and Mt. Hikosan. To the Sixteen Guardian Deities. May you all descend to this ritual site and graciously accept these offerings."

"The moisture of Heaven and Earth reaches here."

Next: Join hands once.
Mantra: **A VI RA HUM KHAM**. (Recite the Small Wood Verse).

The eater and the eaten; the two offerings and the Six Great Elements. I offer these to nourish my own body.

Next: Stabilizing the Floor. Golden Union.

I take refuge in the Original Enlightenment Heart-Dharma Body. Constantly residing in the Wondrous Law Heart Lotus Throne. Originally endowed with the virtues of the Three Bodies. The thirty-seven Honored Ones reside in the heart-fortress.

Next: Small Wood ritual. Applying incense smoke. Three strikes. Declaration. Take the single-prong ancient wood.

Next: Realization of the Mind-Ground. Accept the prayer beads.
Mantra: **On abira un ken sowaka** (7 times).
Mantra: **On kani dashi-un patta** (7 times).

"I desire to save all sentient beings in the endless realm. May all who suffer be liberated. We are naturally endowed with the marks of the Buddhas. May the Samadhi of the Dharma Realm manifest before us."

Next: Rotating the beads.
Mantra: **On bazara gyaya ha san ma ei un**.

Next: Sacred Titles for the Practitioners (21 times).
Next: Sacred Titles for the Master (21 times).
Next: Three-fold Dedication.

"Through this merit of training, may the fields of blessings be cultivated. I dedicate this to all beings, that we may together reach the path of Bodhi."

Next: For those with requests. Speedily achieving enlightenment.

Next: Offering Water. Three-prong seal. Empowerment.
Mantra: **Naumaku sanmanda bodanan boron. Naumaku sanmanda bodanan kan. Naumaku sanmanda bodanan sowaka.**

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Praise (Ga)
"Using this pure water, I wash away all defilements. Not abandoning the original vow, I sincerely bear the succession of my masters."
Mantra: **On kyara-ba-ra sowaka**

Next: Flower Seat
Mantra: **On bazara sato ba sou gyara ka bazara ara tan nau mado tatannau bazara tara ma gyayatai bazara gyarama gyaya ha ban ban**

Next: Five-pronged Bell
Take the incense smoke. Rub it five times and hold.
Mantra: **On bazara sato ba un**

Next: Ringing the Bell
Ring at the left ear, the heart, and the forehead (three times).
Mantra: **On bazara gyanda dushimechi ya un**

Next: General Offering Seal
Mantra: **Naumaku sanmanda bodanan boron**

Next: Applying Incense
Mantra: **On amirita teija-batei sowaka**

Next: Flower Garland (Hagematsu)
Mantra: **Naumaku sanmanda bodanan boron**

Next: Burning Incense
Mantra: **On amirita teija-batei sowaka**

Next: Food and Drink Offerings
Mantra: **Naumaku sanmanda bodanan boron**

Next: Lighting the Lamp
Mantra: **Naumaku sanmanda bodanan boron**

[Ritual Offering Petitions]
Mantra: **Naumaku sanmanda bodanan kan**
Mantra: **On abira un ken sowaka**
Mantra: **On kani dashi-un patta**

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Next: Relic Pillar Stupa
Contemplate the elements of Earth, Water, Fire, Wind, and Void. Use the fingers to represent the pillars. Recite the one-syllable mantra of the Main Deity. Proclaim the Floor-Stabilizing Text once.
Mantra: **Naumaku sanmanda bodanan kan**

I take refuge in the Original Enlightenment Heart-Dharma Body. Constantly residing in the Wondrous Law Heart Lotus Throne. Originally endowed with the virtues of the Three Bodies. The thirty-seven Honored Ones reside in the heart-fortress.

Next: The Ritual Torch (Shibatō)
Recite the sound: **Ha, Ha, Ha**

"This body is a harmony of the four great elements: bone, flesh, hands, and feet. When the wood is exhausted and the fire is extinguished, together we enter the Buddha land."

Next: Contemplation
"I sever and burn the body dependent on birth and death with outflows, returning to the original unborn syllable **A**."

Next: Abiding in the Samaya Ground

- **East:** Akshobhya (Ashuku) represented by Wood.
- **West:** Amida represented by the Sword.
- **Central:** Mahavairocana (Dainichi) represented by the Earth.
- **South:** Ratnasambhava (Hōshō) represented by Fire.

- **North:** Shakyamuni (Shaka) represented by Water to extinguish it.

Next: The Five-Syllable Contemplation

- Syllable **A**: Contemplation of the unborn; subduing the realm of Hell.
- Syllable **VI**: The Water of Principle; extinguishing the anger of the Asuras.
- Syllable **RA**: The Fire of Wisdom; burning the root of animalistic folly.
- Syllable **HUM**: The Great Wind; sweeping away the thoughts of the hungry ghosts.
- Syllable **KHAM**: The Great Void; severing the afflictions of the human realm.
- Syllable **HŪM**: Solely existing; this is the self-nature mind.

Next: Collection (Shū-sai)
"Within the protective ritual ground, the Six Great Elements are naturally present. I attain awakening in this very body."

Next: Take the Relic Stupa
Between the torches, perform the saved child's recitation.

With one heart, I prostrate to the relics of the Buddha, perfect in ten thousand virtues.

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Shakyamuni Tathagata's body and mind relics. The original ground Dharma-body resides in the Dharma-realm Stupa. We pay homage to manifest the Buddha-body for us. Having entered the Buddha's power and empowerment, we testify to enlightenment. For the benefit of all sentient beings, arouse the Bodhi mind. Practice the Bodhisattva path and enter the Great Tranquility. Using the Great Wisdom of Equality, I now prostrate before the Relic Stupa.

Next: Five-Syllable Contemplation (Goji-kan)
Raise the elbow-measure high and recite loudly:
"I am immediately **A VI RA HUM KHAM**. Just as the waist, belly, heart, forehead, and crown are arranged."

- Below the waist is the syllable **A**: Golden square, the Buddha-Heart Ground.
- At the navel is the syllable **VI**: White circle, the Great Compassion Water.
- At the heart is the syllable **RA**: Red triangle, the Great Wisdom Fire.
- At the forehead is the syllable **HUM**: Black half-moon, the Great Power Wind.
- At the crown of the head is the syllable **KHAM**: Blue sphere, the Great Void Wheel.

Next: Applying Incense
Mantra: **On amirita teija-batei sowaka**

Next: Burning Incense
Mantra: **Naumaku samanda bodanan boron**

Next: Food and Drink Offerings
Mantra: **Naumaku samanda bodanan boron**

Next: Lighting the Lamp
Mantra: **Naumaku samanda bodanan boron**

Next: Offering to the Various Honored Deities
Mantra: **On koro-koro sendari matogi sowaka**

Next: General Offering
Mantra: **Naumaku samanda bodanan un**

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Layer upon layer, there are no gaps or distinctions. They are like a single entity, not chaotic. High and low, large and small are not two; they are like a solid horizontal wheel. The Imperial Net of Yoga pervades the Dharma Realm. The mind, the Buddha, and sentient beings are without distinction. Without changing my own body, its name is "the body itself" (*Sokushin*). Awakening to this portion is the attainment of Buddhahood.

Next: Elbow-measure, strike once.

Praise:
"I take refuge in the Original Enlightenment Heart-Dharma Body. Constantly residing in the Wondrous Law Heart Lotus Throne. Originally endowed with the virtues of the Three Bodies. The thirty-seven Honored Ones reside in the heart-fortress. The universal gate of samadhis numerous as dust. Far removed from cause and effect, naturally endowed. Returning to my crown, I prostrate to the hearts of all Buddhas."

Next: After-offerings
Mantra: **Naumaku samanda bodanan boron**

Next: Applying Incense
Mantra: **On amirita teija-batei sowaka**

Next: Flower Seat
Mantra: **Naumaku samanda bodanan boron**

The "Fudo is Myself" Method
Perform according to the lineage's ritual instructions.
Mantra: **A VI RA HUM KHAM**
Mantra: **On abira un ken sowaka**

The Fundamental Single-Pronged Mudra (Touching 19 Locations):
Apply the mudra to: The crown of the head, the forehead, the hair, the left and right ears, the left and right eyes, the nose, the mouth, the tongue, the throat, both shoulders, the heart, the belly, both sides of the torso, the waist, and both knees.

Next: Outer Lion Mudra
"The Pure Land is not far away; do not seek it elsewhere. At this training ground, the mind is clear and without obstacles. Respectfully manifest the Main Deity’s mandala. I am immediately Fudo; the Main Deity is immediately me. The Main Deity’s heart enters me; my heart enters the Main Deity. The Main Deity’s body is my body. We are not two, without distinction—we are a single body."

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Next: Vajra Anjali (Gassho)
Words fail, thoughts are cut off; the syllable **A** is the absolute.

Unmoving Bedrock Mudra
The Compassion Salvation Mantra (Recite 3 times):
Mantra: **Naumaku samanda bazaranan senda makaroshana sowataya un tarata kan man**

Same Mudra, open the right thumb (Recite 3 times):
Mantra: **On akari kaka bane un bazara un patta hatsuta**

Kongara Mudra:
Mantra: **On bazara kushaku ran-ja un**

Seitaka Mudra:
Mantra: **On kani dashi-un patta**

Text of the Mothers of the Alphabet of All Sutras:
Vajra Anjali.
Homage to the inexhaustible Triple Gems of the Dharma Realm, to the vast, great, and perfect Void.
Arouse the heart of Bodhi and the secret of all Buddhas.
Mantra: **On abira un ken sowaka**

Next: Rotating the Prayer Beads
Take the beads.
Dainichi True Word (21 times):
Mantra: **On abira un ken sowaka**
Practitioner’s Sacred Title (21 times):
Mantra: **On kani dashi-un patta**
Great Master’s Sacred Title (21 times):
Mantra: **Namu Rigen Daishi**

Style for building the Milky Wood and Water Wheel:
From cause reaching to effect: Willow wood, placed on the right.
From effect toward cause: Cypress wood, placed on the left.
The Milky Wood is painted in two parts: indigo and green. The syllables and text are written in gold ink.

The Labels for the Altar Pillars:
The eater and the eaten; the two offerings and the Six Great Elements.
Oneness of subject and environment; nourishing one’s own body.

End of the Hashiramoto Divine Method.

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The Great Matter of the Self-Offering Ritual

The moisture of Heaven and Earth reaches here; its weight is profound. (This ritual is to be received directly from the master's face).

1. Earth, Water, Fire, Wind, Void.
2. Single-pronged shape.
3. Three-pronged shape.
4. Five-pronged shape.
5. Observation of the Womb (Garbhadhatu).

Next: Stabilizing the floor.
Next: Consecration of the crown.

I am immediately: **A VI RA HUM KHAM**.
As follows: Waist, Belly, Heart, Forehead, Crown.
Below the waist is the syllable **A**: Golden square, the Buddha-Heart Ground.
At the navel is the syllable **VI**: White circle, the Great Compassion Water.
At the heart is the syllable **RA**: Red triangle, the Great Wisdom Fire.
At the forehead is the syllable **HUM**: Black half-moon, the Great Power Wind.
At the crown of the head is the syllable **KHAM**: Blue sphere, the Great Void Wheel.

The Six Great Observations of the Altar:

- Altar Board: Earth
- Pillar Water: Water
- Altar Cover: Fire
- Sprinkling Water: Wind
- Sky Water: Void
- Milky Wood: Consciousness

Without changing this very body, its name is "the body itself" (*Sokushin*). Awakening to this portion is the attainment of Buddhahood.
Next: Recite the Four-Phrase Verse.

I take refuge in the Original Enlightenment Heart-Dharma Body. Constantly residing in the Wondrous Law Heart Lotus Throne. Originally endowed with the virtues of the Three Bodies. The thirty-seven Honored Ones reside in the heart-fortress.

Next: Take the Milky Wood and the Offering Water. Perform the ritual.
Next: Rinsing the mouth.

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Next, arrange the previous elements of Earth, Water, Fire, Wind, and Void. These should be placed one upon another; this is the act of construction. The meaning of the stupa is thus established.

Next, the Relic Stupa offering. Receive the oral secret instructions face-to-face.

Next, form the "Empty-hands" mudra. Between the index and middle fingers of both hands, hold the milky wood. Conferred with the One-syllable Fudō mantra. Recite once:
Mantra: **A VI RA UN KEN SOWAKA**

The transmission says: One piece of milky wood serves as the Fire Wheel. One piece broken into three serves as firewood. These are the details.

Next, confer the Outdoor Fire Text.
"This body is a harmony of the four great elements: bone, flesh, hands, and feet. Like when the wood is exhausted and the fire is extinguished, together all enter the Buddha Land."

- Syllable **A**: The Mind-Ground leaves birth and death behind.
- Syllable **VI (Ba)**: The Compassion Water extinguishes the fierce fire of anger.
- Syllable **RA**: The Fire of Wisdom burns the root of the body's folly.
- Syllable **HUM (Ki)**: The Breath Wind brushes away the deluded dust of greed.
- Syllable **KHAM (Kya)**: The Great Void returns to the unhindered true void.
- Syllable **A**: The self-nature merges with the Diamond Dharma Realm.

The contemplation is concluded: "I burn the body dependent on birth and death with outflows, returning to the originally existing unborn syllable **A**." Retrieve the milky wood.

Next, form the "Empty-hands" mudra and perform the Relic Salutation once.

The Method of Unimpeded Myriad Practices of the Mt. Ōmine Realm

This method is the standard of our lineage for mountain training. No matter which ritual sequence is followed, there is no hindrance. We record this specific ceremony here; it is merely a matter of substitution.

Offering to one's own body. The seed syllable of one's own original vow is **A**. Or as you please.

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Contemplation of the Training Ground
Form the Outer Five-Pronged Mudra. Position it below the navel. Contemplate the syllable **A** at the feet, which transforms into the Lotus Void Wheel. Above that are the four syllables **HUM (I), RA (Ro), VI (Ha), A (Ha)** which transform into the wheels of Wind, Fire, Water, and Earth. Above those is the syllable **A** which transforms into the Stupa Seal. Contemplate this from above the navel to the forehead. There are the four syllables in order: **A VI RA HUM KHAM**, transforming into the wheels of Void, Wind, Fire, and Water.

Next, form the Dharma-Realm Meditation Mudra. Contemplate this body, expanding until it fills the three thousand great thousand-fold worlds. Above the Earth Wheel and within the Water Wheel, there is the syllable **A**, transforming into Mount Sumeru. At the mountain's peak is a lotus flower; this is the fleshly lotus. Above that is the syllable **A**, transforming into the full moon wheel. Within the heart of the moon, there is the syllable **A**, transforming into a single-pronged Vajra-scepter, radiating light to sever and purify the stains and defilements of sentient beings' afflictions. This light expands to fill the three thousand great thousand-fold worlds. The majestic fire blazes fiercely, like the light of the fire at the end of a kalpa.

Humbly offering prayers, may the teachings and commands never be violated. Turning from error to the correct path, advancing diligently toward the gate of Bodhi. In practice, the light vanishes,

contracting to form a small single-pronged Vajra-scepter. This scepter enters the Manifestation-of-Physical-Form Samadhi and transforms into the syllable **A**. It rotates and becomes the Honored Form of the deity. All are gathered in that majestic demeanor. Contemplate this clearly.

Then, after adorning, the water-offering vessel takes the form of a lotus. It enters the Medicine Mudra. In front of the heart, recite the syllable **A** three times to remove dust and defilement. Next, recite this verse as an offering to the Main Deity:
"The pure water of the offering contains a single white lotus. Its form is like the essence of self-nature, a pure fleshly lotus. Naturally and spontaneously endowed, the heart offers to itself. Reaching throughout the sea of the Dharma Realm, it abides in universal offering."

Next, offer ointment incense. Place the vessel in the left hand. With the right thumb and index finger, take the incense and scatter it upon the crown. Recite:
"Using the pure ointment incense, I pervade my own world. It fills the entire Dharma Realm."

Secret Transmission on the Above Method

The above is a profound secret of this method. Observe and manage it well. This secret method was the original intent of the Great Master Nagarjuna when he opened the Iron Tower in the South. To realize his own mind as it truly is—this is the core. The "Opening of the South Tower" refers to the stabilizing of the floor. The elbow-measure and small striking wood are used to open it. Realizing one's mind as it truly is refers to the act of striking. The Pillar Source shows this. Thus, in walking, standing, sitting, or lying down, one should be mindful of every detail. The body itself takes the form of the stabilized floor. Morning and evening, arouse the heart through the Pillar Source secret method. Throughout the day and night, in every movement, the actions are naturally consistent and there is nothing that is not practice. Matter and Mind—these two laws are truly the secret within secrets. One must know the root source of a sentient being's lifetime, encompassing both the mundane and transcendental laws. Is this not the direct path to "Becoming a Buddha in this very body"? Believe in it and keep it secret.

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Naturally and spontaneously endowed, the heart offers to itself. Reaching throughout the sea of the Dharma Realm, it abides in universal offering.

Next: Flower Garland (Hagematsu) Offering
Form the Eight-Petaled Lotus Mudra. Recite the verse:
“Naturally and spontaneously endowed, the heart offers to itself. Adorning one’s own body through the heart’s abundance.”

Next: Food and Drink Offering
Form the Food-Offering Mudra. Recite the verse:
“Naturally and spontaneously endowed, the heart offers to itself. Reaching throughout the sea of the Dharma Realm, it abides in universal offering. Using the self-nature as the essence, the joy of Dharma and meditation serves as food.”

Next: Burning Incense Offering
Form the Burning Incense Mudra. Recite the verse:
“Naturally and spontaneously endowed, the heart offers to itself. Reaching throughout the sea of the

Dharma Realm, it abides in universal offering. Using the self-nature as the essence, the power of natural wisdom-fragrance is offered to the Buddha of the self-heart."

Next: Lamp Offering
Form the Constant Lamp Mudra. Recite the verse:
"Using the light of natural wisdom, I offer to the Buddha of self-nature. Although the light of the sun and moon is bright, it is not equal to the radiance of natural wisdom, which illuminates the entire Dharma Realm. Naturally and spontaneously endowed, the heart offers to itself, reaching universally to all."

Next: Dharma Realm Meditation Mudra
Contemplate the body of the Main Deity, sitting at ease in the void, its brilliance illuminating the three thousand great thousand-fold worlds. All Buddhas, Bodhisattvas, and beings of the three worlds are contained within. All things have the heart-moon wheel within them; everything is one.

Verse of the Real Heart:
My mouth, mouth, heart—using the "No-Mind" as my heart. Possessing a heart, yet having no heart; creating all worldly matters. The physical body is a false appearance; the great earth is not a dwelling place.

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The physical body is a false appearance; truth is found only in the mind. There is a dwelling below the great earth; there is a realm of body-vessels, wind, fire, and water. All are laws of arising and ceasing. Using the mind as the master, although the physical body does not change, one realizes the stage of the unhindered heart and swiftly testifies to the great throne of awakening.

Next, form the previous mudra. Contemplate the body of the Main Deity. Gradually, the light of the Main Deity's heart appears. The body of the Main Deity is majestic. He manifests as the Three Diamond Vajra-scepters. He turns into a brave and fierce King of Light. He holds the sword of wisdom and the snare of compassion. He manifests a blue-black fierce form, seated upon a diamond rock, surrounded by intense flames of fire to destroy and remove all obstacles.

With a great compassion heart, I offer to the Buddha of self-nature and abide there. This Diamond King and the practitioner manifest the physical form of the Samadhi. From the Diamond King emerges a jewel-pearl, from which rain down gold and silver treasures, benefiting all beings. The Bright King gives birth to the Bodhi mind. The light of the four Bright Kings naturally extinguishes the sufferings of worldly afflictions and advances practitioners toward the peak of the One Vehicle.

The central scepter manifests the Five-prong Vajra. From the four directions, countless attendants, devas, and humans flow out. Form the inner and outer Five-prong Vajra Mudra. Recite the True Word and invite the various attendants to appear within the body. Merged as one body, the heart is the Buddha.

Mantra: On abira un ken sowaka.

Mantra: On kani dashi un patta.
(Recite 4 times).

Next, join hands in the Diamond Anjali. Recite the True Word and the Verse. Offer to the Buddha in the center of the heart.

Mantra: Namu samanda bodanan boron.

Mantra: **On bazara sato ba sou gyara ka bazara ara tan nau mado tatannau bazara tara ma gyayatai bazara gyarama gyaya ha ban ban.**

The hidden assembly Main Deity is the self-nature's wealth and property. Natural offerings are like cloud-seas without measure. Pervading the Dharma Realm, they abide in universal offering.

Next: Jewel Carriage Mudra. Offering to invite the hidden assembly Main Deity to reside within the water altar.

Verse: The hidden assembly Main Deity is both form and formless. In the wondrous jewel altar, compassion is spread far. The exhaustless light shines upon the myriad worlds. Uprooting suffering and giving joy, it saves all sentient beings. Displaying divine power, it gathers the infinite. The great and vast vows reach universally to the ten directions.

Next: Mudra of Omnipresence. Recite three times.
Mantra: **Naumaku sanmanda bodanan kan.**

Next: Empowerment of the Main Deity. First, form the Inner and Outer Binding Five-Pronged Mudra. Recite the True Word five times in total.
Mantra: **Naumaku sanmanda bodanan kan.**

Next: Mudra of Omnipresence.
Mantra: **Naumaku sanmanda bodanan kan.**

Next: Scattering Mudra. Separate the two hands so they face each other, then touch the backs of the hands together. Recite the True Word.
Mantra: **On akari kaka bane un bazara un patta hatsuta.**

Next: Join the two little fingers vertically. Proclamation.
Next: Join the two ring fingers vertically. Proclamation.
Next: Join the two middle fingers vertically. Proclamation.
Next: Join the two index fingers vertically. Proclamation.
Next: Join the two thumbs vertically, supported by the two index fingers. This is the Mudra of Omnipresence; it is the King's Seal.

Next: Main Deity Mudra.
Next: Mudra of Omnipresence. Vertical two thumbs. Proclamation.
Next: Separation Mudra. Vertical two index fingers. Proclamation.
Next: Separation Mudra. Vertical two middle fingers. Proclamation.
Next: Separation Mudra. Vertical two ring fingers. Proclamation.
Next: Separation Mudra. Vertical two little fingers. Proclamation.

I am immediately: **A BI RA UN KEN**. [Main Deity's Name].

Next: Buddha-Eye Mudra. As usual.

Next: Rotating the Prayer Beads. Recite the Main Deity's True Word. Other sacred titles and the names of the retinue may be recited according to preference.

Next: Great Hook Summoning Mudra. Invite the hidden assembly Main Deity to reside upon the heart-lotus throne.
Mantra: **Ban un tara kaku ari sei kiku ei ei kikei kikei ki syaku un ban ko.** (Recite three times).
Mantra: **Naumaku sanmanda bodanan boron.**

Next: Final Offerings. The six types of offerings are as before. Natural offerings from the self-heart.

End of the Method of Unimpeded Myriad Practices.

Preface to the Ritual of Adornment and Freedom of the Mt. Ōmine Dojo

I take refuge and pay homage to the assembly of the Land of Ultimate Bliss, which manifests freely. Within the body of the King and the Alaya Tree of the Bodhi Mind, the eternal Mahavairocana resides. Regarding the supreme and most excellent Great Method Wheel of the Three Mysteries, its secret and wondrous laws are deep and profound. For those who undertake the difficult and bitter path of training, reaching the goal is not possible without detailed explanation. Therefore, we proclaim the assembly of the Law.

First is the merit of the Great Dharma Conch; second is the power of the Vajra Staff. Third is the merit of serving as an envoy for the Bodhi Mind. In the beginning, middle, and end, we always follow this. Therefore, I take refuge in the Diamond Master, the Great Sage [En no Gyōja]. I respectfully pay homage to the ever-dwelling Three Jewels of the three worlds. The Law-nature is originally vacant; it is the state of Mahavairocana. Abiding constantly in the Wondrous Law, it is without attachment. One should take refuge in and pay homage to the Three Jewels.

At that time, the Great Bodhisattva Nagarjuna [Ryūju] addressed the assembly, saying: "All you small sages and seekers of treasure, this Great Vehicle training is the most excellent. It is difficult to believe and difficult to practice. Those who have the heart of a great man should arouse the Bodhi mind, advance bravely and diligently, and never harbor thoughts of retreat. Even in the freezing cold or the burning heat, with a deep heart of respect for the Three Jewels, offer your body to the training and allow yourself to be used as a vessel. By reaching the other shore and making offerings to the Three Jewels, you shall be purified and all obstacles shall be removed."

The sound of the Dharma Conch is the fundamental unborn nature of all laws. It is the state of silent stillness, where the fever of afflictions is extinguished. As it has been said, the sound is like the roar of the Great Demon of fear. Raising the left hand represents wisdom; raising the right hand represents principle. The great sun is like a jewel. The chest contains the treasure box of wisdom. This is the manifestation of the Dharmakaya [Dharma-body]. From the small vehicle to the great vehicle, through many kalpas, it is thus. The Buddhas within this chest explain the wondrous law of liberation. Within the ten realms, we rely on this principle. For those who seek the path of the Bodhisattva, this is the secret of the heart.

The verse says:
A is the father and **UN** is the mother.
A is principle and **UN** is wisdom.
Principle and Wisdom are non-dual.
Father and Mother are Principle and Wisdom.

Return and pay homage to the original master, the Stupa of Principle and Wisdom. All things are like a dream, like an illusion. One should also train in the great and small matters of the Law.

Respectfully written by the Monk of the Dharma Office, Seijitsu, in the winter of the 7th year of Kanpō [1747].

I pray that through this supreme merit,
I and all sentient beings reach the Peak of the One Vehicle,
Forever leaving behind the karmic retribution of the dusty world,
And swiftly attaining the Non-Dual Body of Principle and Wisdom.
I take refuge in and prostrate to the Great Compassionate Mahavairocana Buddha.

"As I have heard, having heard the wondrous Dharma, I perform prostrations and withdraw."
The Secret Text says:
The hidden assembly Main Deity is the manifestation of peace and tranquility. In the wondrous jewel altar, compassion is spread far. The exhaustless light shines upon the myriad worlds. Uprooting suffering and giving joy, providing for the needs of all sentient beings. Displaying divine power, gathering the infinite. The great and vast vows reach universally to the ten directions.

Same day.
My heart is originally without mind; I use the "No-Mind" as my heart.

Possessing a heart, yet being without mind; creating all worldly matters.
The physical body is a false appearance; the great earth is not a dwelling place.
The physical body is a false appearance; truth is found only in the mind.
There is a dwelling below the great earth; there is a realm of body-vessels, wind, fire, and water.
All are laws of arising and ceasing.
Using the mind as the master, although the physical body does not change,
One realizes the state of the non-outflow heart and swiftly testifies to the great throne of awakening.

The above profound essentials must be followed under a good teacher. Bitter training and polishing allow one to recite them. Without a good teacher, one searches with empty hands; seeking the storehouse of treasures but finding it difficult to enter. Without instruction, it passes by like a decree that cannot be fulfilled.

The Ritual of Adornment and Consecration of the Great Peak.
Transcribed by Shimotsuki Seishuku.
Transmission Records:

- Enkyō Era (mid-18th c.), Year of the Water Monkey, 2nd month. Copied and verified, transmitted on the same day. Sramana Kangen.
- Kantei 2 (1750), Year of the Wood Bird, 3rd month. At Hoda-no-Okaya.

"I received the transcription from the Abbot's library."

- Preceptor Gyōsan.
- Sramana Narizane, transcription during the peak-entering in the 7th month of the Year of the Wood Snake, Bunji era (1185).
- Eishō Era (early 16th c.), 4th month. Respectfully worshipped and received oral transmission.
- Imperial Gift. Provisional Junior Bishop Hōkyō-i-Ken. Monk of the Daietsu temple.
- Bunsei 3 (1820), Year of the Metal Dragon, 5th month, 12th day, written.

- Kansei 12 (1800), Year of the Metal Monkey, 4th month, 8th day, written. Kūshō Kongo Ken-u.
- Bunsei 11 (1828), Year of the Earth Rat, 10th month, 28th day, written. Tōkan Kongō Keigo.
- Ansei 4 (1857), Year of the Fire Snake, 4th month, 4th day, written. Kongo Kai.

The Ten Types of Ascetic Practice Within the Peaks

Regarding the rules of the ten rituals within the peaks:

1. **Tokogatame** (Stabilizing the Floor/Bed)
2. **Zange** (Confession/Repentance)
3. **Gōshō** (Karmic Scales)
4. **Suidan** (Severing the Water/Water Fasting)
5. **Akaba** (Offering of Water/Argha)
6. **Sumo** (Ritual Exertion/Wrestling)
7. **Ennen** (Prolonging Life)
8. **Ko-utagi** (Small Wood Striking)
9. **Kokudan** (Severing the Grain/Grain Fasting)
10. **Shōkanjō** (Orthodox Consecration)

These are the ten.

General Principles of the Ten Practices

All practitioners who enter the peaks to train follow the gate of observing the "Ten Realms as One Suchness." This is the ultimate realization that the body itself is the Buddha. Within the peaks, there are "Compliant" and "Reverse" paths. Compliant training follows the path from the causal ground to the result (ascending from the Ten Realms to the Diamond Realm). Reverse training follows the path from the result back to the cause (descending from the Womb Realm to the realm of Hell).

These rituals symbolize the stages of life, from the initial stay in the womb to birth and eventual departure from the world. The ten types of mountain practices are the direct transmission of the Ancestral Founder [En no Gyōja]. Practitioners must receive the details of these four types of secret rituals face-to-face from a master.

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1. Tokogatame (Stabilizing the Floor/Bed)

The first practice is *Tokogatame*. This is the ritual protocol for identifying one's own body with the body of the Buddha. The Ten Realms are a single suchness; this is the true realization of the Ten Realms. "Stabilizing the Bed" means the practitioner’s body is composed of the Five Great Elements, which are immediately the Buddha. One stays in the "Womb" of the Great Earth (Mahavairocana). During the night training, one must not change or move the body, as this

represents the unshakeable nature of the Buddha-body. This is the attainment of Buddhahood in this very body.

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2. Zange (Repentance/Confession)

The second practice is *Zange*. This represents training while in the human realm of the Six Paths. It is the practice of purifying the heart and clearing away obstacles. As the *Great Treatise* says: "If one does not repent, the name for it is 'shame'; if one repents, the sin is extinguished." This is the method for practitioners to face their past karmic actions—both those they are aware of and those they are not.

The Verse of Repentance (Zange-mon):
"All the evil karma I have created in the past,
Arising from beginningless greed, anger, and folly,
Born of my body, speech, and mind—
I now repent for all of it."

The Verse from the Avatamsaka Sutra:
"The ocean of all karmic obstacles arises from deluded thoughts. If one wishes to repent, sit upright and contemplate the true phase of reality. All sins are like frost and dew; the sun of wisdom can melt them away."

The Ritual of the Karmic Scales (Gōshō):
This ritual involves the "Unmoving Rock" (*Fudō-ishi*) and the weighing of sins. The rock represents the heavy weight of the karmic obstacles of the six roots of perception. The secret records state: "The weight of the Unmoving Rock is three *to* and six *sho* [traditional units of volume]." This represents the purification of the six sense organs and the six realms.

Next, recite the *Heart Sutra*.
Next, invoke the Eight Great Vajra Youths and the Nine-Section Staff.
Next, perform the ritual for the transformation of Shinpen Daibosatsu.

Mantra: **On a-bi-ra-un-ken sowaka**

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...The True Word of the Sun. Next, the Mantra of Light. Next, the sacred titles of the Ancestral Founder and the Youths.
Next, the Eight-Phrase Verse. Next, Relic Salutation (9 times). This is to dedicate merit to those who have passed away.
Next, the confession for the New Guests. The servants of the ritual floor use the *Rashō-ō* (the binding cord) which has sixteen knots. This is used to bind the bodies of the New Guests. The shape of the binding represents being bound by the chains of worldly afflictions. This is a secret transmission of the Ancestors and the two lineages.

Next, the Senior Practitioners (Sendatsu) address the New Guests and confer the "Essential Text for Repentance and the Extinction of Sins."
"I confess all the evil karma I have created in the past..." and so on. All these sins are revealed and weighed.

Next, the ritual continues with the interaction between the Seniors and the New Guests. This represents the liberation from the ropes of karmic debt.

The Secret Records state: "The *Rashō-ō* (binding cord) represents the seeds of worldly affliction; it is the rope of ignorance. Realizing this, it is transformed into the cord of the Bodhi Mind."

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4. Suidan (Severing the Water / Water Fasting)

The fourth practice is *Suidan*. This represents the path of the Animal Realm and the cultivation of the path. One must contemplate the removal of the beast-like nature.
From this night forward, the command for the "Severance of Water" is given. Under the bed/seat, water must not be kept. Only a small amount of water for rinsing the mouth is permitted before the Morning Service. If this command is violated, it must be reported to the Senior Practitioners.

The Dharma Conch is blown twice, then twice, then twice (total of six). This represents the gate of the Six Paramitas. Next, the Verse of the Morning Service.

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5. Akaba (Offering of Water / Argha)

The fifth practice is *Akaba*. This represents the "Ten Realms of Sages." The seed syllables manifest from the original source.

Syllable: **A** (The Seed of the Dharma Realm).
Shape: Like a Round Stupa.
Principle and Wisdom are non-dual. This is the name of the Dharma-body.
The profound meaning is found in the original records.

Regarding the ritual procedure for the "Severance of Water," after the Morning and Evening services, the floor is opened and the following is performed:

The Senior Practitioner pours the water of the Five Wisdoms over the crowns of the New Guests. This is the water of the "Five-Fold Consecration."
Mantra: **A VI RA HUM KHAM**
By receiving this water at the crown, the eight-petaled lotus is born.

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The Senior Practitioner addresses the New Guests and pours the water. This is the ritual water of the Five Wisdoms.
The water of the Five Wisdoms represents the transformation of the New Guests' bodies and faces into the form of the Five Wisdoms.

Next, the "Five-Fold Consecration Mudra" which represents the Five Wisdoms and the Five Buddhas. The water flows into a single vessel, which transforms into the Twin-Body Sea and the Round Stupa.

Next, the New Guests wash their hands and faces.
Next, they join their hands in the "Empty-hands Anjali" and recite the Akaba Text:
"Using the syllable **A** as pure water, I wash away the defilements of the body. The Five Wisdoms are manifested, and the hearts of the Buddhas are perfected."

Next, the "Twin-Body" interaction between the Senior and the New Guest. This represents the connection between parents and the union of the two waters (Fire and Water), returning to the original ground of the Syllable **A**.

Next, the New Guest returns the offering buckets to the Senior Practitioner.
Next, the Senior Practitioner takes the small wood from the chest and confers it to the New Guest.
Next, the New Guest takes the staff in the left hand and the small wood in the right, and returns to their seat.

Next, the scattering of water with the staff (San-jō).
Next, the "Movement-less" (Fudō) practice.
Next, the two scattering staffs are used to form the "Crosier Mudra" placed at the left and right sides.

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6. Sumo (Ritual Exertion / Wrestling)

The sixth practice is *Sumo*. (The text regarding the ritual exertion and the return to the self-heart is as previously described).

6. Sumō (Ritual Exertion)

The sixth is Sumō. This represents training in the realm of the Ashuras. It is the practice of subduing arrogance and the desire to surpass others. The ritual method for Sumō is performed after the first night’s service and after the stabilization of the floor. It involves ritualized movements where practitioners engage in a spiritual contest to exhaust the ego.

7. Ennen (Prolonging Life)

The seventh is Ennen. This represents the training of the pleasures of the Heavenly Realm. It is a practice for the longevity of life. It involves the use of dance, song, and music.

Regarding the ritual procedure: After the first night’s service, small wood is offered. A practitioner serving as the attendant offers a small piece of wood. Following the ritual movements, the Senior Practitioner and the New Guests interact. The New Guests receive the fan in their hands and kneel. They perform the ritualized Ennen dance.

The oral transmission states: "The ten types of contemplation for the Ennen ritual are for the purpose of moving beyond worldly attachment. If one violates the rules of the lineage, they shall not be permitted to perform the dance."

Next, the titles of the Ancestral Founder and the Youths. Next, the Eight-Phrase Verse.
Next, Stabilizing the Floor. Next, Opening the Floor.

8. Ko-utagi (Small Wood Striking)

The eighth ritual is Ko-utagi. For the New Guests, this signifies the burning of the physical body to sever death and attain extinction. It illustrates that all birth and death are like the exhaustion of wood and the extinguishing of fire. The syllable **A** is the original Great Earth. By burning the small wood, one returns to the original source. This has a profound meaning of life and death.

The "Field of the Ritual Torches" refers to the site where the New Guests and others perform the funeral rites for their former selves to be reborn.

Regarding the ritual for practitioners of small wood: This is the only practice performed during the day among the various rituals in the peaks. New Guests and others should each prepare a bundle of black and white wood. The wood should be 1 shaku 8 sun in length. Each practitioner carries a bundle on their left shoulder.

The New Guests arrive at the ritual site. They arrange the black and white wood according to the cardinal directions. The Senior Practitioner leads the ritual, and the small wood is struck to signify the breaking of worldly bonds.

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New guests, at the time of the small wood ritual and the outdoor fire ritual, shall hang their ritual items simultaneously.

9. Kokudan (Grain Fasting)

The ninth practice is *Kokudan*. This represents training in the realm of Hungry Ghosts. It is the ritual form of enduring hunger, thirst, and emaciation.

Practitioners of grain fasting shall perform this at the *Shinshuku* (Deity Lodging) during the first night service, before rinsing the mouth. First, the Senior Practitioner shall announce and teach the new guests the intent of the seven-day grain fasting practice starting tonight.

Next, after the new guests have finished rinsing their mouths, they shall prepare the preliminary ritual tools and the Buddha-cloths. Each must attach a talisman with their own name. This occurs after the ritual firewood is burned.

Next, the Senior Practitioner of the lodging takes the altar boards and tools of the new guests and stores them in the *Ken-kago* (protective basket). Next, the "opening of the floor" occurs. On the following day, after the final watches of the night are completed and before the floor is opened, the Senior Practitioner takes up the floor mats.

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After the new guests have completed the "opening of the floor," they untie their ritual knots and enter the Grain Fasting Lodging method.

Next, the Senior Practitioner enters the Grain Fasting Lodging and blows the conch shell three times according to the lodging protocol. Next, starting with the head of the new guests, they offer their formal greetings. They are led into the space in order. When they take their seats on the long floor, they must strictly maintain the correct order of precedence.

Next, the Staff Ritual. Next, the sacred titles of the Ancestral Founder and the Youths. Next, the new guests advance and offer gifts.

Offerings:

- Milky wood (Nyumoku): 208 sticks.
- Tooth-sticks (Shibaki): 36 sticks.
  (These should be shaved and prepared before the Hour of the Sheep [2:00 PM]. Once prepared, they are wrapped in paper and each is labeled. The milky wood and tooth-sticks are placed atop a cypress fan).

Next, the Staff Ritual. Next, the *Heart Sutra*.

Next, the Mantras of the Two Realms of Dainichi (21 times each):
Mantra (Womb Realm): **A VI RA HUM KHAM**
Mantra (Diamond Realm): **ON BAZARA DATU BAN**

Next, the Compassion Salvation Mantra (Jikyū-ju) (100 times):
Mantra: **NAUMAKU SAMANDA BAZARANAN SENDA MAKAROSHANA SOWATAYA UN TARATA KAN MAN**

Next, the sacred titles of the Ancestral Founder and the Youths (21 times).

Next, the Small Wood Text. The thematic verse says:
"This body is a harmony of the four great elements: bone, flesh, hands, and feet. When the wood is exhausted and the fire is extinguished, together all enter the Buddha Land."

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Take the ritual items to the left and right. Lead the practitioners into the lodging, each taking their assigned seat on the floor.

Next, the new guests take their seats. Take the milky wood and other items from within the chest. Prepare the water vessels. Place them upon the altar. Next, the procedure for the Orthodox Consecration (Shōkanjō) is performed according to the fundamental records. The Orthodox Consecration occurs after the opening of the floor as usual. Next, the first night service.

Previously, the intention of the entry into the peaks was for the realization of one's own nature and the attainment of the great joy of the Dharma. At the conclusion of the first night service, the "year of delay" is removed. Offer the small wood. Next, the Senior Practitioners (Sendatsu) stand at the altar with their shoulders squared. Prepare the secret ritual tools. Next, the new guests and others stand to the right. Those who have been fashioned as vessels advance to the front of the Senior Practitioner. Next, perform the three prostrations and the sacred vow. Strike the metal gong once. Next, perform the prostrations and return to the floor seats.

Next, the Senior Practitioner offers the tooth-sticks and milky wood upon a cypress fan. Advance to the front of the Senior Practitioner and offer them. Perform the prostrations. Return to the floor and sit.

The Ritual Procedure for the Orthodox Consecration within the Peaks

Next, the "Prolonging Life" (Ennen) ritual. Next, offer the small wood. Next, the Senior and Junior practitioners coordinate at the center of the hall. Next, the Senior Practitioner arises and opens the floor. Guided by the left and right attendants, two new guests are led forward. They are brought to the center of the hall. Next, the two new guests face the Senior Practitioner and perform three prostrations. Next, the Senior Practitioner takes up the ritual tools and confers the consecration upon the new guests. Perform this procedure correctly. Next, show the great matter of the Orthodox Consecration. Next, strike the metal gong once. Next, confer the Orthodox Consecration. Next, the two guests simultaneously perform one prostration and return to their seats. Follow this procedure for all remaining practitioners. Next, the Staff Ritual and sacred titles as usual. Next, the opening of the floor.

The transmission says: If there are many new guests, or when oil is applied for the Orthodox Consecration, the Senior Practitioner stands at the altar. The placement of the altar boards is as follows: (Oral instruction). For the final watches of the first night service, at the time of the milky wood offering, confer the great matter of the Orthodox Consecration. This also applies when there are many new guests. One must use an upright heart for this.

These are the ten types of ritual records.
The sequence of the ten rituals differs between the Compliant and Reverse peaks.

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All practitioners who enter the peaks should understand that the Ten Realms are one suchness. This is the ultimate stage where the body itself is the Buddha. The appearance of the ritual is merely the manifestation of the single seal of the Great Sun [Mahavairocana], which has existed from the very beginning. The Ten Realms are truly one.

First, **Tokogatame** (Stabilizing the Floor): This represents the body of the Buddha. The Ten Realms are one suchness.
Second, **Zange** (Repentance): This represents training in the human realm. One repents for the three types of karmic actions to clear obstacles.
Third, **Gōshō** (Karmic Scales): This represents the realm of Hell. One is weighed by the Unmoving Rock to determine the weight of their sins.
Fourth, **Suidan** (Severance of Water) and Fifth, **Akaba** (Water Offering): These represent the Animal realm and the realm of Sages respectively.
Sixth, **Sumo**: Represents the Ashura realm.
Seventh, **Ennen** (Prolonging Life): Represents the Heavenly realm.
Eighth, **Ko-utagi** (Small Wood): Represents the burning of the former self.
Ninth, **Kokudan** (Grain Fasting): Represents the realm of Hungry Ghosts.
Tenth, **Shōkanjō** (Orthodox Consecration): This is the final stage.

In the **Compliant Peak** (Jun-pu), the order is: 1. Tokogatame, 2. Zange, 3. Gōshō, 4. Suidan, 5. Akaba, 6. Sumo, 7. Ennen, 8. Ko-utagi, 9. Kokudan, 10. Shōkanjō.

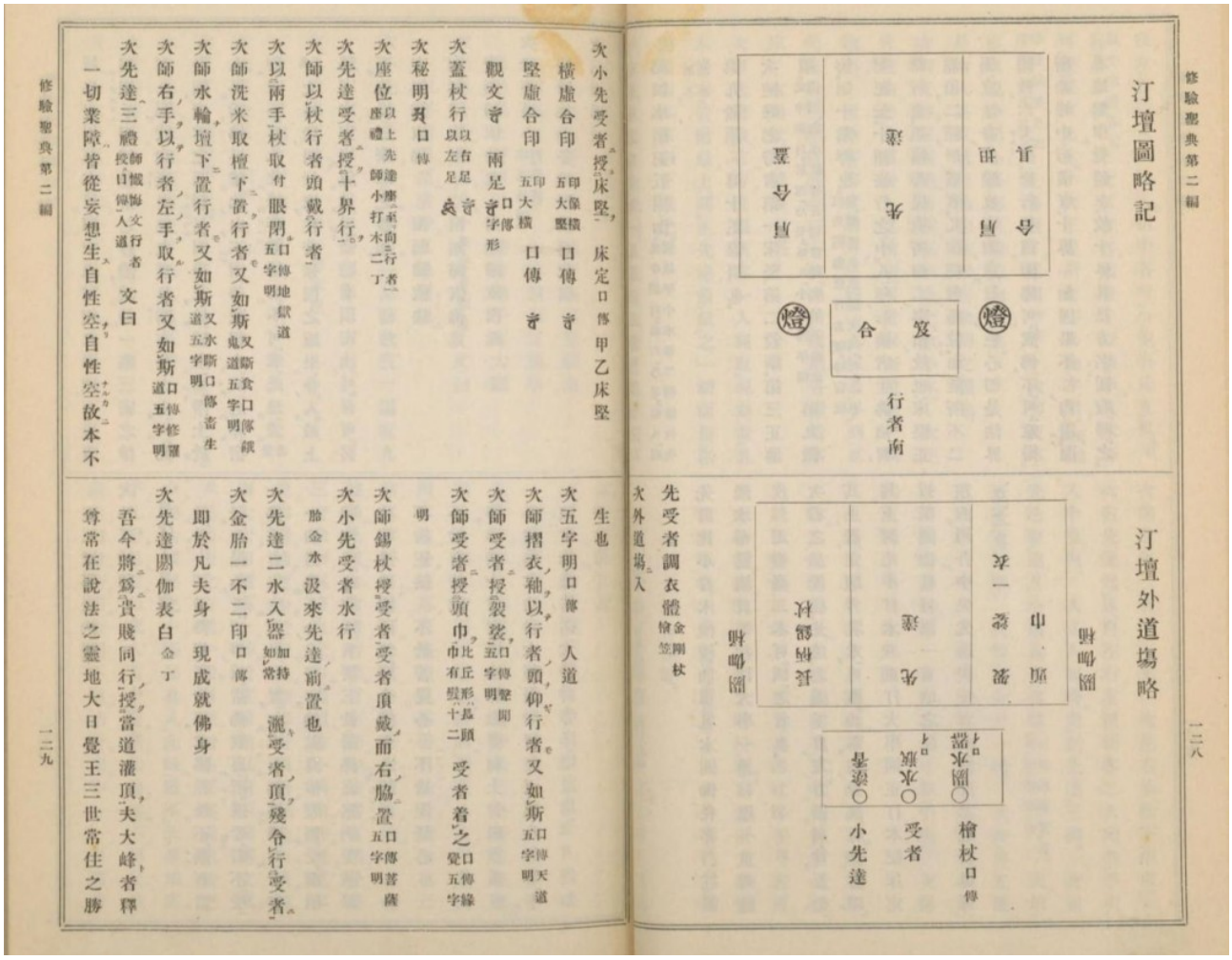
In the **Reverse Peak** (Gyaku-fu), the order is: 1. Tokogatame, 2. Kokudan, 3. Shōkanjō... (and so on, in reverse).

The secret records state: Among the ten practices, eight are for the purpose of removing afflictions and two are for the manifestation of the Buddha. "Stabilizing the Floor" and "Orthodox Consecration" are the two ultimate forms. All holy secrets reach their limit here. They are the non-dual body of immediate realization. The practitioner’s heart is the mind of the Dharma Realm. Because the nature of the Six Great Elements is original, the training reaches its conclusion and one becomes a Buddha. This cannot be grasped by the ordinary mind. In the midst of the peak training, the result and the cause are not two. This is the "Original Ground of Non-Action." The Ten Realms are fully present; this is why it is named the "Perfect Tranquility."

Layout of the Altar for the Orthodox Consecration:
At the elbows, place the small striking wood. Altar board. Oil vessel. Milky wood. Red and white pillars. Water vessel. Offering tray.

On the left and right, place the lamps. Two lamp stands are prepared. To the right, place the offerings and the tooth-sticks. To the left, place the milky wood. In the center, place the Great Matter of the ritual. Arrange the floor mats correctly.

Use cedar branches and ritual paper. These are offered at the left and right shoulders. The Senior Practitioner and the initiate face each other. This is the "Two-in-One" confrontation where the breath is harmonized. This is the establishing of the path.



Abbreviated Record of the Altar Diagrams

[Page 128 - Left Diagram: Altar Layout]

- **Top boxes:** Implement Carrier, Joined Shoulders.
- **Center:** Senior Practitioner (Guide).
- **Bottom:** Practitioner South.
- **Circles:** Lamps.
- **Center Box:** Vajra Anjali (Gassho).

[Page 128 - Right Diagram: Outer Altar Dojo]

- **Items:** Ritual Hood (Tokin), One set of Vestments (Kesa).

- **Positions:** Senior Practitioner (Guide), Recipient, Junior Senior (Assistant Guide).
- **Vessels:** Offering Water Vessel, Water Bottle.
- **Staff:** Long-handled Sistrum (Shakujo).
- **Bucket:** Offering Bucket.

Ritual Procedure
First, the recipient prepares the clothing/body and the Vajra staff. Next, enter the outer Dojo.

Next, the Junior Senior Practitioner confers the Floor Stabilization (Tokogatame). The procedure for setting the floor is by oral transmission.
Form the Horizontal Empty-hands Mudra.
Mantra: **A VI RA HUM KHAM**
(Oral transmission of the Five Mudra statues).

Form the Firm Empty-hands Mudra.
Mantra: **VAM**
(Oral transmission of the Five Great Horizontal elements).

Recite the Contemplation Text.
Mantra: **AM**
(Visualizing the shape of the Five Syllables).

Next, perform the Ritual of the Cover and Staff.
Mantra: **AH, AM**
(Step with the left foot, then the right foot).

Next, the Oral Transmission of Brilliance.

Next, Seating: The Senior Practitioner faces Marici-ten toward the practitioner. The Assistant Master strikes the small wood pieces twice.

Next, the Senior Practitioner confers the training of the Ten Realms upon the recipient.

Next, the Master places the staff upon the head of the practitioner.

Next, take the staff with both hands and approach the gate.
(The following syllables represent the transition through the lower realms: Hell, Hungry Ghosts, Animals, Asuras, and Humans).
Mantra: **A VI RA HUM KHAM**

Next, the Master takes the washed rice from under the altar and places it for the practitioner. Repeat this procedure.
Mantra: **A BI RA UN KEN**
(The Five Syllables of Brilliance).

Next, the Master places the Water Wheel under the altar for the practitioner. Repeat this procedure.
Mantra: **A BI RA UN KEN**

Next, the Master takes the practitioner's left hand with his right hand. Repeat this procedure.
Mantra: **A BI RA UN KEN**

Next, the Senior Practitioner performs Three Prostrations. The text says:
"All karmic obstacles are born from deluded thoughts. If one wishes to repent, sit upright and contemplate the true phase of reality. Since self-nature is empty, since self-nature is empty, therefore all is originally..."

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"...unborn."

Next, the Oral Transmission of the Five Syllable Brilliance regarding the Realm of Humans.
Mantra: **A BI RA UN KEN**

Next, the Master folds the robe sleeves and points the practitioner's head upward. Repeat this procedure.
Mantra: **A BI RA UN KEN**
(Representing the Heaven Realm).

Next, the Master confers the Vestments (Kesa) to the recipient.
Mantra: **A BI RA UN KEN**
(Oral transmission).

Next, the Master confers the Ritual Hood (Tokin) to the recipient. The bhiksu-style long hood has twelve folds. The recipient puts it on.
Mantra: **A BI RA UN KEN**
(Oral transmission).

Next, the Master confers the Sistrum (Shakujo) to the recipient. The recipient raises it to the crown of the head and then places it at their right side.
Mantra: **A BI RA UN KEN**
(Representing the Bodhisattva Realm).

Next, the Junior Senior performs the Water Ritual for the recipient. Feting the Womb-Diamond Water and placing it before the Senior Practitioner.

Next, the Senior Practitioner puts the two waters into the vessel and performs empowerment.
Mantra: **VAM**
Sprinkle the water upon the recipient's crown. The remainder is for the training recipient.

Next, the Mudra of the Non-duality of the Womb and Diamond Realms.
"Immediately within this ordinary human body, manifesting the perfected Buddha-body."

Next, the Senior Practitioner begins the Dharma Declaration:
"I now intend to confer the Consecration of this Way upon all practitioners, whether noble or lowly. Mt. Omine is the spiritual ground where Shakyamuni Buddha eternally preaches the Dharma; it is the superior site where the Great Sun King of Enlightenment eternally resides throughout the three ages..."

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It is the spiritual fortress of the mountain. The mountains, rivers, and trees are all the wondrous marks of the Law. The crags and forests show the four types of Mandalas. This is truly the pure land of the One Vehicle and the Three Mysteries. Even in the freezing snow of winter or the scorching heat of summer, it is a pure land where one can immediately reach the Flower Treasury. Those who follow this path are of the highest capacity. Mt. Ōmine is the site of the secret spirits. Those who wish to receive the consecration should first be conferred with the wondrous marks of the Three Samaya.

The Three Samaya Bodhisattva Vows
Mantra: **On samaya sato-ban**

The Outer Five-Pronged Seal
Mantra: **A VI RA HUM KHAM**

"I now desire to receive the Bodhisattva Consecration of all Buddhas. I pray that the seeds of the Buddha-nature will never be severed. I arouse the Bodhi mind and receive the pure precepts. Just as the Buddhas rejoiced in what they received, I too take this path. If one does not receive the Buddha precepts, even in many lifetimes they will not see the Three Jewels. They are no different from trees or stones. Although this is the mundane world, reaching the stage of the Buddhas is the goal of the three worlds. I pray that the Buddhas and Bodhisattvas of the three ages will look upon me with compassion and extinguish my sins. May I abide in the field of goodness and reach the land of the Buddhas without doubt."

The Vows of the Heart
I shall not abandon sentient beings.
I shall not abandon the Correct Dharma.
I shall not abandon the Bodhi Mind.
I shall not harbor fear or confusion.

I respectfully invite the Buddhas of the ten directions, the various Bodhisattvas, the Devas, the Dragons, and the eight classes of beings. I especially pray that the deities of Mt. Ōmine and the various spirits descend to this ritual site to bear witness and verify this practice.

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The Five Great Vows (Diamond Anjali)

1. Sentient beings are boundless; I vow to save them.
2. Merit and wisdom are boundless; I vow to accumulate them.
3. Dharma gates are boundless; I vow to study them.
4. Tathagatas are boundless; I vow to serve them.
5. Enlightenment is unsurpassed; I vow to realize it.

Mantra: **On boji-shitta bodahadaya-mi**
Mantra: **On samaya sato-ban**
Mantra: **On arahashana aginnibi gyarama un**

Next: Entering the Gate of the Dojo
Recite the Three-Mystery Mantra while entering:
Mantra: **A VI RA HUM KHAM**
(The Senior Practitioner takes the hand of the recipient and leads them forward. Closing the eyes, visualize the Ten Realms).

Next: The Senior Practitioner leads the recipient with his hand. Step with one foot as if crossing Mt. Sumeru.
Syllable **A**: Foot of the mountain. One-syllable compassion mantra recited once:
Mantra: **A**

Next: Entering the Hall for Consecration
Next: Take the seat and prepare the ritual items.
Next: The Senior Practitioner arises from the seat. Face the front of the altar. Take the Eight-petaled lotus with the left hand. Three prostrations.
Next: Perform the Relic Salutation.
Next: The left hand takes the incense vessel. Elbow-measure, strike twice.

Consecration Declaration
"I respectfully declare with one heart..."
(Next: Take the incense with the left hand as you please).

The Ritual of the Consecration Crown
"The Great Peak is the pure land of both the Womb and Diamond Realms. It is the original non-action mandala. The crags and forests are the Womb and Diamond mandalas. The caves are the Eight-petaled Lotus. The mountains and rivers are the body of the Law. The three divisions of the mountain correspond to the three cardinal directions. This is the realm of the spirit-masters. To understand this principle is to merge with the secret training. Inheriting the legacy of the Great Master Nagarjuna who opened the Iron Tower in the South. Morning and evening, the heart is established at the Pillar Source. Within the cave of the Womb, the Eight-petaled Lotus opens. Within this peak, the ordinary human body is not changed, yet one manifests the Diamond Body. From the parents' birth of the fleshly body, one attains the Diamond Body. The nature and the phenomena are one..."

The actions of the Tathagata, each and every name, are secret mantras. You must know that whether in speech or silence, the mysterious essence is never lost. Movement and stillness do not leave the Dharma Realm. Although the mortal eye finds it difficult to see, the light of the Buddha’s wisdom and radiance is ever-present. How could there be any separation between sentient beings and the Buddha? You, with your shallow thoughts and limited wisdom, must not doubt the source of the Dharma-nature. If you act thus, your original Eight-petaled Lotus will naturally open, and the syllable A in your heart will be spontaneously revealed.

The path of easy training and easy realization does not exceed the practice of entering the peaks. It is truly the inner realization of the non-duality of Principle and Phenomena, and the wondrous practice of the One Mind. Now, the new guests have received this oral transmission. If they violate these rules and warnings or reveal these secrets to others, they shall surely be reprimanded by the Honored Ones of the Two Realms, especially the Vajra Youths who protect the mountain, the good deities who guard the Law, the Ancestral Founder [En no Gyōja], and Rigen Daishi, along with the

spirits of the generations of Senior Practitioners. This is the solemn vow of the Ancestor. The sincerity of this purpose is as stated.

We humbly pray that through the merit of the mountain training performed by the new guests today, the Senior Practitioners of this peak, the Ancestors of the transmission, and the masters and disciples of the three ages will all be honored. We offer gratitude for the immeasurable kindness shown to our parents in every birth, our relatives, the donors of the world, and all sentient beings with whom we have a connection. We offer this before the myriad spirits of the three realms and the six paths, and all spirits and ghosts.

End of Declaration.

The above secret records of the Orthodox Consecration within the Peaks were transcribed on the 21st day of the 10th month of the Year of the Earth Monkey, Kaei 1 (1848), at Musashi Province, Ashikaga County, Ishido Village, by the priest of the To-bo Ichijo-ji temple.

Ritual for the Inner Seat of the Orthodox Consecration

After death, everything throughout the void and the Dharma Realm—beings of water and land, those attached to grass and wood, oneself and others—together enter the Buddha-land of the syllable **A**.

Next: The Heart Sutra.
Next: Relic Salutation.
Next: The Sacred Title of the Practitioner.
Next: The Sacred Title of Rigen Daishi.

Next: The Senior Practitioner (Sendatsu), holding the Ru-yi (scepter), stands on the floor. The recipient is summoned with the Five-flower lotus. The Senior Practitioner confers the ritual.
Next: Tossing the flower forward.
Next: The Senior Practitioner harmonizes the "Two Waters" and sprinkles it upon the crown of the recipient.
Next: The Senior Practitioner confers the Outer Five-Pronged Mudra upon the recipient.
Mantra: **A BI RA UN KEN**

"One's own body is entirely Mahavairocana. One's own essence is immediately the Pure Land."

Next: The Senior Practitioner and the recipient together recite the Three-Section Staff text, the Practitioner’s Sacred Title, and the Master’s Sacred Title.
Next: The spirits of the Senior Practitioners of the Peak.
Next: The Junior Senior Practitioner and the recipient exit the hall together.

"You should know that your own body is the Diamond Lotus Realm, pervading the Dharma Realm. All Buddhas enter your body. The body-lotus is like a mirror reflecting ten thousand images. Know your own body as it truly is."

Next: The Senior Practitioner blows the Dharma conch three times.
Verse: "The sound of the Samadhi Dharma conch is the wondrous sound of the One Vehicle. Upon reaching the ears, it extinguishes afflictions. One shall enter the gate of the syllable **A**."

Next: Within the three blasts of the conch, the Senior Practitioner leads the recipient toward the Consecration Altar.
Next: The recipient performs the heart-flower-tossing.
Next: The recipient opens their eyes and remains on the floor.
Next: The Senior Practitioner shows the Mudra of Omnipresence (*Musho-fushi-in*).

Refuge:
"One's own body is immediately the Great Sun [Dainichi]. Body, speech, and mind are harmonized. Pervading the Dharma Realm, there is nothing that is not the Honored Great Sun."

Next: The recipient stands toward the Senior Practitioner, performs three prostrations of the single-side eight-petals, and enters the designated area.
Next: The Senior Practitioner confers the Jewel Crown upon the recipient.

Next: The Senior Practitioner (Sendatsu) takes the elbow-measure/small striking wood and confers it to the recipient, who receives it at the crown of the head. Next: Showing the recipient the Floor-Stabilizing Text. Receive it with palms joined (Empty-hands Anjali).

Floor-Stabilizing Text:
"Even if slandered or struck, I shall endure all. I now become a Buddha-body, sitting upright and contemplating the True Phase of reality."

Next: The Senior Practitioner shows the hand-gestures (Mudras) to the recipient.
"I am immediately: **A BI RA UN KEN**. (Arranged as follows: Waist, Belly, Heart, Forehead, Crown). Without changing this very body, its name is 'The Body Itself' (Sokushin). Awakening to this portion is the attainment of Buddhahood."

Next: The Senior Practitioner takes the elbow-measure and the striking wood from before me and places them at the right side. Next: The Senior Practitioner takes the altar boards and stands before the recipient. The Senior Practitioner and the recipient together take the oil-cloth, fold it, and place it near the water vessel. Next: The recipient takes the water wheel cover with the right hand, moves it to the left hand, and places it next to the water wheel.

Next: The Senior Practitioner leads the straight floor-way circumambulation nine times (Oral transmission). Next: The recipient follows the straight floor-way circumambulation. Next: The Senior Practitioner takes the milky wood and performs the universal offering once; the recipient follows as before. Receive with the right palm and perform the action. Next: The oral transmission of building the Stupa.

Next: The recipient joins palms (Empty-hands Anjali). Holding the milky wood between the Fire and Wind fingers (index and middle fingers), recite the Unmoving Lord (Fudō) One-syllable Mantra once.
Mantra: **KAN**

Recite the Small Wood Text once:
"This body is a harmony of the four great elements: bone, flesh, hands, and feet. Like wood exhausted and fire extinguished, together all enter the Buddha Land."

Next: Strike the small wood once. Next: Oral transmission of the Original Non-action Mudra.
Mantra of the Three Implements: **A VI RA HUM KHAM**

Next: The Senior Practitioner confers the Akaba-tag with the syllable **A** to represent the recipient's left palm. Receive it within joined hands and touch the seal below the forehead.

Next: The Six Great Original Brightness Mantra.
Mantra: **A BI RA UN KEN UN**

Next: Conferring the Pillar Source Text.
"The eater and the eaten; both are the Six Great Elements. Subject and environment are one; I offer to my own body."

Next: The Senior Practitioner takes the Akaba-tag and hangs it on the recipient's left ring finger (the Finger of No-Ignorance). Next: The Senior Practitioner takes the milky wood, wine, water, and flower-garland from the water wheel and performs the universal offering once; the recipient follows, receiving it with the right palm. Next: The Senior Practitioner stands the right milky wood upon the water wheel.

Next: The recipient takes the tag from the ring finger and places it inside the robe. Next: The Senior Practitioner confers the four phrases of the Original Enlightenment Text, reciting one phrase at a time.

Original Enlightenment Text:
"I take refuge in the Original Enlightenment Heart-Dharma Body.
Constantly residing on the Wondrous Law Heart Lotus Throne.
Originally endowed with the virtues of the Three Bodies.
The thirty-seven Honored Ones reside in the Heart-Fortress."

Next: Reading the Verification Document (Inshō-jō). Confer it to the recipient, who touches it to the crown of the head and places it inside the robe. Next: The Senior Practitioner takes the milky wood and Akaba-tags, wraps them in Sugi-hara paper, and confers them to the recipient. The recipient touches them to the crown and places them inside the robe.

Next: The Senior Practitioner takes the altar boards and stands them on the left shoulder. Next: The recipient bows to the Senior Practitioner with hands joined, takes the oil-cloth, and returns to their original seat.

Next: The Senior Practitioner conducts the Floor Stabilization, the Orthodox Consecration (Shōkanjō), the Great Matter of the Relic Stupa, the Five Elements, and the names of the peaks. Finally, the practitioner must recite and deeply understand the meaning of the Unmoving Lord Consecration and the Gold-strike Vow and Command.

End.

Ritual Procedure for the Outer Practice Hall of the Orthodox Consecration within the Peaks

First, the recipient holds the Vajra staff and the bamboo hat.
Next, the Floor Stabilization ritual.
Syllable **A**: Standing position; Syllable **UN**: Seated position.

1. **The Hell Realm:** Holds the staff. Five Syllable Brilliance: **A BI RA UN KEN**.
2. **The Hungry Ghost Realm:** Severing of grain. Five Syllable Brilliance: **A BI RA UN KEN**.
3. **The Animal Realm:** Severing of water. Five Syllable Brilliance: **A BI RA UN KEN**.

4. **The Asura Realm:** Senior Practitioner and recipient coordinate hands. Five Syllable Brilliance: **A BI RA UN KEN**.
5. **The Human Realm:** The recipient brings a load of water. Five Syllable Brilliance: **A BI RA UN KEN**.

Next, the recipient takes their seat.
Next, the recipient performs three prostrations to the Senior Practitioner.
Next, entering the hall. Bring two buckets of water to the water offering vessel and perform the empowerment as usual.
Next, to the recipient: Recite the liturgy. I now offer this declaration.

The Dharma Declaration (Akaba-ji):
"All karmic obstacles arise from deluded thoughts. If one wishes to repent, sit upright and contemplate the true phase of reality. Since self-nature is empty, since self-nature is empty, therefore all is originally unborn."

"I now intend to confer the Consecration of this Way upon all practitioners, whether noble or lowly. Mt. Omine is the spiritual ground where Shakyamuni Buddha eternally preaches the Dharma; it is the superior site where the Great Sun King of Enlightenment eternally resides throughout the three ages. The mountains, rivers, and trees are all the wondrous marks of the Law. The crags and forests show the four types of Mandalas. This is truly the pure land of the One Vehicle and the Three Mysteries. Even in the freezing snow of winter or the scorching heat of summer, it is a pure land where one can immediately reach the Flower Treasury. Those who follow this path are of the highest capacity. Mt. Omine is the site of the secret spirits. Those who wish to receive the consecration should first be conferred with the wondrous marks of the Three Samaya."

The Refuges:
I take refuge in the Buddha.
I take refuge in the Dharma.
I take refuge in the Sangha.
I take refuge in the ultimate Buddha.
I take refuge in the ultimate Dharma.
I take refuge in the ultimate Sangha.

Arousing the Bodhi Mind:
Mantra: **On boji-shitta bodahadaya-mi**

The Outer Five-Pronged Seal:
Mantra: **A VI RA HUM KHAM**

"I now desire to receive the Bodhisattva Consecration of all Buddhas. I pray that the seeds of the Buddha-nature will never be severed. I arouse the Bodhi mind and receive the pure precepts. This is that which the Buddhas joyfully received. If one does not receive the Buddha precepts, even in many lifetimes they will not see the Three Jewels. They are no different from trees or stones. Although this is the mundane world, reaching the stage of the Buddhas is the goal of the three worlds. I pray that the Buddhas and Bodhisattvas of the three ages will look upon me with compassion and extinguish my sins. May I abide in the field of goodness and reach the land of the Buddhas without doubt."

I shall not abandon the Correct Dharma.
I shall not abandon the Bodhi Mind.
I shall not abandon sentient beings.
I shall not abandon the vows of the precepts.

The Five Great Vows:

1. Sentient beings are boundless; I vow to save them.
2. Merit and wisdom are boundless; I vow to accumulate them.
3. Dharma gates are boundless; I vow to study them.
4. Tathagatas are boundless; I vow to serve them.
5. Enlightenment is unsurpassed; I vow to realize it.

(Performed on a certain year, month, and day)

The Heaven Realm: Performed for the prolongation of life. Five Syllable Brilliance: **A BI RA UN KEN**.
Next, the sound of the Seven Bells.
"I enter the gate of the syllable **A**."
Next, the ritual of the long hood for the recipient. Five Syllable Brilliance: **A BI RA UN KEN**.
"Uprooting all suffering and bestowing joy." Five Syllable Brilliance: **A BI RA UN KEN**.

From this point, I enter the Inner Practice Hall.

The Ten Consecrations
The recipient closes their eyes. The text says:
"The gates to all evil realms are closed; the pure five eyes are opened."
The recipient fans themselves one thousand times. Next, the Senior Practitioner and the recipient together perform the nine-fold Gold-strike Cry of Compassion while circling the mountain.

Next, they are led into the Inner Practice Hall.

The Samantabhadra Three Samaya Precepts Mudra
The text says:
"You should know that your own body is immediately the Diamond Lotus World, pervading the Dharma Realm. All Buddhas enter your body. Just as a mirror reflects ten thousand images, you must truly know your own heart."

The recipient removes the face-covering cloth three times. Next, the recipient takes their seat. Three prostrations. Take the seat.

Next, the Senior Practitioner confers the Five-pronged Vajra to the recipient.
Mantra: **Ran ban ko chi ki kan un da ra ku ban ma ne man hara ran ta ra tei ya ba za ra un**

Next, conferred with the Five-pronged Vajra Consecration. The text says:
"The white light illuminates everywhere like the syllable **A**."

Next, the Senior Practitioner arises from the seat. Three prostrations. Take the seat. Next, the Senior takes the incense with the right hand and the elbow-measure and small striking wood with the left

hand. Strike twice. Next, place the incense at the elbow-measure. Next, take the scepter (*Ru-yi*) in the left hand and read the declaration.

The Consecration Ceremony of the Buddhas
"You have already received the Consecration of the Law. You have attained the ultimate Diamond scepter and realized the nature of emptiness. You should now receive this Diamond scepter."

Next, the Senior Practitioner performs the Consecration with the water bottle. First, sprinkle at the crown, then the forehead, then the right side, then the back, and then the left. Use the red and white bottles.

The Five-Buddha Empowerment

1. **Vairocana (Birushana-son):** Outer-binding Mudra with fingers straight. Place at the crown.
2. **Akshobhya (Ashuku-son):** Outer-binding Mudra firmly pressed. Place at the forehead.
3. **Ratnasambhava (Hōshō-son):** Outer-binding Mudra in the shape of a jewel. Place at the right side.
4. **Amitābha (Amida-son):** Outer-binding Mudra in the shape of a sword. Place at the back of the head.
5. **Amoghasiddhi (Fukūjōju-son):** Outer-binding Mudra in the shape of a lotus entering the palms. Place at the left side.

The Zen masters each hang the crown at the top left. Next, the Senior confers the Crown. Next, the recipient contemplates the Mudra. Contemplate the syllable **A** in the center of the heart, manifesting as the Great Sun radiating light.

"The practitioners of this secret training follow the non-dual path of Principle and Wisdom. The profound secrets of the mountains are not to be lightly revealed. If one violates these rules or discloses the transmission to the uninitiated, they shall surely be punished by the spirits of the Great Peaks, the guardian deities, the Ancestral Founder, Rigen Daishi, and the generations of Senior Practitioners. This is the solemn vow. The sincerity of this purpose is as stated."

Next: The Senior Practitioner (Sendatsu) takes the elbow-measure and the small striking wood as usual, touches them to his head, and faces the recipient. The recipient receives them horizontally and vertically at the crown of the head, joins hands in the Empty-hands Anjali mudra, and touches them to their own head.

Next: Conferring the Floor-Stabilizing Text. Receive it with palms joined.

Floor-Stabilizing Text:
"Even if slandered or struck, I shall endure all. I now become a Buddha-body, sitting upright and contemplating the True Phase of reality."

Next: The Senior Practitioner shows the hand-signs (Mudras) to the recipient. Next, the Senior Practitioner forms the recipient's hands into the mudra.

I am immediately: **A BI RA UN KEN**. (Arranged as: Waist, Belly, Heart, Forehead, Crown).
"Without changing this very body, its name is 'The Body Itself' (Sokushin). Awakening to this portion is the attainment of Buddhahood."

The Senior confers this one phrase at a time, and the recipient forms the hands accordingly while receiving.

Next: The Senior Practitioner takes the elbow-measure and the small striking wood from before me and places them at my right side. Next: The Senior takes the altar board and stands before the recipient. The Senior and recipient together using both hands take the oil-cloth, fold it, and place it beside the water vessel. (This is called the oil-cloth ritual).

Next: The recipient follows the straight floor-way circumambulation nine times (Oral transmission). Next, the recipient follows the straight floor-way path. Next, the Senior Practitioner takes the milky wood (nyūmoku) and performs the "chaotic offering" once. The recipient follows as before, receiving it with the right palm and performing the action. Next, the oral transmission of building the Stupa.

Next: The recipient joins palms in the Empty-hands Anjali. Holding the milky wood between the middle and index fingers of both hands, recite the Unmoving (Fudō) One-syllable mantra once. Mantra: **KAN**.

Small Wood Text (once):
"This body is a harmony of the four great elements: bone, flesh, hands, and feet. Like wood exhausted and fire extinguished, together all enter the Buddha Land."

Next: The oral transmission of the Original Non-action Mudra. Next, the Three Implements Mudra. Looking at the path of demonstrating virtue through cultivation; traversing the myriad realms of the great world, the perfect circle is completed.

Next: The Senior Practitioner strikes the small wood pieces twice. Next, command the recipient to take the cover with the right hand, move it to the left hand, and place it beside the water wheel. Next, command the recipient to take the milky wood with the right hand and stand it upright atop the water wheel.

Mantra (Womb Realm): **A VI RA HUM KHAM**.

Next: The Senior Practitioner confers the Akaba-tag with the syllable **A** to represent the deity. Command the recipient to receive it in the left palm, join hands, and touch the seal below the forehead.

Next: The Six Great Original Brightness Mantra.
Mantra: **A BI RA UN KEN UN**.

Next: Conferring the Pillar Source Text.
"The eater and the eaten; both are the Six Great Elements. Subject and environment are one; I offer to my own body."

Next: The Senior Practitioner takes the Akaba-tag and ties it to the recipient's left ring finger. Next, the Senior takes the milky wood from atop the water wheel with the right hand, and sprinkles water and flower-garlands. Performing the offering once each; the recipient receives with the right palm and performs the action. Next, the Senior stands the milky wood upon the water wheel.

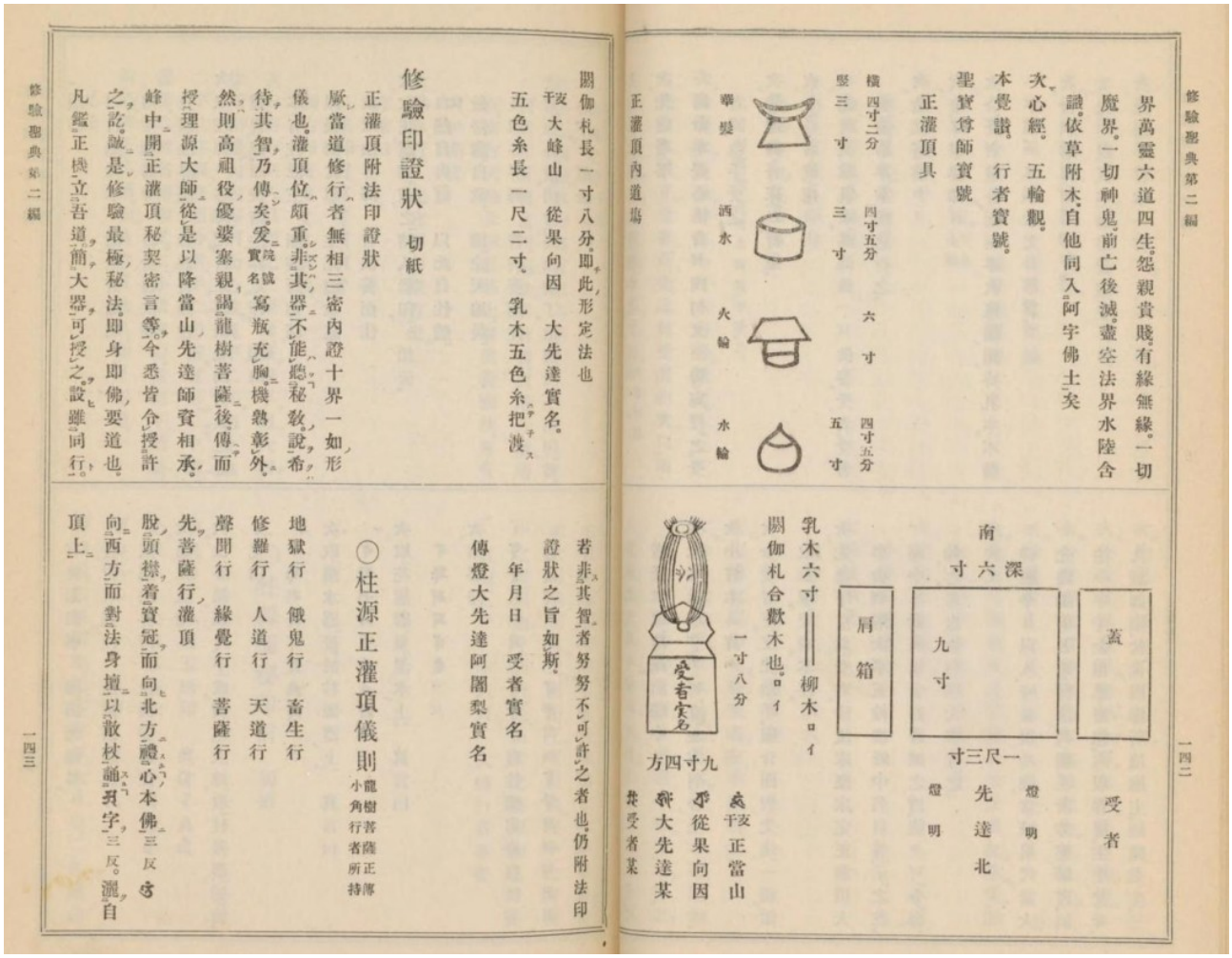
Next: The recipient takes the tag from the ring finger and places it inside the robe breast. Next, the Senior Practitioner confers the four phrases of the Original Enlightenment Text, reciting one phrase at a time.

Original Enlightenment Text:
"I take refuge in the Original Enlightenment Heart-Dharma Body.
Constantly residing on the Wondrous Law Heart Lotus Throne.
Originally endowed with the virtues of the Three Bodies.
The thirty-seven Honored Ones reside in the Heart-Fortress."

Next: Reading the Verification Document (Inshō-jō). Conferred to the recipient, who touches it to the crown of the head and places it inside the robe. Next, the Senior takes the milky wood, Akaba-tags, etc., wraps them in Sugihara paper, and hands them to the recipient. The recipient touches them to their head and places them inside the robe.

Next: The Senior takes the altar board as before and stands it atop the left shoulder. Next, the recipient descends from the floor seat, joins hands in the Empty-hands Anjali, faces the Senior, performs one bow, takes the oil-cloth, and returns to their original seat.

Next: The Senior Practitioner descends from the floor seat and performs the Floor Stabilization, the Orthodox Consecration, the Great Matter of the Relic Stupa, the Five Elements, and the Names of the Peaks for the recipient. Concluding with the Unmoving Lord Consecration within the Peaks and the Gold-strike Vow and Command. One must recite and understand these thoroughly.



The myriad spirits of the realms, the six paths, and the four types of birth—noble or lowly, those with connections and those without—all deities and ghosts, those deceased in the past and those to perish in the future, throughout the void and the Dharma Realm, and all beings of water and land, together enter the Buddha-land of the syllable A.

Next: The Heart Sutra. The Five Elements Contemplation (*Gorin-kan*).
Original Enlightenment Praise. Practitioner's Sacred Title.
Sacred Title of the Master Shōbō [Rigen Daishi].

Orthodox Consecration Implements
(Measurements for the Five Wheels/Stupa components):

- Flower Garland (*Hagematsu*): 4 sun 2 bun wide, 3 sun high.
- Offering Water (*Akaba*): 4 sun 5 bun wide, 3 sun high.
- Fire Wheel (*Karin*): 6 sun.
- Water Wheel (*Suirin*): 4 sun 5 bun wide, 5 sun high.
- Earth Wheel (*Chirin*): 4 sun 5 bun.

The Akaba ritual tag is 1 sun 8 bun long; its form is determined by the Law.
The Peak: Mt. Ōmine / Name of the Senior Practitioner.
Five-colored thread is 1 shaku 2 sun long.
The Milky wood (*Nyūmoku*) uses five-colored thread for binding.

Shugendō Verification Certificate / Transmission Paper (Kirigami)

Certificate of Dharma-Transmission for the Orthodox Consecration
Those who practice the Way of Orthodox Consecration realize the formless Three Mysteries and the Ten Realms as One Suchness. This ultimate rank of consecration is not for those of shallow capacity. One must not lightly listen to or speak of these teachings. The late High Priest Shōbō [Rigen Daishi], following the legacy of the Great Master Nagarjuna [Ryūju], established the secret seal of the Orthodox Consecration within the peaks. These profound secrets of Shugendō are the essential path for becoming a Buddha in this very body. If a practitioner is an upright "vessel" of the Dharma, they may receive this transmission.

[Diagram Labels and Dimensions]

Plan for the Inner Practice Hall

- Altar Depth: 6 sun. Width: 9 sun.
- Senior Practitioner (*Sendatsu*): North position.
- Recipient position: Facing North.
- Lamp (*Tomoshibi*) locations.
- Shoulder Box (*Katabako*).
- Ritual Hood (*Tokin*).

- Milky Wood (*Nyūmoku*): 6 sun long. Made of willow wood.
- Akaba Tags: 1 sun 8 bun.
- Recipient's Name Box.
- Total Width: 1 shaku 3 sun. Total Height: 9 sun 4 bun.

If the person is not a vessel of wisdom, one must not permit this.
The intent of the certificate is as stated.
(Year, Month, Day) / Recipient’s Name.
Sacred Title of the Transmitting Master Acharya.

Ritual Regulations for the Hashiramoto Orthodox Consecration
(According to the tradition held by Shō-kaku-bō)

- Practice of the Hell Realm
- Practice of the Hungry Ghost Realm
- Practice of the Animal Realm
- Practice of the Asura Realm
- Practice of the Human Realm
- Practice of the Heaven Realm
- Practice of the Sravaka (Hearing) Realm
- Practice of the Pratyekabuddha (Primal) Realm
- Practice of the Bodhisattva Realm
- Practice of the Buddha Realm

Removing the hood and receiving the jewel crown while facing North. Prostrate to the Buddha of the Heart three times.
Mantra: **A** (Recite three times).
Facing the West toward the Dharma Altar, recite the staff-shaking verse:
Mantra: **A** (Recite three times).
From here, enter the Inner Practice Hall.

Verse (Vow)
With natural water, I wash away all defilements. From birth to birth, without leakage, the body offers to itself. Reaching the Dharma Realm, abiding in universal offering.

Procedure:
Take the Pillar Source vessel and sprinkle water toward the East, West, South, and North. After distributing to the four quarters, form the Dharma-Realm Meditation Mudra.
Verse:
The original Pillar Source master is without end and satisfies all. From this point forward, without the thought of food, life follows the desires of the heart. Reaching the Dharma Realm, abiding in universal offering.

Procedure:
Take the flower-garland and perform the Eight-Petaled Lotus Mudra.
Verse:
Spontaneously manifesting the fleshly body, I use this self-nature body. Removing natural desires, I brush away the calamities of heaven and earth. Reaching the Dharma Realm, abiding in universal offering.

Procedure:
Take the ointment incense and scatter it in the four directions. Form the Mudra of Omnipresence.
Mantra: A VI RA HUM KHAM (Recite 3 times).

Procedure:
The Five Wheels return to their original form.
Mantra: A VI RA HUM KHAM
(Pervading the body of the Dharma Realm, the Stupa components are scattered).

Procedure:
Perform the Buddha Realm practice. Stand first and then sit facing the East.
Mantra: AM
Procedure:
Eight-Petaled Lotus Mudra.
Mantra: AM
Procedure:
Single-Pronged Vajra Mudra.
Mantra: AM

Procedure:
Face South and enter the Samadhi of the Three Mysteries. With both hands, form the thumbs to touch the index fingers. Contemplate the heart and form the syllable **A**. Visualize the two hands forming the Two Realms. The two ring fingers are crossed. The two little fingers form a hook shape and are placed below the forehead. Close the eyes. This is attached below the navel and is never-ending. Initial **A**, subsequent **UN**. Like this, it is without end.

Hashiramoto Extremely Secret Mudra and Transmission Papers (Kirigami)

The above secret document regarding the Pillar Source Orthodox Consecration is a great matter of face-to-face transmission. In this latter age of shallow wisdom, these papers must be kept extremely secret. One must guard this in their heart; it is the mystery within the mystery of mountain practice.

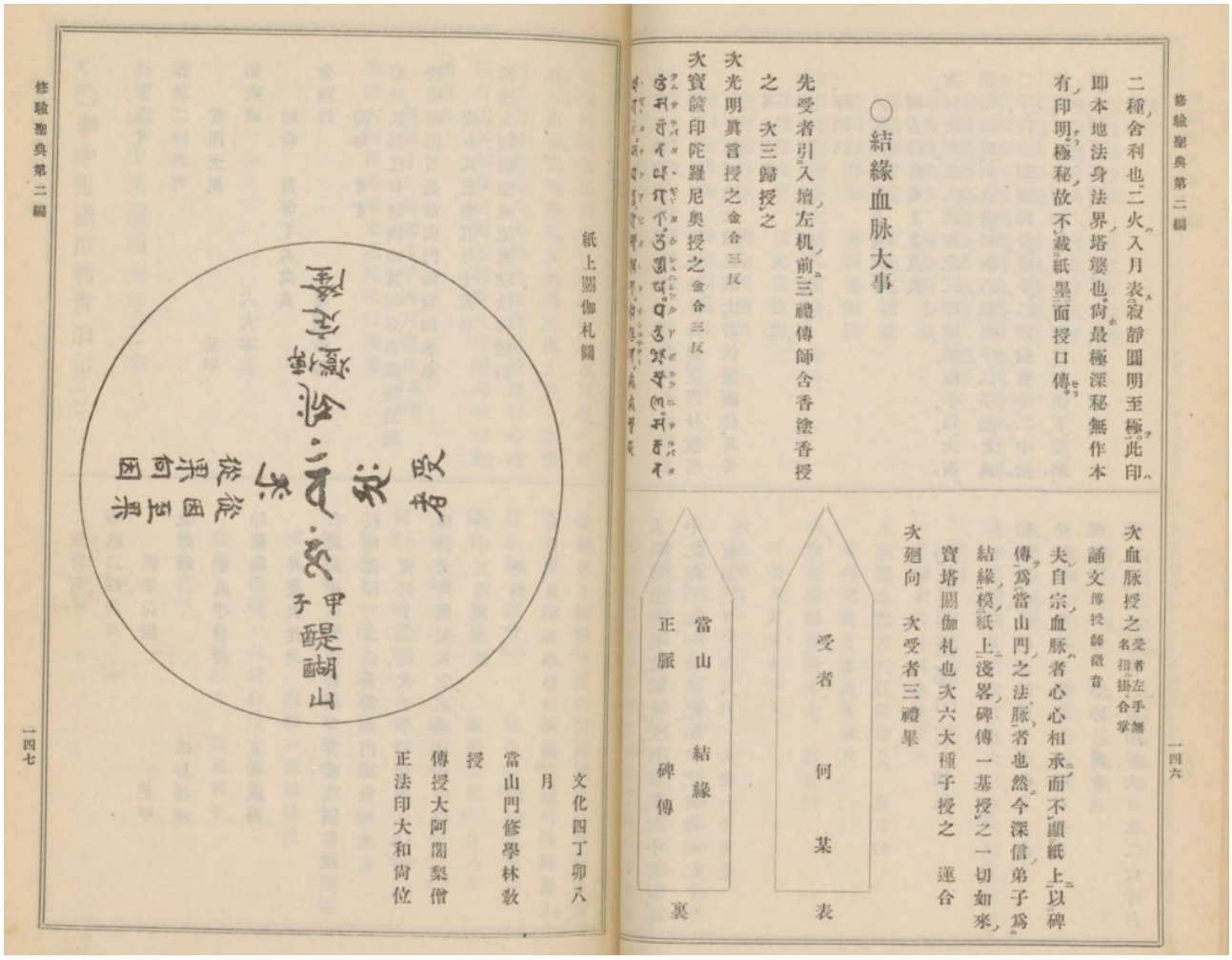
August, Year of the Metal Horse, Kan’en 3 (1750)
The practitioner of Mt. Ōmine, Sen-gyaku

Womb Realm (Taizōkai): Outer-binding Five-Pronged Mudra.
Mantra: A VI RA HUM KHAM

Diamond Realm (Kongōkai): Great Compassion Mudra.
Mantra: VAM

Non-duality of Principle and Wisdom: Stupa Mudra.
Mantra: AM

Master’s Oral Transmission: The Wind and Void Towers are two. The Two Realms are the Great Sun (Dainichi). Fire is red, and Water is white.



These two types of relics represent the extreme point of silent roundness and brilliance, symbolized by fire and water entering one another. This mudra is the stupa of the original ground Dharma-body of the Dharma Realm. This is the most profound and secret original form of non-action. It possesses brilliance. It is extremely secret and is not recorded in ink on paper, but passed down through face-to-face oral transmission.

The Great Matter of the Bloodline of Connection (Kechimyaku)

First, lead the recipient to the left side of the altar. Perform three prostrations. The master confers incense and ointment incense.
Next, confer the Three Refuges.
Next, confer the Mantra of Light three times.
Mantra: **On abokya beiroshano makabodara mani handoma jinbara harabaritaya un**.

Next, confer the Jewel Box (Hōkyōin) Dharani three times.
Mantra: **Namo shitchiriya tichikyanan saruba tatagyatanan on borubaborunawarei babori bachataon**.

Next, confer the Bloodline. The recipient joins palms in the Empty-hands Anjali (without overlapping fingers). The master recites the transmission text in a low voice.

Now, the bloodline of this school is a heart-to-heart transmission; it is not displayed on paper. However, for a disciple who has attained deep faith, a "connection paper" is used as a stele of the heart. This is the foundation of the transmission of the single base. Everything is the Stupa of the Tathagata's relics and the conferring of the six great seeds.

Next, the Dedication. Next, the recipient completes three prostrations.

[Diagram: Stupa of Connection]
Recipient: [Name]
This Mountain (Tōzan) / Proper Lineage / Connection / Stele Transmission.

[Diagram: Circle of the Six Elements]
Recipient: [Name] / Mt. Daigo.
Seed Syllables: **A, VAM, HUM, TRĀH, HRĪH, KHAM**.
From cause reaching to effect.
From effect toward cause.

August, Year of the Fire Rabbit, Bunka 4 (1807).
Conferred by: The Master Acharya of the Shurin Lineage, Tōzan School, holder of the Correct Dharma and Rank.

Permissions, Seals, and Transmissions for the Orthodox Consecration within the Peaks

First-level Permission
Spring and Autumn Two Peaks Permission.
From Cause reaching to Effect.
Womb Peak (Taizō-mine): A VI RA HUM KHAM. (The Six Great Elements).
Diamond Peak (Kongō-mine): VAM. (The Dual Nature Ocean).
Conferred at the Jisō-in Dojo, Mukōyama, Edo, Musashi Province.
Permission granted between master and disciple of this mountain.
May 15th, An'ei 8 (1779).
Conferred by the Great Master Acharya, Keishun.

Second-level Permission
Spring and Autumn Two Peaks Permission.
From Effect toward Cause.
Diamond Peak (Kongō-mine): VAM.
Womb Peak (Taizō-mine): A VI RA HUM KHAM.
(Accomplishment of the Five-Fold Body).
Conferred at the library of Jisō-in, Mukōyama, Edo, Musashi Province.
Permission granted between master and disciple of this mountain.
April, Hōreki 12 (1762).
Conferred by the Great Master Acharya, Shun-ken.

The Bloodline of the Orthodox Consecration within the Peaks

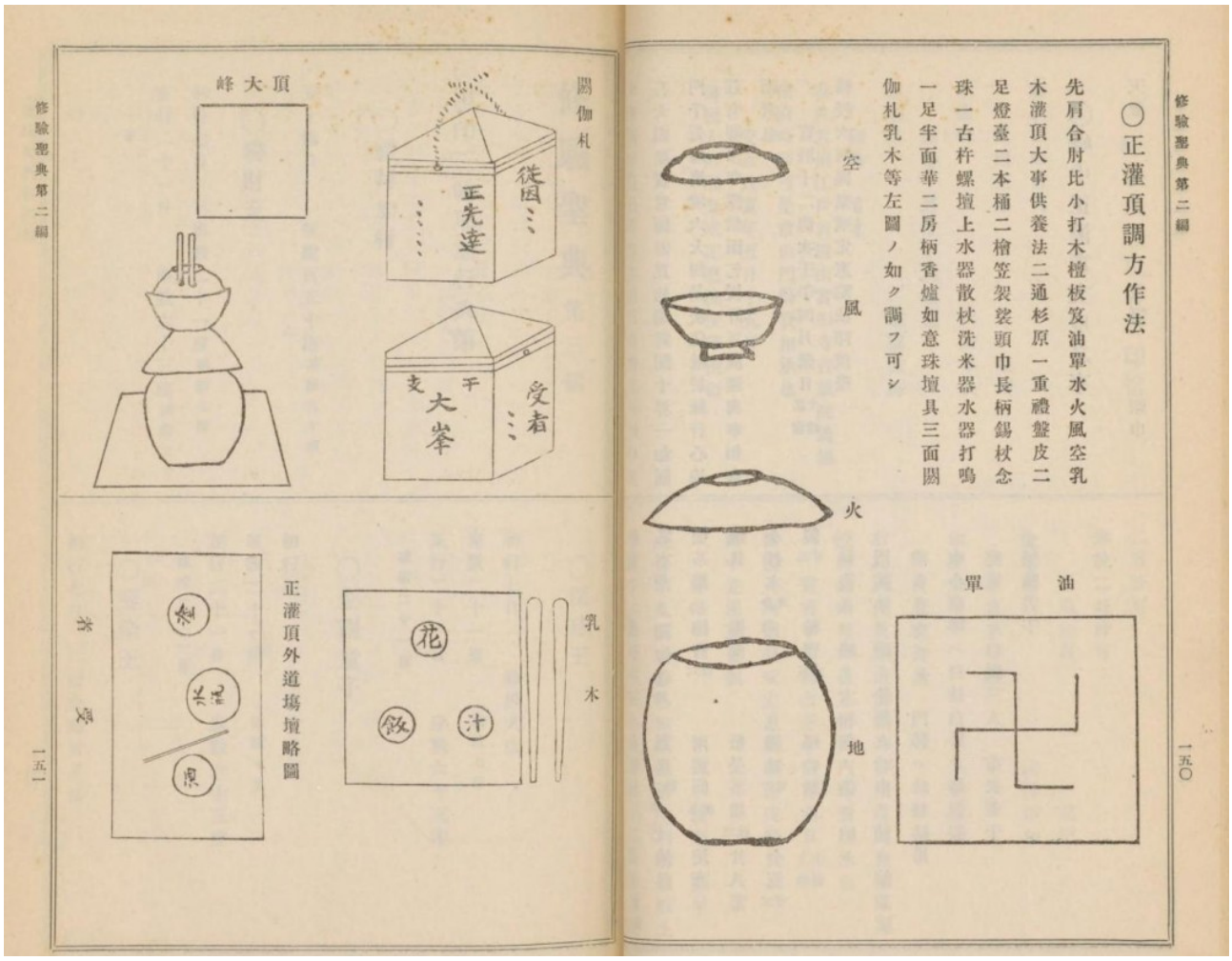
The bloodline of this school is a heart-to-heart transmission; it is a path manifested through the hidden records. Through the Ancestral Founders and the generations of masters, the auspicious signs of the Ten Realms are opened as one suchness. The myriad peaks of the environment and the Six Great Elements of the mind are merged in practice. For those who have maintained deep faith over many years, this bloodline is conferred.

Hōreki 12 (1762), April.
Conferred by the Great Master Acharya, Shun-ken.

Preparation Matters for the Orthodox Consecration within the Peaks

- **Altar Canopy (Ten-gyai)**
- **Lotus Throne (Ren-za)**
- **Jewel Crown (Hō-kan)**
- **Ritual Hood (Tokin)**
- **Cypress Cover (Hinoki-gyai)**
- **Long-handled Sistrum (Chō-hei shakujō)**
- **Vajra Staff (Kongō-zue)**
- **Offering Buckets (Akaba-oke), one pair**

- **Willow Milky Wood (Nyū-moku yanagi)**
- **Akaba Tags (Akaba-fuda)**
- **Deer Skin (Ka-pi), two pieces (one tiger skin)**
- **Altar Implements (Dan-gu)**
- **Mandala (Man-dara)**
- **General Assembly (Sō-ka)**
- **Portraits of the Two Ancestors**
- **Altar Cloth (Dan-pu)**
- **Tatami Substitute (Tatami-dai)**
- **Face Cover (Oimen)**
- **Lotus Sheets, three pieces**
- **Eight-petaled Lotus (Hachiyō)**
- **Small Wood Striking Blocks (Ko-utagi)**
- **Treasure Wheel (Hō-rin), 5 sun**
- **Mirror (Kagami), 5 sun**
- **Clamshell Cords (Hamaguri-no-o)**
- **Secret Ritual Implements, stored in a large brocade bag**
- **Large and Small Bells attached to the Head Hood**
- **Ritual Robes and Binding Cords**
- **Senior Master (Daisendatsu):** White robes and white hoods.
- **Assistant Masters (Chūshō-sendatsu):** White robes and hoods with red patterns.
- **Attendant Youths (Dōji):** Number of persons as required.



Ritual for Procedural Coordination of the Orthodox Consecration

First, prepare the following items: shoulder-pads, elbow-measures, small striking wood pieces, altar boards, the portable shrine (*oi*), and the oil-cloth cover. For the Great Matter of the Consecration, prepare the elements (Water, Fire, Wind, Void, and Milky Wood). Also include two sets of offering procedures, one layer of Sugihara paper, and the ritual offering tray. Prepare two deer skins (one for each foot), two lamp stands, two buckets, a cypress hat, ritual vestments (*kesa*), a ritual hood (*tokin*), a long-handled sistrum (*shakujō*), and prayer beads.

Additional items required: one ancient scepter (*tokko*), a dharma conch, the water vessel for the top of the altar, a scattering staff, a vessel for washed rice, and a standard water vessel. Include the striking gong, the half-face flower, two bunches of incense, a handled incense burner, the wish-granting jewel (*nyoi-shu*), and the three-sided altar implements. The Akaba tags, milky wood, and other items should be coordinated and arranged as shown in the diagrams on the left.

[Diagram Labels - Right Page]

- **Void** (Top bowl)
- **Wind** (Second bowl)
- **Fire** (Middle triangular shape)

- **Water** (Fourth bowl)
- **Earth** (Base vessel)
- **Oil Cover** (Square with Swastika)

[Diagram Labels - Left Page]

- **Akaba Tags:**
    - (Top Tag): From Cause / Senior Practitioner
    - (Bottom Tag): Recipient / Great Peak (Mt. Ōmine)
- **Summit of the Great Peak:** (Stupa/Mountain illustration)
- **Milky Wood:** (Illustration of two sticks)
- **Offering Layout:** (Square diagram containing): Flower, Rice, Soup.
- **Abbreviated Diagram of the Altar in the Outer Practice Hall for Orthodox Consecration:**
    - Positions marked for the Recipient, Dragon Water, and Offering Vessels.

Sacred Scripture of Shugendō, Volume Three

Order of the E-in Samaya Preliminary Practices

Prostration Preliminary Practice

- Fifty-day period.
- Number of sessions: 150 sessions (Reduced to 50 sessions).

Benzaiten

- Initial practice: 7 days.
- Number of sessions: 21 sessions (Reduced to 7 sessions).
- Main practice: 21 days.
- Number of sessions: 63 sessions (Reduced to 21 sessions).

Jinja Daiō (Deep Sand Great King)

- Initial practice: 7 days. (Practice the Benzaiten method).
- Number of sessions: 21 sessions (Reduced to 7 sessions).
- Main practice: 21 days.
- Number of sessions: 63 sessions (Reduced to 21 sessions).

Kongō Dōji (Diamond Youth)

- Initial practice: 7 days. (Practice the Jinja Daiō method).
- Number of sessions: 21 sessions (Reduced to 7 sessions).
- Main practice: 21 days.
- Number of sessions: 63 sessions (Reduced to 21 sessions).

Aizen-ō (Ragaraja)

- Initial practice: 7 days. (Practice the Kongō Dōji method).

Number of sessions: 21 sessions (Reduced to 7 sessions).
Main practice: 21 days. Number of sessions: 63 sessions (Reduced to 21 sessions).

Fudō-son (Acala)
Initial practice: 7 days. (Practice the Aizen-ō method).
Number of sessions: 21 sessions (Reduced to 7 sessions).
Main practice: 21 days. Number of sessions: 63 sessions (Reduced to 21 sessions).

Ryūju Daishi (Nagarjuna)
Initial practice: 7 days. (Practice the Fudō method).
Number of sessions: 21 sessions (Reduced to 7 sessions).
Main practice: 21 days. Number of sessions: 63 sessions (Reduced to 21 sessions).

Dainichi Nyorai (Mahavairocana)
Initial practice: 7 days. (Practice the Ryūju method).

Number of sessions: 21 sessions (Reduced to 7 sessions).
Main practice: 21 days. Number of sessions: 63 sessions (Reduced to 21 sessions).

Goma (Fire Offering)
Initial practice: 7 days. (Practice the Dainichi method).
Number of sessions: 21 sessions (Reduced to 7 sessions).
Main practice: 21 days. Number of sessions: 63 sessions (Reduced to 21 sessions).

Total Number of Sessions: 822 sessions.

[Page 155]

Reduced Total Sessions: 274 sessions.

Within these:

- Initial practice: 56 sessions (not included in the count).
- Prostrations: 50 sessions (also not included).
- Seven-Altar rituals: 147 sessions.
- Goma offering: 21 sessions.
- According to the lineage of the training, the number of sessions was reduced and established as such. It is forbidden to alter or further condense these transmissions. To this count, adding the 91 ancestor offerings, 11 sessions for the guardian deity, and 7 sessions for the mountain spirits, the total comes to 189 additions for the training.

Order of the E-in Samaya Preliminary Practice of Prostrations Conferred in the Peaks

Time: Tiger (4am), Snake (10am), and Monkey (4pm) hours.

First: Prostrations 108 times.
Recite: **Namu kimyō chōdai benzaityen**.
Repentance of the six roots of perception. Extinction of all afflictions and karmic obstacles.

Next: Taking the seat. Applying ointment incense.
Next: *Rishukyō* (Sutra of Principle), one scroll.
Next: Praises of the Non-Duality of Principle and Wisdom, one time.
Next: Buddha-Eye (Butsugen) Great Mantra, 21 times.
(Mantra: **Naumaku samanda bodanan on boro boro ushinisha sowaka**)
Next: Dainichi Mantra, 100 times.
(Mantra: **On abiraunken sowaka**)
Next: Fudo Compassion (Jikyū) Mantra, 300 times.
(Mantra: **Naumaku samanda bazaranan senda makaroshana sowataya un tarata kan man**)

Next: Benzaiten Heart Mantra. Mantra: **On sora sabateiei sowaka** (300 times).
Next: Great Diamond Wheel Mantra. Mantra: **Namo shitchiriya tishikyanan saruba tatagyatanan an biraji biraji makashakyara bajiri sata sata saratai saratai taraidamanisambanjani daramachishitchigiriya taran sowaka** (21 times).
Next: One-Syllable Golden Wheel Mantra. Mantra: **Nobō samanda bodanan bōron** (100 times).
The three daily services are conducted as described above.

Ritual Procedure for the Two Founders

Performed at Midday (one session):
First: Perform General Salutations. Prostrations (21 times).
Next: Take the seat. Apply ointment incense.
Next: Praises of the Victory of the Unshakeable Lord (Acala).
Next: Heart Sutra (3 scrolls).
Next: Various Mantras. Mantra: **On koro-koro sendari matogi sowaka** (100 times).
Next: Great Diamond Wheel Mantra (7 times).
Next: One-Syllable Golden Wheel Mantra (100 times).

Next: Sacred Title of Rigen Daishi. **Namu Rigen Daishi** (100 times).
Next: Maitreya Mantra. Mantra: **On maitreya-a sowaka** (21 times).
Next: Sacred Title of Shinpen Daibosatsu. **Namu Shinpen Daibosatsu** (100 times).

Dedication (Ekō):
I take refuge in the Wisdom Samaya Heart. I pray that through this supreme merit, I and all sentient beings reach the Peak of the One Vehicle, and swiftly attain the Non-Dual Body of Principle and Wisdom. Homage and prostration to the Great Compassionate Vairocana Buddha.

Ritual for the Guardian Deity

Daily morning visitation:
First: Three Prostrations. Next: Take the seat. Apply ointment incense.

The Benzaiten Method

First: Contemplate the Five-Fold Dharma Body (Precepts, Meditation, Wisdom, Liberation, and Knowledge of Liberation). Apply ointment incense.

Next: Equality Contemplation. Amida Meditation Mudra. Contemplate that within my own body, there is a full moon wheel containing the syllable **A**, which transforms into a five-pronged Vajra-scepter. This scepter radiates light to extinguish all evil karma, afflictions, and impurities. The scepter then rotates and enters my body, transforming me into the Diamond Youth (Kongō Dōji). My body and the deity's heart are not different.

Next: Purifying the Three Karmas. Lotus Anjali Mudra. Touch five locations: Forehead, Right shoulder, Left shoulder, Heart, and Throat.
Mantra: **On abiraunken sowaka**.

Aspiration: Contemplating the purification of the three karmas, all offenses of the ten evils are immediately resolved into a pure inner heart-bath.

Next: Three-Section Refuge.
Form the Empty-hands Anjali Mudra. Bend the Wind fingers (index fingers) so they attach to the upper joints of the Fire fingers (middle fingers). Use the two thumbs to press against them.
Mantra: **On sora sabateiei sowaka** (Recite 3 times).

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Touch the sides of the "Wind" fingers (index fingers).
Mantra: **On abiraunken sowaka** (Recite 3 times).
Contemplate all Buddhas conferring empowerment. The practitioner attains purification of the body and the extinction of sins. Wisdom is increased.

Next: Lotus Division Samadhi
Mudra: Empty-hands Anjali, thumbs tucked inside. Open the fingers to form eight petals.
Mantra: **On sora sabateiei sowaka** (Recite 3 times).
Contemplate the sacred assembly of the Lotus Division conferring empowerment. The practitioner attains purity of speech and receives the gift of unimpeded eloquence in preaching the Dharma.

Next: Diamond Division Samadhi
Mudra: Place the left hand face down and the right hand face up. Use the thumbs to join the little and middle fingers of each hand.
Mantra: **On bazara sato ba un** (Recite 3 times).
Contemplate the Diamond Division host conferring empowerment. The practitioner attains purification of physical actions and the clearing of karmic debt.

Next: Recitation over Offerings
Mantra: **On amirita teija batei sowaka** (Recite 21 times).
Take the scattering staff and circle the water vessel once while reciting the syllable:
Mantra: **UN**.

Next: Dismissing Worldly Spirits
Mudra: External binding. Stand the two thumbs and two little fingers. Move them in a rotating motion.
Mantra: **Ki ri ki ri ba za ra un patta** (Recite 6 times).

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Next: Subduing Mara (Obstacles)
Mudra: Form a fist with the right hand. Extend the "Wind" (index) finger and place it near the forehead, like the horn of a Kurikara Dragon. Place the left hand in a fist at the waist.
Mantra: **Naumaku samanda bazaranan kan. Om bazara sato ba sou gyara ka bazara ara tan nau mado tatannau bazara tara ma gyayatai bazara gyarama gyaya ha ban ban** (Recite 3 times).

Mantra: On bazara sato ba un.

Next: Contemplating the Buddha
Mudra: Vajra Anjali held at the crown of the head.
Mantra: **AM** (Recite 3 times).

Next: Diamond Arising
Mudra: Hook the two little fingers together. Extend and join the two index fingers.
Mantra: **On bazara shushuda un** (Recite 3 times).

Next: Universal Prostration
Mantra: **On saruba tatagyata hanna man-na-no kyo-ro-mi**.

Next: Respectful Declaration (Keibyaku)
Take the incense burner and strike the gong twice.
"I respectfully declare to the Secret Master of the Two Realms, the Mahavairocana Tathagata, and the assembled sacred multitudes. Specifically to the Holy Sage Benzaiten and the fifteen attendants who satisfy all needs. I, the disciple [Name], now desire to perform this ritual. I pray for the fulfillment of the heart's jewel-wish and the realization of the spiritual path. May this supreme secret teaching, passed down through millions of kalpas and rarely encountered, be conferred now. Although I am of dull capacity, having encountered a virtuous master, I have received the Great Benzaiten Secret Law..."

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"I pray that the secret and profound Law, which is to be cultivated from this day for a period of seven days, twenty-one days, or one hundred days, may be successfully completed. Humbly calling upon the Holy Sages who fill the mountains, I pray that the sincere thoughts of this disciple [Name] may be fulfilled and that benefits for both the present and future worlds may be attained. I seek to diminish sins and generate goodness, establishing the foundation for spiritual merit. May the divine light descend and provide protection."

Petitions and Invocations:

- To the Great Mahavairocana Buddha.
- To the noble and lowly spirits, that they may all reach the path of enlightenment.
- For the peace under heaven, the joy of the myriad people, favorable winds and rains, and the ripening of the five grains.
- To the Great Mahavairocana Buddha.
- For the health, peace, and longevity of my masters, elders, and parents.
- To the Great Mahavairocana Buddha.
- For the protection and longevity of this disciple [Name], and for the increase of merit in my practice.
- To the Great Saraswati (Benzaiten).
- For the equal benefit of the entire Dharma Realm.
- To the Great Mahavairocana Buddha.

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"To the deities who guard the castle and capital of the Great Nation of Japan: *Amaterasu Ōmikami*, the Great Bodhisattva *Hachiman*, and the great and small spirits of the sixty-some provinces. Specifically to the Great Peaks, to the Diamond King *Zaō Gongen*, the restoration master *Rigen Daishi*, the founder *Shinpen Daibosatsu*, the Great Youth of the Peaks, the Seven and Eight Great Dragon Kings, and the Saraswati of the rivers. To the Great King *Jinja Daiō*, the King *Taizan Fukun* who oversees the mountains, the star of my own destiny, and the myriad spirits of the three worlds. All of you are respectfully invited to descend to this ritual site to satisfy our vows and provide protection."

Next: The Heart Sutra (recited).

Next: Five-Fold Vajra Anjali (Gassho)
Mantra: **On arahashana aginnibi gyarama un**
Mantra: **On saruba tatagyata hanna manna no kyoro mi**
Mantra: **On un ban ho un ba za ra un patta ei kei ei kei ki sha ku un ban ko**

Next: Purifying the Three Karmas
"With one heart, I respectfully prostrate to the ever-dwelling Triple Gem. I prostrate to the Great Compassionate Mahavairocana. From the beginningless past, throughout the wheel of rebirth, there have been countless transgressions. Sins created by the body, speech, and mind—I now repent and confess them all before the Buddha."

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I now offer this confession as well. I take refuge and prostrate to the Great Compassionate Mahavairocana. I deeply arouse a heart of joy. Following the joy of all Buddhas' wisdom-accumulation, I rejoice in the merit born of the three karmas of the Diamond realm. I take refuge and prostrate to the Great Compassionate Mahavairocana.

May all sentient beings and those with ears to hear collect the roots of goodness and follow in joy. I take refuge and prostrate to the Great Compassionate Mahavairocana. I now kneel within the practice hall and pray that the Buddha opens my eyes to illuminate the three existences. May the unsurpassed, wondrous Dharma wheel turn throughout the world, leading all to the great tranquility of Nirvana.

I take refuge in the Masters of the Triple Realm. I pray that they dwell here eternally and do not abandon their compassionate vows to save the world. I take refuge and prostrate to the Great Compassionate Mahavairocana. I pray that I do not lose the Bodhi mind. May I always meet virtuous friends and never be abandoned by them. May I remember my past lives and be endowed with wisdom.

May all family clans be wealthy and happy, flourishing like the stars. May the six supernatural powers and ten masteries be perfectly fulfilled. Like the Diamond Banner and the Sage Samantabhadra, I dedicate all my merit. I take refuge and prostrate to the Great Compassionate Mahavairocana.

Next: Arousing the Bodhi Mind
Vajra Anjali Mudra.
Mantra: **On boji shitta bodahadaya mi**

Next: Samaya Precepts
Vajra Anjali Mudra.
Mantra: **On samaya sato ban**

Next: Invocation of Benzaiten
With one heart, I invite the deity Benzaiten. May she graciously accept these offerings and remove all evil karmic fruits. May we attain the field of the Flower Treasury in the next life and realize all good matters in the present world.

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The Five Great Vows

1. Sentient beings are boundless; I vow to save them.
2. Merit and wisdom are boundless; I vow to accumulate them.
3. Dharma gates are boundless; I vow to study them.
4. Tathagatas are boundless; I vow to serve them.
5. Enlightenment is unsurpassed; I vow to realize it.

Next: Offerings
Apply ointment incense.

Next: Great Diamond Wheel
Mantra: **Namo shitchiriya tishikyanan saruba tatagyatanan an biraji biraji makashakyara bajiri sata sata saratei saratei taraidamanisambanjani daramachishitchigiriya taran sowaka**

Next: Procedural Instructions
Through the power of this empowerment, the heavy sins of the beginningless past are extinguished, transcending the three samayas. The mountains and rivers of the earth are leveled and purified, establishing the Diamond Wheel Mandala. The training ground is perfectly filled with immeasurable merit, testifying to the heart of Bodhi.

Next: Ground Connection
Form the mudra: Intertwine the middle fingers of both hands. Extend the index fingers and press them against the backs of the middle fingers. Use the thumbs to press the tips of the index fingers. Point the mudra downward toward the ground.
Mantra: **Kyiri kyiri ba za ra ba ji ri ho ra man ta man ta un patta** (Recite 3 times).

Contemplate that through this empowerment, the ground becomes a Diamond Wheel, a solid and indestructible Diamond realm. Great demonic obstacles cannot move it. All evil things within the earth are purified.

Next: Four Directions Boundary
Do not disperse the previous mudra. Raise the thumbs and rotate the mudra compliant and reverse three times to establish the boundary.
Mantra: **Sa ra ma ta ba za ra ya ra kan tsu da** (Recite 6 times).

Contemplate that through this empowerment, all evil people, tigers, wolves, lions, and all poisonous spirits are driven away.
Mantra: **A VI RA HUM KHAM**

...insects and vermin cannot approach.

Observation of the Training Ground (Dōjō-kan)
Mudra: Tathagata Mudra. Contemplate that before you, the syllable **A** transforms into Mount Sumeru. At the summit of the mountain, the syllable **HUM** transforms into a treasure tower. In the center of the tower, there is a lotus seat. Upon this seat, the syllable **SARI** transforms into the deity Benzaiten. Her body is flesh-colored and wondrously beautiful. She is endowed with eight arms. Her left hands hold a single-pronged vajra scepter, a bow, a jewel, and a wheel. Her right hands hold a sword, a hook, an arrow, and a lasso. She is surrounded by fifteen youthful attendants and other followers.

Next: The Great Space Storehouse
Perform the empowerment at seven locations: left and right knees, the hips, the heart, the throat, and the crown.
Mantra: **On bazara aratana un**

Next: Form the Anjali mudra. Intertwine the two middle fingers inside. Extend the two index fingers so their tips touch.
Mantra: **On abiraunken sowaka** (Recite 3 times).

Next: The Small Diamond Wheel
Mudra: Form Vajra fists with both hands. Hook the two little fingers together and join the two index fingers. Perform the empowerment at five locations.
Mantra: **Naumaku shitchiriya tishikyanan saruba tatagyatanan an biraji biraji makashakyara bajiri sata sata saratei saratei taraidamanisambanjani daramachishitchigiriya taran sowaka** (Recite as usual, touching the crown of the head).

Contemplate: Through this empowerment, the ritual site is transformed into a mandala, and vast offerings are made to satisfy all Buddhas and the Main Deity.

Next: Sending the Jewel Carriage
Mudra: Hold the palms facing up. Use the two thumbs to flick the sides of the index fingers outward.
Mantra: **Naumaku samanda bodanan kan** (Recite 3 times).

Contemplate: The sacred assembly boards the jewel carriage, descends through the void into the dojo, and provides empowerment. Just as a mother loves her only child, the Buddhas fulfill all righteous vows.

Next: Summoning (Invocation)
Mudra: Internal binding. Stand the right thumb and perform the summoning gesture three times.
Mantra: **Naumaku samanda bodanan kan**

Invocation of the Great Goddess Benzaiten:
Mantra: **On sora sabateiei sowaka** (Recite 3 times).

Next: The Four Brilliances
Mudra: Form fists with both hands. Hook the two little fingers together. Perform the summoning

gesture with the two index fingers three times.
Mantra: **Jyakku un ban koku**

Next: Clapping
Strike the palms together three times.

Next: The Diamond Net
Mudra: Join the two thumbs and index fingers to form a net. Touch the crown of the head and the four directions. Recite three times.
Mantra: **Naumaku samanda bazaranan ban**

Next: The Fire Fence
Mudra: Cross the two hands inward. Join the two thumbs and index fingers. Point the remaining fingers outward like flames. Rotate the mudra three times to the right.
Mantra: **Naumaku samanda bazaranan kan**

Next: The Three Samayas
Mudra: Internal binding. Join the two middle fingers. Stand the two index fingers. Cross the two middle fingers behind the index fingers. Join the two thumbs and touch them to the tips of the index fingers. Rotate three times to the right.
Mantra: **On samaya sato ban**

Next: Pervading Offering
Mantra: **On abokya pusha mani handoma bazara tatagyata biro kichi un**

Next: Offering Water (Akaba)
First, take the offering water vessel with the right hand and pass it through the incense smoke three times. Place it in the left palm. With the right hand, form the Small Three-Pronged Mudra and recite the syllable **VAM** three times. Form the offering mudra: palms facing upward, joined at the base, with the six lower fingers slightly curved and middle fingers touching at the tips. Form circles with the index fingers and thumbs and touch them to the forehead.
Visualization: Contemplate that the syllable **VAM** transforms into milk-water to bathe the Main Deity, the various Bodhisattvas, and their internal and external retinues.
"With this pure water, I wash away all defilement. I sincerely uphold my masters' legacy and do not abandon my original vow."
Mantra: **On abokya kyanjya nankya sanmanda hara sara un**

Next: Flower Seat
Mudra: Four leaves (Earth and Water elements joined, Fire and Wind elements joined).
Mantra: **On kamara ya sowaka**

Next: Three-fold Water Sprinkling

Next: Lighting the Lamp
Mudra: Right hand—Join the Void, Earth, and Water fingers. Stand the Fire finger and hook the Wind finger behind it. Left hand—Form a fist at the waist.
Mantra: **Naumaku samanda bodanan adichiya ya sowaka**

Next: Offerings to the Altar
Offerings: Ointment incense, flower garland, burning incense, food and drink, and lighting the lamp.

Procedure: Pass the offerings through the incense smoke. Form the Small Three-Pronged Mudra and recite the syllable **AM** three times. Touch the offering to the forehead and present it.

Next: Praise of the Four Wisdoms
Clap hands.
Mantra: **On bazara sato ba sou gyara ka bazara ara tan nau mado tatannau bazara tara ma gyayatai bazara gyarama gyaya ha ban ban**

Next: The Five Offerings
(The integration of Principle and Phenomena)

First: Ointment Incense
Procedure: Extend the five fingers of the right hand. Grasp the right wrist with the left hand and drop the hand downward.
Mantra: **On bishuda ganda dobaba ya sowaka** (Recite once).

Next: Flower Garland
Mudra: Internal binding. Stand the two Wind (index) fingers and connect their tips. Form a slight curve to represent the Void Wheel.
Mantra: **On saruba tatagyata pushuba hara haritaya un**

Next: Burning Incense
Mudra: Both hands palms up. Join the Earth and Water fingers. Backs of the two Wind fingers are joined. Connect the tips of the two Wind fingers.
Mantra: **On saruba tatagyata duba hara haritaya un**

Next: Food and Drink
Mudra: Palms facing each other. Join the tips of the Wind fingers. Open the remaining fingers forward to represent the Great Void.
Mantra: **On saruba tatagyata bakita hara haritaya un**

Next: Praise of the Main Deity and Heavenly Deities
Mantra: **Bashira hara hara taran sanmanda bodanan hara datsushya datsushya basara gyarama gyaya ha ban ban sogyata chi harai ijinau darei dado kyama karanja beiroshana unau bosoto tei**

Next: Universal Offering
Mudra: Vajra Anjali. Separate the two Wind (index) fingers to form a jewel shape. Join the two thumbs.
Mantra: **On abokya pusha mani handoma bazara tatagyata biro kichi un**

Next: Verse of the Three Powers
"By the power of my merit, by the power of the Tathagata's empowerment, and by the power of the Dharma Realm, I abide in universal offering."

Next: Small Prayer
Vajra Anjali.

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Universal Offering to the Dharma-body Mahavairocana of Principle and Wisdom.
General offerings to the fundamental ritual site, the Goddess Benzaiten, the fifteen youthful attendants, and all associated followers. To the Outer Diamond Division, the Dharma-protecting Devas, and the established ritual implements. Compassionately accept and receive. Extinguish all inauspiciousness. Increase blessings and longevity. May immeasurable vows be satisfied throughout the entire Dharma Realm. Equality and benefit.

Next: Prostration. Vajra Anjali (Gassho).
Refuge in the Great Mahavairocana Buddha.
Refuge in the Great Sage Nagarjuna.
Refuge in the Great Sagely Unmoving Bright King (Acala).
Refuge in the Great Sagely Ragaraja (Aizen).
Refuge in the Great Diamond Youth Wrathful King.
Refuge in the Great Sage Jinja Daiō.
Refuge in the Great Goddess Benzaiten.
(Recite three times).
Refuge in the various honored ones and sacred assembly of the One Vehicle Peaks.

Next: Empowerment of the Main Deity.
First: Dainichi Mudra and Mantra. Wisdom Fist Mudra (Chiken-in).
Mantra: **On bazara dato ban**

Fundamental Mudra: Extend the fingers of the left hand horizontally before the chest. Place the right hand palm-up atop the left hand, forming a specific gesture of rotation.
Mantra: **On sora sabateiei sowaka**

Another Mudra: The Wish-granting Jewel Mudra (Nyoi-hōju-in). Join the two hands, middle fingers forming the jewel shape.
Mantra: **On abiraunken sowaka**

Next: Scattering Recitation. Buddha-Eye Mantra (21 times).
Mantra: **Naumaku samanda bodanan on boro boro ushinisha sowaka**

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Dainichi (100 times):
Mantra: **On abiraunken sowaka**

Main Deity (Benzaiten) (1,000 times):
Mantra: **On sora sabateiei sowaka**

Main Deity (Short Mantra) (100 times):
Mantra: **On sora sabateiei sowaka**

Great Diamond Wheel True Word (21 times):
Mantra: **Namo shitchiriya tishikyanan saruba tatagyatanan an biraji biraji makashakyara bajiri sata sata saratai saratai taraidamanisambanjani daramachishitchigiriya taran sowaka**

One-Syllable Golden Wheel Mantra (100 times):
Mantra: **Nobō samanda bodanan bōron**

Next: After-offerings.
Principle Offering Mudra and Mantra. As before.
Ritual Procedure: Applying incense, flowers, lamps, food, and drink as usual.
Next: Dedication. As before.

Next: Dedication (Ekō). Strike the gong once.

- Dedication to the ocean of vows of the Triple Gem.
- Dedication to the heavenly beings of the triple realm.
- Dedication to all spirits and deities.
- Dedication to the spirits of the noble and lowly.
- Dedication to the holy court and national stability.
- Dedication for safety within the practice site.
- Dedication for the protection of the practitioner and the extension of life.
- Dedication for the prosperity and growth of the Buddha-Dharma.
- Dedication toward the supreme Great Bodhi.

Next: Sincere Dedication. Vajra Anjali (Gassho).
I take refuge in the Three Samaya Bodies. I pray that through this supreme merit, I and all sentient beings reach the Peak of the One Vehicle, and swiftly attain the Non-Dual Body of Principle and Wisdom. Homage and prostration to the Great Compassionate Vairocana Buddha.

Next: Releasing the Boundary.
As before: Four Directions Boundary, Fire Fence, Diamond Net, Ground Connection.
Mantra for releasing: **On bazara bokushya bokushya**
(Perform while making the request for the deities to depart).

Next: Sending-off.

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Both hands form Vajra Fists. Place the left fist at the waist; with the right fist, snap the fingers three times.
Mantra: **On bazara bodhi kyanpaya un**

Next: Dharma Conch, seven blasts.
Next: Three Divisions, Donning Armor and Body Protection.
Next: Prostrations. Next: Exiting the Hall.
Next: Buddha Recitation (Names of the Buddhas), etc.

Buddha Verse
"I now offer incense to the Tathagata, whose wondrous features are complete and radiate light. It pervades the boundless worlds of the ten directions, just like a lamp’s smoke without hindrance. Relying on this Buddha’s meritorious power, benefit is granted without limit to the realm of sentient

beings. Together we are born into the wondrous fruit of Supreme Bliss, eternally acting as a cause for the liberation of all beings."

Procedure for Concluding Vows
(The ritual proceeds as stated. Only the Master strikes the gong twice. Do not use the gong elsewhere; proceed straight forward).

Next: Repentance. Next: Offerings and Goma ritual. Take the incense burner and strike the gong once. For a period of seven days, or 21 days, or 100 days, perform the practice and make vows. During this session, if a practitioner begins the training at the fundamental seat of the Mandala, they should return to their seat. From the start until the end, let the light of the Buddhas and spirits descend. Those who have initially entered the Outer Diamond Division, etc., should proceed as follows according to the ritual regulations for vows.

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The Method of Jinja Daiō (Deep Sand Great King)

First: Initial Prostrations. Next: Take the Seat. Apply Ointment Incense.
Next: Equality Contemplation. Next: Purifying the Three Karmas.
Next: Three Divisions/Samaya. Next: Donning Armor and Body Protection.
Next: Applying Holy Water. Next: Empowering Offerings.
Next: Dismissing Mara (Obstacles). Next: Contemplating the Buddha.
Next: Diamond Arising. Next: Universal Prostration.

Declaration
Take the incense burner and strike the gong twice.
"I respectfully declare to the sacred assembly of the non-dual realms of Principle and Wisdom. Specifically to the Master of Secrets and the Great King Jinja, who is the general protector of the Dharma in the One Vehicle Peaks and the manifestation of heavenly kings. It is said that by reciting his mantra 100,000 times, a person shall attain wealth and status and be endowed with virtuous power. Therefore, I establish this seven-day period [or 21 days] to cultivate the secret law of the Great King Jinja. I pray that my sins are extinguished, goodness is generated, and I swiftly attain Buddhahood. May the Buddha-Dharma flourish and my vows be satisfied throughout the Dharma Realm."

Invocations:

- To the Great Mahavairocana Buddha.
- To the Great Sage Nagarjuna Bodhisattva.
- To the Great Sagely Unmoving Bright King (Acala).
- To the Great Diamond Ragaraja (Aizen).
- To the Great Diamond Youth Wrathful King.
- To the Great Sage Jinja Daiō.
- To the Great Goddess Benzaiten.

- To the deities guarding the capital of Great Japan, Amaterasu, and the Great Bodhisattva Hachiman. To the deities of the sixty-some provinces. Specifically to the Great Peaks, the Diamond King Zaō Gongen, the Great Master Rigen, the Founder Shinpen Daibosatsu (En no Gyōja), the Great Youth of the Peaks, and the various Dragon Kings. To the Great King Jinja, the Lord of Mt. Tai, and the spirits of my own destiny and the myriad stars. I pray you descend to this ritual site to satisfy our vows and provide protection.

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...To pray for the cessation of epidemics and that all practitioners of this realm may attain the Way.
To the Mahavairocana Buddha.
To the Great Master of the Three Countries, the Great Bodhisattva Samantabhadra, that their vows may be satisfied.
To the Great King Jinja.
For the long life, health, and peace of the Emperor.
To the Great Mahavairocana Buddha.
To the Great King Jinja.
For the health, peace, and longevity of my masters and parents.
To the Great Mahavairocana Buddha.
For the peace under heaven, the joy of the myriad people, favorable winds and rains, and the ripening of the five grains.
To the Great Mahavairocana Buddha.
For the protection of this disciple [Name] and the increase of merit in my practice.
To the Great King Jinja.
For the equal benefit of the entire Dharma Realm.
To the Great Mahavairocana Buddha.

Next: The Heart Sutra (recited).

Next: Arousing the Bodhi Mind
Vajra Anjali Mudra.
Mantra: **On boji shitta bodahadaya mi**

Next: Samaya Precepts
Vajra Anjali Mudra.
Mantra: **On samaya sato ban**

Next: Invocation of Jinja Daiō
With one heart, I invite the Great King Jinja. May he and the sacred assembly of internal and external protectors graciously accept these offerings. Extinguish all evil karmic results from the beginningless past. May we attain the Flower Treasury world in the next life and realize all good matters in the present world.

The Five Great Vows (as previously recorded).

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Place the ointment incense burner.

Next: Great Diamond Wheel
Mantra: **Namo shitchiriya tishikyanan saruba tatagyatanan an biraji biraji makashakyara bajiri sata sata saratai saratai taraidamanisambanjani daramachishitchigiriya taran sowaka**

Next: Ground Connection.
Next: Four Directions Boundary.

Observation of the Training Ground (Dōjō-kan)
Mudra: Tathagata Mudra. Contemplate that before you, the syllable **A** transforms into Mount Sumeru. At the summit of the mountain, the syllable **HUM** transforms into a treasure tower. In the center of the tower, there is a lotus seat. Upon this seat, the syllable **AM** transforms into the Great King Jinja. His body is flesh-colored. He is flanked by the two heavenly attendants of Destiny and Recording, and surrounded by a vast retinue.

Next: The Great Space Storehouse
Perform empowerment at seven locations.
Mantra: **On bazara aratana un**

Next: Small Diamond Wheel
Perform empowerment at five locations.
Mantra: **Namo shitchiriya tishikyanan saruba tatagyatanan an biraji biraji makashakyara bajiri sata sata saratai saratai taraidamanisambanjani daramachishitchigiriya taran sowaka**

Next: Sending the Jewel Carriage
Mantra: **Naumaku samanda bodanan kan**

Next: Summoning (Invocation)
Mudra: Internal binding. Summon three times with the right index finger.
Mantra: **Naumaku samanda bodanan kan**

Mantra of Great King Jinja:
Mantra: **On ei-ka-ei ei-ki-sa-ka un patta**

Next: The Four Brilliances.
Next: Clapping.
Next: Diamond Net.
Next: Fire Fence.
Next: The Three Samayas.
Next: Pervading Offering.
Next: Universal Offering.
Next: The Three Power Verses.
Next: Prostration. Vajra Anjali Mudra.

[Page 174 - Conclusion of Jinja Daiō Method]

Homage to the Great Mahavairocana Buddha.
Homage to the Great Sage Nagarjuna Bodhisattva.
Homage to the Great Sagely Unmoving Bright King (Acala).
Homage to the Great Diamond Ragaraja (Aizen).
Homage to the Great Diamond Youth Wrathful King.
Homage to the Great Sage Jinja Daiō.

Homage to the Great Goddess Benzaiten.
(Recite three times).
Homage to the various honored ones and sacred assembly of the One Vehicle Peaks.

Next: Empowerment of the Main Deity (Honzon Kaji)
First: Dainichi Wisdom Fist Mudra.
Mantra: **On bazara dato ban**

Fundamental Mudra: Vajra Anjali (Gassho).
Mantra: **Maka-aren-gyara-ya-sowaka**

Another Mudra: Two hands in Vajra Anjali, two middle fingers joined, backs of two thumbs pressed together. Form a hook with the index fingers.
Mantra: **Aburafu-ahan-da-ra-ha-ra-ra-ki-un-sowaka**

Another Mudra: Right hand over the head, left hand at the waist.
Mantra: **Namo ari-ya-ban-ni-ya ba-za-ra ba-ji-ni-sha yu-shitsu-ki-ya-ra un-ba-za-ra sha-ki-un sa-ra-ba-ya-ha-un ba-za-ra ba-ji-ni un un patta**

Another Mudra: Great Wisdom Sword Mudra. Recite once and open fingers. Open the two little fingers, then two ring fingers, then two middle fingers.
Mantra: **Hi-tsu-bakun-un**

Next: Scattering Recitation (San-ju)
Buddha-Eye Mantra (21 times).
Mantra: **Naumaku samanda bodanan on boro boro ushinisha sowaka**

Main Deity (Dainichi) (100 times).
Mantra: **On abiraunken sowaka**

Main Deity Mantra (1,000 times).
Mantra: **Maka-aren-gyara-ya-sowaka**

Main Deity Short Mantra (100 times).
Mantra: **A-bi-ra-un-ken-un**

One-Syllable Golden Wheel Mantra (21 times).
Mantra: **Nobō samanda bodanan bōron**

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Great Diamond Wheel Mantra (100 times).
Mantra: **Namo shitchiriya tishikyanan saruba tatagyatanan an biraji biraji makashakyara bajiri sata sata saratai saratai taraidamanisambanjani daramachishitchigiriya taran sowaka**

One-Syllable Golden Wheel Mantra (100 times).
Mantra: **Nobō samanda bodanan bōron**

Next: After-offerings.
Next: Prostrations.
Next: Dedication.
Next: Sincere Dedication.

Next: Releasing the Boundary.
As before: Four Directions Boundary, Fire Fence, Diamond Net, Ground Connection.
Next: Sending-off.
Mantra: **On bazara bokushya bokushya**

Next: Dharma Conch, seven blasts.
Next: Three Divisions, Donning Armor and Body Protection.
Next: Universal Prostration.
Next: Exiting the Hall.
Next: Buddha Recitation, etc.
Buddha Verse: (Same as the Benzaiten method).
Procedure for Concluding Vows: Follow the Benzaiten method.

The Kongō Dōji (Diamond Youth) Method

First: Initial Prostrations.
Next: Take the Seat.
Next: Apply Ointment Incense.
Next: Equality Contemplation.
Next: Purifying the Three Karmas.
Next: Three Divisions/Samaya.
Next: Donning Armor and Body Protection.
Next: Applying Holy Water.
Next: Empowering Offerings.
Next: Dismissing Mara (Obstacles).
Next: Contemplating the Buddha.
Next: Diamond Arising.
Next: Universal Prostration.

[Page 176 - The Kongō Dōji (Diamond Youth) Method Continued]

Next: Declaration. (Take the incense burner and strike the gong twice).

"I respectfully declare to the Non-dual Pure Dharma-body Mahavairocana, the various sages of the One Vehicle Peaks, and especially to the secret central deity of this ritual site, the Great Lord Kongō Dōji. I, the disciple [Name], wearing the armor of protection, have received the spiritual lineage and now receive the secret law of the Diamond Youth. Although I am of dull capacity and burdened by karmic seeds from the distant past, from this day forth for a period of seven days (or twenty-one, or one hundred), I pray for the compassionate empowerment of the Great Master. May I swiftly achieve realization and purify all defiled lands. I offer my sincere thoughts and seek benefits for both the present and future worlds. May the light descend upon this outer Diamond Division and provide protection."

(Take the incense burner and strike the gong twice).

Invocations:

- To the Great Mahavairocana Buddha.
- To the Great Sage Nagarjuna Bodhisattva.

- To the Great Sagely Unmoving Bright King (Acala).
- To the Great Diamond Ragaraja (Aizen).
- To the Great Diamond Youth Wrathful King.
- To the Great Sage Jinja Daiō.
- To the Great Goddess Benzaiten.
  (Recite three times).

To the deities guarding the capital of Great Japan, Amaterasu, and the Great Bodhisattva Hachiman. To the deities of the sixty-some provinces. Specifically to the Great Peaks, the Diamond King Zaō Gongen, the Great Master Rigen, the Founder Shinpen Daibosatsu (En no Gyōja), the Great Youth of the Peaks, and the various Dragon Kings. To the Great King Jinja, the Lord of Mt. Tai, the stars of my own destiny, and the myriad spirits of the three worlds. I pray you descend to this ritual site to satisfy our vows and provide protection.

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- To pray for the cessation of epidemics and that all practitioners of this realm may attain the Way.
- To the Mahavairocana Buddha.
- To the Great Master of the Three Countries, the Great Bodhisattva Samantabhadra, that their vows may be satisfied.
- To the Great Kongō Dōji.
- For the long life, health, and peace of the Emperor.
- To the Great Mahavairocana Buddha.
- To the Great Kongō Dōji.
- For the health, peace, and longevity of my masters and parents.
- To the Great Mahavairocana Buddha.
- For the peace under heaven, the joy of the myriad people, favorable winds and rains, and the ripening of the five grains.
- To the Great Mahavairocana Buddha.
- For the protection of this disciple [Name] and the increase of merit in my practice.
- To the Great Kongō Dōji.
- For the equal benefit of the entire Dharma Realm.
- To the Great Mahavairocana Buddha.
- To the Great Kongō Dōji.

Next: Five Repentances. Vajra Anjali (Gassho).
Next: Arousing the Bodhi Mind.

Mantra: **On boji shitta bodahadaya mi**
Next: Samaya Precepts.
Mantra: **On samaya sato ban**
Next: Invitation. Take the incense burner.
"With one heart, I invite the deity Kongō Dōji and the sacred assembly of the Diamond division. I pray you look upon us with compassion and accept these wondrous offerings. Eradicate all heavy sins from the beginningless past..."

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"...extinguish all evil karma and its results, surely attaining the world of the Flower Treasury in the future. May all current virtuous endeavors reach the ground of fulfillment and satisfy every vow."

Next: The Five Great Vows
Universal Offering of Three Powers
Placement of the incense burner

Next: The Great Diamond Wheel
(Ground Connection Mudra and Four Directions Boundary Mudra).

Observation of the Training Ground (Dōjō-kan):
Contemplate that in the heart of the peaks of Mt. Ōmine, the mountain of One-Vehicle Bodhi, the syllable **A** transforms into a vast palace tower. In its center, the syllable **HUM** transforms into a Diamond Rock. Upon this rock, the syllable **VAM** transforms into a single-pronged Diamond Scepter, which then transforms into the deity Kongō Dōji (Diamond Youth). His body is flesh-colored, like lapis lazuli. He is endowed with six arms and his face has three eyes. His hair is red and stands upright. His fangs protrude from his mouth. He stands fiercely upon the Diamond Rock. His first right hand holds a three-pronged vajra; his second holds a trident; his third holds an axe. His first left hand holds a bell; his second holds a wheel; his third holds a lasso (noose). He wears earrings of great snakes and a belt of a great serpent. His three bodies are surrounded by a round aura of fire and lightning.

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Seven-location Empowerment:
Mantra: **On bazara aratana un**

Next: The Great Space Storehouse
Next: The Small Diamond Wheel
Next: Sending the Jewel Carriage
Next: Inviting the Jewel Carriage
Next: Summoning (Invocation)

Internal binding mudra. Summon three times with the left thumb.
Mantra: **Naumaku samanda bodanan kan**

Invocation of the deity Kongō Dōji:
Mantra: **On bazara shushuda un**

Next: The Four Brilliances
Next: Clapping
Next: The Dharma Conch

Mudra: Internal binding. Recite the True Word three times.
Mantra: **On abiraunken sowaka**

Next: The Samadhi Dharma Conch
Seven blasts. "I enter the gate of the syllable **A**."

Next: The Five-Point Empowerment
Recite the True Word and the Compassion Salvation Mantra. Touch five locations: the crown, the forehead, the heart, and the two shoulders.
Mantra: **On abiraunken sowaka**
Ring the bell. Perform this twenty-eight times.

Ringing the Bell Mantra:
Mantra: **Naumaku samanda bodanan kan**

Next: After-offerings
First: Ointment incense. Next: Food and drink offerings.
Next: The Three Power Verses

Next: Universal Offering
Vajra Anjali (Gassho) Mudra.
Mantra: **Namo shitchiriya tishikyanan saruba tatagyatanan an biraji biraji makashakyara bajiri sata sata saratai saratai taraidamanisambanjani daramachishitchigiriya taran sowaka**

Next: Sincere Dedication
Universal offering to the Dharma-body Mahavairocana, the fundamental ritual site, the Diamond Youth, and all associated followers. To the Diamond Division and the Outer Diamond Division.

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To the Dharma-protecting Devas and the established ritual implements: Compassionately accept and receive. Extinguish all inauspiciousness. Increase blessings and longevity. May immeasurable vows be satisfied throughout the entire Dharma Realm. Equality and benefit.

Next: Prostration. Vajra Anjali (Gassho).
Homage to the Great Mahavairocana Buddha.
Homage to the Great Sage Nagarjuna Bodhisattva.
Homage to the Great Sagely Unmoving Bright King (Acala).
Homage to the Great Diamond Ragaraja (Aizen).
Homage to the Great Diamond Youth Wrathful King (3 times).
Homage to the Great Sage Jinja Daiō.
Homage to the Great Goddess Benzaiten.
Homage to the various honored ones and sacred assembly of the One Vehicle Peaks.

Next: The Perfect Circle Completion.
(With both hands, form two thumbs and rotate them mutually in front of the heart, clockwise and counter-clockwise).
Mantra: **Ba-za-ra sha-ki-ya-ra ri chi ra un ba chi so-ha-ka** (Recite 6 times).

Next: Empowerment of the Main Deity.
First: Dainichi Wisdom Fist Mudra.
Mantra: **On ba-za-ra da-to ban**.

Next: Fundamental Mudra of the Main Deity.
External Five-pronged Seal. Use the index and ring fingers to form the Lion King Seal.
Mantra: **Na-mo bo-ji sa-ta-wa-ya ma-ka sa-ta-wa-ya na-mo ba-za-ra bo-ji sa-ta-wa-ya e-kei-e-kei ki-sha-ku un ban ko**.

Another Mudra: Single-pronged Mudra. Internal binding. Tuck the two thumbs into the palms and press them against the nails of the two little fingers. Stand and join the two index fingers.
Mantra: **Hi-tsu-ba-kun un**.

Another Mudra: Lion's Claw Mudra. Both hands with all five fingers extended.

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Next: Empowering the Prayer Beads.
Take the beads in three layers into the palm. Recite the "Burning Incense" verse three times.
Mantra: **On ran ban ra**.
Move the beads between the left and right hands three times. Place them in the Lotus Anjali and recite the "Purifying Beads" mantra.
Mantra: **On ba-za-ra ma-ni ra-so-ka**.

Next: Arousing the Vow.
"I desire to save all sentient beings in the endless realm. All who suffer shall be liberated. We are naturally endowed with the Prajna-wisdom. May the Samadhi of the Dharma Realm manifest before us."
Mantra: **Ba-za-ra gya-ya ha san ma ei un**.

Next: Bead Rotation Ritual.
Using the right thumb and index finger, take the mother-bead. Using the left thumb and index finger, take the remaining beads. From the ring and little fingers, six fingers are extended straight toward the heart. The hands should be five sun apart.

Contemplate that upon the heart-moon wheel of the Main Deity, there is the True Word (Mantra). From the right, it enters the practitioner's mouth. From the practitioner's mouth, it exits from the crown of the head and goes to the heart-moon wheel of the Main Deity. From the heart-moon wheel of the Main Deity, it returns to the mouth, and from the mouth, it enters the heart-moon wheel of the self. Thus, visualize the continuous rotation.

Recite the Main Deity Fundamental Mantra (108 times):
Mantra: **On ba-za-ra shu-shu-da un**.

After the count is complete, place the beads in the Lotus Anjali and recite the **Vow Fulfillment Verse**:
"Cultivating the practice of the prayer beads, use this field of merit. May all sentient beings in the Dharma Realm swiftly achieve the Bodhi path."

Next: Empowerment of the Main Deity.
(As performed previously).

Next: Syllable Wheel Contemplation.
Five Great Elements. Dharma-realm Meditation Mudra.
Contemplate that upon my own heart-moon wheel, there is the syllable **A**.
“The syllables of all laws are unborn and cannot be attained.”
“The syllables of all laws are inexpressible and cannot be attained.”

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“The syllables of all laws are the Void and cannot be attained.”
“The syllables of all laws are causes and cannot be attained.”
“The syllables of all laws are dust/defilement and cannot be attained.”
“The syllables of all laws are inexpressible and cannot be attained.”
“The syllables of all laws are unborn and cannot be attained.”

Next: Empowerment of the Main Deity
(As performed previously).

Next: Buddha-Mother Empowerment
Mudra: Empty-hands Anjali. Extend the two index fingers so their tips touch. Press the two thumbs against the backs of the middle fingers. Touch five locations: the forehead, right shoulder, left shoulder, heart, and throat. Recite the mantra five times.
Mantra: **Na-ma sa-man-ta bo-da-nan on bo-ro bo-ro u-shi-ni-sha so-wa-ka**

Next: Scattering Recitation (San-ju)
Buddha-Eye Mantra (21 times):
Mantra: **Na-ma sa-man-ta bo-da-nan on bo-ro bo-ro u-shi-ni-sha so-wa-ka**

Dainichi (100 times):
Mantra: **On a-bi-ra-un-ken so-wa-ka**

Fudō Compassion Mantra (100 times):
Mantra: **Na-u-ma-ku sa-man-da ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man**

Main Deity (Kongō Dōji) Three Mantras:
Great Mantra (21 times).
Middle Mantra (100 times).
Small Mantra (1,000 times).

Buddha Verse: (Follow the Benzaiten method).
Ritual of Vows: (Follow the Benzaiten method).

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Great Diamond Wheel Mantra (7 times):
Mantra: **Na-mo shitsu-chi-ri-ya ti-shi-kya-nan sa-ru-ba ta-ta-gya-ta-nan an bi-ra-ji bi-ra-ji ma-ka-sha-kya-ra ba-ji-ri sa-ta sa-ta sa-ra-tei sa-ra-tei ta-ra-i-da-ma-ni-sam-ban-ja-ni da-ra-ma-chi-shitsu-chi-gi-ri-ya ta-ran so-wa-ka**

One-Syllable Golden Wheel Mantra (100 times):
Mantra: **No-bō sa-man-da bo-da-nan bō-ron**

Next: After-offerings. Principle Offerings. Phenomenon Offerings.
Next: Dedication (Akaba). Next: Praise.
Next: Universal Offering. Next: Three Power Verse. Next: Sincere Prayer.
Next: Prostration. Next: Dedication. Next: Sincere Dedication toward the Heart.

Next: Releasing the Boundary
As before: Ground Connection, Four Directions Boundary, Fire Fence, Diamond Net.

Next: Sending-off
Mudra: External binding. Stand the two middle fingers so their tips touch. Visualize the tossing of flowers while reciting the True Word.
Mantra: **On ba-za-ra bo-ku-sha bo-ku-sha**

Next: Dharma Conch, seven blasts.
Next: Three Divisions, Donning Armor and Body Protection.
Next: Universal Prostration.
Next: Exiting the Hall.
Next: Buddha Recitation, etc.

The Aizen (Ragaraja) Method

First: Initial Prostrations.
Next: Take the Seat.
Next: Apply Ointment Incense.
Next: Equality Contemplation.
Next: Purifying the Three Karmas.
Next: Three Divisions / Samaya.
Next: Donning Armor and Body Protection.
Next: Applying Holy Water.
Next: Empowering Offerings.
Next: Dismissing Mara (Obstacles).
Next: Contemplating the Buddha.
Next: Diamond Arising.
Next: Universal Prostration.

[Page 184 - The Aizen (Ragaraja) Method Continued]

Next: Declaration
(Take the incense burner and strike the gong twice).

"I respectfully declare to the Non-dual Pure Dharma-body Mahavairocana of the two realms, the myriad sages of the One Vehicle Peaks, and especially to the secret central deity of this ritual site, the Great Diamond Aizen Myōō (Ragaraja). I, the disciple [Name], wearing the protective armor, have received the spiritual lineage and now receive the secret law of Aizen Myōō. Although I am of dull capacity and burdened by heavy karma, from this day forth for a period of seven days (or twenty-one, or one hundred), I pray for the compassionate empowerment of the Great Master. May I

swiftly achieve realization and purify all defiled lands. I offer my sincere thoughts and seek benefits for both the present and future worlds. May the light descend upon this outer Diamond Division and provide protection."

Invocations:

- Homage to the Great Mahavairocana Buddha.
- Homage to the Great Sage Nagarjuna Bodhisattva.
- Homage to the Great Sagely Unmoving Bright King (Acala).
- Homage to the Great Diamond Aizen Myōō (Ragaraja).
- Homage to the Great Diamond Youth Wrathful King.
- Homage to the Great Sage Jinja Daiō.
- Homage to the Great Goddess Benzaiten.
  (Recite three times).

To the deities guarding the capital of Great Japan, Amaterasu Ōmikami, and the Great Bodhisattva Hachiman. To the deities of the sixty-some provinces. Specifically to the Great Peaks, the Diamond King Zaō Gongen, the Great Master Rigen, the Founder Shinpen Daibosatsu (En no Gyōja), the Great Youth of the Peaks, and the various Dragon Kings. To the Great King Jinja, the Lord of Mt. Tai, and the stars of my own destiny. I pray you descend to this ritual site to satisfy our vows and provide protection.

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- To pray for the cessation of epidemics and that all practitioners of this realm may attain the Way.
- To the Mahavairocana Buddha.
- To the Great Master of the Three Countries, the Great Bodhisattva Samantabhadra, that their vows may be satisfied.
- To the Great Aizen Myōō.
- For the long life, health, and peace of the Emperor.
- To the Mahavairocana Buddha.
- To the Great Aizen Myōō.
- For the health, peace, and longevity of my masters and parents.
- To the Mahavairocana Buddha.
- For the peace under heaven, the joy of the myriad people, favorable winds and rains, and the ripening of the five grains.
- To the Mahavairocana Buddha.
- For the protection of this disciple [Name] and the increase of merit in my practice.

- To the Great Aizen Myōō.
- For the equal benefit of the entire Dharma Realm.
- To the Mahavairocana Buddha.
- To the Great Aizen Myōō.

Next: The Heart Sutra (recited).
Mantra: **Gyatei gyatei hara-gyatei hara-sogyatei boji sowaka**

Next: The Five Repentances
Vajra Anjali (Gassho) Mudra.

Next: Arousing the Bodhi Mind
Mantra: **On boji shitta bodahadaya mi**

Next: Samaya Precepts
Mantra: **On samaya sato ban**

Next: Invitation
(Take the incense burner).
"With one heart, I invite the deity Aizen Myōō and the sacred assembly of the Diamond division. I pray you look upon us with compassion and accept these wondrous offerings. Eradicate all heavy sins from the beginningless past..."

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“...With one heart, I invite the deity Aizen Myōō and the thirty-seven sacred hosts. I pray you look upon us with compassion and accept these wondrous offerings. Eradicate all heavy sins from the beginningless past, surely attaining the world of the Flower Treasury in the future. May all current virtuous endeavors reach the ground of fulfillment and satisfy every vow.”

The Five Great Vows
Universal Offering of Three Powers
Placement of the incense burner

Next: The Great Diamond Wheel
(Ground Connection Mudra and Four Directions Boundary Mudra).

Observation of the Training Ground (Dōjō-kan):
Contemplate that in the heart of the peaks of Mt. Ōmine, the mountain of One-Vehicle Bodhi, the syllable **A** transforms into the summit of the mountain. At the peak, the syllable **HUM** transforms into a treasure tower. In the center, there is a wondrous altar with a lotus seat. Upon this seat, the red syllable **AM** transforms into a red lotus. Upon it, the syllable **HUM** transforms into a five-pronged vajra scepter, which then transforms into the deity Aizen Myōō. His body is red, like the light of the sun. He manifests a fierce form with hair standing upright. He has a lion crown, three eyes, and a wrathful countenance. He has six arms. His left hands hold a bell, a bow, and a lotus. His right hands hold a five-pronged vajra and arrows. He is seated in the full lotus posture upon a jeweled throne. He is surrounded by a vast retinue of attendants and deities of the Diamond Division.

Seven-location Empowerment:
Mantra: **On bazara aratana un**

Next: The Great Space Storehouse
Next: The Small Diamond Wheel
Next: Sending the Jewel Carriage
Next: Inviting the Jewel Carriage
Next: Summoning (Invocation):
Form the internal binding mudra. Summon three times with the left thumb.
Mantra: **Naumaku samanda bodanan kan**

Invocation of Aizen Myōō:
Mantra: **On makaraga bazara ushunisha bazara sattoba jaku un ban koku**

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Next: The Four Brilliances
Next: Clapping
Next: The Dharma Conch
Next: Diamond Net
Next: Fire Fence
Next: The Three Samayas

Next: Universal Prostration
Vajra Anjali Mudra.
“May benefit be equal to all. May all vows be satisfied throughout the entire Dharma Realm under heaven.”

Invocations:

- To the Great Mahavairocana Buddha.
- To the Great Sage Nagarjuna Bodhisattva.
- To the Great Sagely Unmoving Bright King (Acala).
- To the Great Diamond Aizen Myōō (Ragaraja).
- To the Great Diamond Youth Wrathful King.
- To the Great Sage Jinja Daiō.
- To the Great Goddess Benzaiten.
- To the various honored ones and sacred assembly of the One Vehicle Peaks.

Next: The Perfect Circle Completion:
(Rotate the hands in front of the heart).
Mantra: **Ba za ra sha ki ya ra ri chi ra un ba chi so ha ka**

Next: Empowerment of the Main Deity
Next: Dainichi Wisdom Fist Mudra:
Mantra: **On bazara dato ban**

Fundamental Mudra of the Main Deity:
Form two hands into Vajra Fists. Intertwine the fingers inside. Point the two index fingers straight

up so they touch like a needle.
Mantra: **On makaraga bazara ushunisha bazara sattoba jaku un ban koku**

[Page 188 - Continuation of Aizen Method]

Immediately becoming Aizen. This is named the Fundamental Mudra. Heart, forehead, crown.
Mantra: **On ma-ka-ra-ga ba-za-ra u-shu-ni-sha ba-za-ra sa-ta-ba ja-ku un ban ko-ku**

Next: Syllable Wheel Contemplation
Dharma-realm Meditation Mudra.
Contemplate my own heart-moon wheel containing the syllable **A**.
"The syllables of all laws are unborn and cannot be attained."
"The syllables of all laws are inexpressible and cannot be attained."
"The syllables of all laws are the Void and cannot be attained."
"The syllables of all laws are causes and cannot be attained."
"The syllables of all laws are dust and cannot be attained."
"The syllables of all laws are deeds and cannot be attained."

Next: Empowerment of the Main Deity
(As performed previously).

Next: Buddha-Mother Empowerment
(As performed previously).

Next: Scattering Recitation (San-ju)
Buddha-Eye Mantra (21 times):
Mantra: **Na-mu sa-man-ta bo-da-nan on bo-ro bo-ro u-shi-ni-sha so-wa-ka**

Dainichi Mantra (100 times):
Mantra: **On a-bi-ra-un-ken so-wa-ka**

Main Deity (Aizen) Three Mantras:
Great Mantra (21 times):
Mantra: **Na-mo bo-ji sa-ta-wa-ya ma-ka sa-ta-wa-ya na-mo ba-za-ra bo-ji sa-ta-wa-ya e-kei-e-kei ki-sha-ku un ban ko**

Middle Mantra (1,000 times):
Mantra: **On ma-ka-ra-ga ba-za-ra u-shu-ni-sha ba-za-ra sa-ta-ba ja-ku un ban ko-ku**

Small Mantra (100 times):
Mantra: **Un**

Fudō Compassion Mantra (100 times):
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man**

Great Diamond Wheel Mantra (21 times):
Mantra: **Na-mo shitsu-chi-ri-ya ti-shi-kya-nan sa-ru-ba ta-ta-gya-ta-nan an bi-ra-ji bi-ra-ji ma-ka-sha-kya-ra ba-ji-ri sa-ta sa-ta sa-ra-tei sa-ra-tei ta-ra-i-da-ma-ni-sam-ban-ja-ni da-ra-ma-chi-shitsu-chi-gi-ri-ya ta-ran so-wa-ka**

One-Syllable Golden Wheel Mantra (100 times):
Mantra: **No-bō sa-man-da bo-da-nan bō-ron**

Next: After-offerings. Next: Dedication.

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The Three Samayas. Fire Fence. Diamond Net. Ground Connection. Establish the boundary and release it at the end.

Next: Sending-off
External binding mudra. Join the two middle fingers and touch the tips to the head. Visualize tossing flowers while chanting the True Word.
Mantra: **On ba-za-ra bo-ku-sha bo-ku-sha**

Next: Dharma Conch, seven blasts. **Next: Three Divisions.** Donning Armor and Body Protection.
Next: Universal Prostration. Next: Exiting the Hall.
Next: Buddha Recitation, etc.
Buddha Verse: (Follow the Benzaiten method).
Ritual of Vows: (Follow the Benzaiten method).

The Fudō Myōō (Acala) Method

First: Initial Prostrations. **Next: Take the Seat. Next: Apply Ointment Incense.**
Next: Equality Contemplation. Next: Purifying the Three Karmas. Next: Three Divisions and Three Samayas.
Next: Donning Armor and Body Protection. Next: Applying Holy Water.
Next: Empowering Offerings.
Next: Diamond Arising. Next: Universal Prostration.

Declaration (Keibyaku)
(Take the incense burner and strike the gong twice).
"I respectfully declare to the Non-dual Pure Dharma-body Mahavairocana of the two realms and the various sages of the One Vehicle Peaks. Specifically to the central deity of this ritual site, the Great Sage Fudō Myōō (Acala). Within him is secret compassion; outwardly he manifests a wrathful form. His fierce flames pervade all, burning away the afflictions of sentient beings. He is like an unshakeable diamond rock..."

[Page 190 — The Fudō Myōō (Acala) Method Continued]

...represents the heart abiding in the Bodhi-mind without wavering, subduing the demonic armies that oppose the Buddha’s Law, and removing the obstacles to realizing the Way. May he look upon the practitioner who takes refuge and accept this faith and devotion. It is said that by reciting his name or mantra one hundred thousand times, a person shall attain wealth and status and be endowed with the essence of all virtues.

Therefore, I, the disciple [Name], wearing the protective armor, have received the spiritual lineage and now undertake the secret law of the Unmoving Lord (Fudō). Although I am of dull capacity and burdened by karmic obstacles from past lives, from this day forth for a period of seven days (or twenty-one, or one hundred), I pray for the compassionate empowerment of the Great Master. May I swiftly achieve realization and purify all defiled lands. I offer my sincere thoughts and seek benefits

for both the present and future worlds. May the light descend upon this outer Diamond Division and provide protection.

Invocations:

- Homage to the Great Mahavairocana Buddha.
- Homage to the Great Sage Nagarjuna Bodhisattva.
- Homage to the Great Sagely Unmoving Bright King (Acala).
- Homage to the Great Diamond Ragaraja (Aizen).
- Homage to the Great Diamond Youth Wrathful King.
- Homage to the Great Sage Jinja Daiō.
- Homage to the Great Goddess Benzaiten.
  (Recite three times).
- Homage to the various honored ones and sacred assembly of the One Vehicle Peaks.

To the deities guarding the capital of Great Japan, Amaterasu Ōmikami, and the Great Bodhisattva Hachiman. To the deities of the sixty-some provinces. Specifically to the Great Peaks, the Diamond King Zaō Gongen, the Great Master Rigen, the Founder Shinpen Daibosatsu (En no Gyōja), the Great Youth of the Peaks, and the various Dragon Kings. To the Great King Jinja, the Lord of Mt. Tai, and the stars of my own destiny. I pray you descend to this ritual site to satisfy our vows and provide protection.

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- To pray for the cessation of epidemics and that all practitioners of this realm may attain the Way.
- To the Great Mahavairocana Buddha.
- To the Great Master of the Three Countries, the Great Bodhisattva Samantabhadra, that their vows may be satisfied.
- To the Great Sagely Unmoving Bright King.
- For the long life, health, and peace of the Emperor.
- To the Great Mahavairocana Buddha.
- To the Great Sagely Unmoving Bright King.
- For the health, peace, and longevity of my masters and parents.
- To the Great Mahavairocana Buddha.
- To the Great Sagely Unmoving Bright King.
- For the peace under heaven, the joy of the myriad people, favorable winds and rains, and the ripening of the five grains.
- To the Great Mahavairocana Buddha.

- For the protection of this disciple [Name] and the increase of merit in my practice.
- To the Great Sagely Unmoving Bright King.
- For the equal benefit of the entire Dharma Realm.
- To the Great Mahavairocana Buddha.
- To the Great Sagely Unmoving Bright King.

Next: The Heart Sutra (recited).
Mantra: **Gyatei gyatei hara-gyatei hara-sogyatei boji sowaka**

Next: The Five Repentances
Vajra Anjali (Gassho) Mudra.

Next: Arousing the Bodhi Mind
Mantra: **On boji shitta bodahadaya mi**

Next: Samaya Precepts
Mantra: **On samaya sato ban**

Next: Invitation
(Take the incense burner).
"With one heart, I invite the Great Sagely Unmoving Bright King, the Four Great and Eight Great Attendants, and the Great Wrathful Ones..."

[Page 192 — Continuation of the Fudō Myōō Method]

“...Compassionately accept and receive these wondrous offerings. Eradicate all heavy sins from the beginningless past and their results. Surely attain the world of the Flower Treasury in the future. May all current virtuous endeavors reach the ground of fulfillment and satisfy every vow.”

Next: The Five Great Vows.
Universal Offering of Three Powers.
Placement of the incense burner and prayer beads.

Next: The Great Diamond Wheel.
Next: Ground Connection.
Next: Four Directions Boundary.

Observation of the Training Ground (Dōjō-kan):
"Contemplate that before you, the syllable **HUM** transforms into the peaks of Mt. Katsuragi and Mt. Ōmine. At the summit of the mountain, the syllable **AM** transforms into a vast palace tower. In the center, there is a wondrous altar with a lotus seat. Upon this seat, the syllable **HAM** transforms into a sword of wisdom. The sword transforms into the deity Acala (Great Sage Unmoving Bright King). His body is blue-black, manifesting a fierce and wrathful form. Fierce flames pervade his body. He is surrounded by the Four Great and Eight Great Attendants and a vast retinue of wrathful ones, circling to the left and right."

Next: The Great Space Storehouse.
Seven-location Empowerment:
Mantra: **On ba-za-ra a-ra-ta-na un**

Next: Small Diamond Wheel.

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Next: Sending the Jewel Carriage.
Next: Inviting the Jewel Carriage.

Next: Summoning (Invocation):
Form the internal binding mudra, stand the left thumb and summon three times.
Mantra: **Na-u-ma-ku sa-man-ta bo-da-nan kan**

Invocation of the deity Fudō Myōō:
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man**

Next: The Four Brilliances.
Next: Clapping.
Next: The Dharma Conch.

Next: Establishing the Boundary:
Diamond Youth (Kongō Dōji).
Procedure: Internal binding. Tuck the two thumbs into the palms. Press them against the nails of the two little fingers. Stand and join the two index fingers.
Mantra: **On sa-ra-ba ta-ta-gya-ta hanna man-na no kyo-ro mi. Sa-ra-ba ta-ta-gya-ta ku-ta-ra-ka-ya ni-ri-ya-ta-ta-ya ni-ri-ya-ta-ya-mi. On ba-za-ra sha-ta ba-za-ra sa-ta-ba-sha-ya-un a-ko ba-za-ra un**

Next: Diamond Net.
Next: Fire Fence.
Next: The Three Samayas.
Next: Invocation.
Next: Flower Seat.
Eight-petaled Lotus Mudra.
Next: Ringing the Bell.
Next: Five Offerings.
Principle Offerings. Phenomenon Offerings.
Next: Universal Offering.
Next: Three Power Verse.
Next: Sincere Prayer.
Next: Sincere Heart Dedication.

Next: Prostration. Vajra Anjali (Gassho).
“Universal offering to the Dharma-body Mahavairocana of Principle and Wisdom. Offering to the various great wrathful ones and the outer Diamond division. To the Dharma-protecting devas and established ritual implements. Compassionately accept and receive. Extinguish all inauspiciousness. Increase blessings and longevity. May immeasurable vows be satisfied throughout the entire Dharma Realm under heaven. Equality and benefit.”

Next: Refuges. Vajra Anjali.
Homage to the Great Mahavairocana Buddha.
Homage to the Great Sage Nagarjuna Bodhisattva.

Homage to the Great Sagely Unmoving Bright King (Acala) (Recite 3 times).
Homage to the Great Diamond Ragaraja (Aizen).

[Page 194 — Conclusion of the Fudō Myōō Method]

Another Mudra: Great Wisdom Sword Mudra.
Mantra: **Naumaku samanda bazaranan kan**.
Recite the mantra once and open the mudra.

Next: One-Syllable Mantra.
Mantra: **Kan**.

Next: Syllable Wheel Contemplation.
Dharma-realm Meditation Mudra.
Contemplate my own heart-moon wheel containing the syllable **A**.
“The syllables of all laws are causes and cannot be attained.”
“The syllables of all laws are results and cannot be attained.”
“The syllables of all laws are deeds and cannot be attained.”
“The syllables of all laws are names and cannot be attained.”
“The syllables of all laws are signs and cannot be attained.”
Through the power of great resolve, shatter the obstacles of others and yourself, subduing the demonic hordes and fulfilling the great Bodhi mind.

Next: Empowerment of the Main Deity.
(As performed previously).

Next: Buddha-Mother Empowerment.
(As performed previously).

Next: Scattering Recitation (San-ju).
Buddha-Eye Mantra (21 times):
Mantra: **Naumaku samanda bodanan on boro boro ushinisha sowaka**.

Dainichi Mantra (100 times):
Mantra: **On abiraunken sowaka**.

Main Deity (Fudō) Three Mantras:
Fire Boundary Mantra (21 times):
Mantra: **Naumaku samanda bazaranan senda makaroshana sowataya un tarata kan man**.

Compassion Mantra (1,000 times):
Mantra: **Naumaku samanda bazaranan senda makaroshana sowataya un tarata kan man**.

One-Syllable Mantra (100 times):
Mantra: **Kan**.

Kongō Dōji True Word (100 times):
Mantra: **On bazara shushuda un**.

Great Diamond Wheel Mantra (21 times):
Mantra: **Namo shitchiriya tishikyanan saruba tatagyatanan an biraji biraji makashakyara bajiri sata sata saratai saratai taraidamanisambanjani daramachishitchigiriya taran sowaka**.

One-Syllable Golden Wheel Mantra (100 times):
Mantra: **Nobō samanda bodanan bōron**.

Next: After-offerings.
Principle Offerings. Phenomenon Offerings.

Next: Dedication (Akaba).
Next: Praise. Next: Universal Offering. Next: Three Power Verse. Next: Sincere Prayer.
Next: Prostration. Next: Dedication. Next: Sincere Heart Dedication.

Next: Releasing the Boundary.
As before: Four Directions Boundary, Fire Fence, Diamond Net, Ground Connection.

Next: Sending-off.
Mantra: **On bazara bokushya bokushya**.

Next: Dharma Conch, seven blasts.
Next: Three Divisions, Donning Armor and Body Protection.
Next: Universal Prostration.
Next: Exiting the Hall.
Next: Buddha Recitation, etc.
Buddha Verse: (Follow the Benzaiten method).
Ritual of Vows: (Follow the Benzaiten method).

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The Nagarjuna Bodhisattva (Ryūju Bosatsu) Method

First: Initial Prostrations.
Next: Take the Seat.
Next: Apply Ointment Incense.
Next: Equality Contemplation.
Next: Purifying the Three Karmas.
Next: Three Divisions / Three Samayas.
Next: Donning Armor and Body Protection.
Next: Applying Holy Water.
Next: Empowering Offerings.
Next: Dismissing Mara (Obstacles).
Next: Contemplating the Buddha.
Next: Diamond Arising.
Next: Universal Prostration.

Declaration (Keibyaku)
(Take the incense burner and strike the gong twice).

“I respectfully declare to the True Word Teacher, the Great Sun Mahavairocana, the assemblies of the two realms, and the myriad sages. Specifically to the First Ancestor, the Great Sage Nagarjuna Bodhisattva. In the Western Land, he guided sentient beings as the manifestation of wondrous clouds. In the South, he displayed the state of the Nine Grounds and reached the Joyful Ground. He found the secret sutras in the Palace of the Dragon King and opened the Iron Tower. He bathed in

the water of the Five Heavens and entered the profound depths. The master of the secret teachings, he is the root and beginning of the One Vehicle. He is the lamp of wisdom that illuminates the thousands of divisions of the Law. His name is known through all schools, like the river flowing toward the sea. He is the master who received the transmission directly. I, the disciple [Name], wearing the protective armor, have received the spiritual lineage and now undertake the secret law of Nagarjuna...”

[Page 196 — The Nagarjuna (Ryūju) Method Continued]

...the transmission of secret laws by the Great Sage En [En no Gyōja]. His compassion is vast and deep, beyond what words can describe. For the sake of future generations, he established this path. Through the practices of the mountains and forests, he provided the tools for liberation. During this period of seven days (or three days), we concentrate on the non-dual path and pray for swift success. May the merit of the training be immense and may the cries of the suffering be answered. We seek to realize the fruit of the Buddha's state and pray that the light descends upon the world. Humbly, we prostrate with sincerity.

Invocations:

- Homage to the Great Mahavairocana Buddha.
- Homage to the Great Sage Nagarjuna Bodhisattva.
- Homage to the Great Sagely Unmoving Bright King (Acala).
- Homage to the Great Diamond Ragaraja (Aizen).
- Homage to the Great Diamond Youth Wrathful King.
- Homage to the Great Sage Jinja Daiō.
- Homage to the Great Goddess Benzaiten.
  (Recite three times).
- Homage to the various honored ones and sacred assembly of the One Vehicle Peaks.

To the deities guarding the capital of Great Japan, Amaterasu Ōmikami, and the Great Bodhisattva Hachiman. To the deities of the sixty-some provinces. Specifically to the Great Peaks, the Diamond King Zaō Gongen, the Great Master Rigen, the Founder Shinpen Daibosatsu (En no Gyōja), the Great Youth of the Peaks, and the various Dragon Kings. To the Great King Jinja, the Lord of Mt. Tai, the stars of my own destiny, and the myriad spirits of the three worlds. I pray you descend to this ritual site to satisfy our vows and provide protection.

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- To pray for the cessation of epidemics and that all practitioners of this realm may attain the Way.
- To the Mahavairocana Buddha.
- To the Great Master of the Three Countries, the Great Bodhisattva Samantabhadra, that their vows may be satisfied.
- To the Great Sage Nagarjuna Bodhisattva.

- For the long life, health, and peace of the Emperor.
- To the Mahavairocana Buddha.
- To the Great Sage Nagarjuna Bodhisattva.
- For the health, peace, and longevity of my masters and parents.
- To the Mahavairocana Buddha.
- To the Great Sage Nagarjuna Bodhisattva.
- For the peace under heaven, the joy of the myriad people, favorable winds and rains, and the ripening of the five grains.
- To the Mahavairocana Buddha.
- For the protection of this disciple [Name] and the increase of merit in my practice.
- To the Great Sage Nagarjuna Bodhisattva.
- For the equal benefit of the entire Dharma Realm.
- To the Mahavairocana Buddha.
- To the Great Sage Nagarjuna Bodhisattva.

Next: The Heart Sutra (recited).
Mantra: **Gyatei gyatei hara-gyatei hara-sogyatei boji sowaka**

Next: The Five Repentances
Vajra Anjali (Gassho) Mudra.

Next: Arousing the Bodhi Mind
Mantra: **On boji shitta bodahadaya mi**

Next: Samaya Precepts
Mantra: **On sanmaya sato ban**

Next: Invitation
(Take the incense burner).
"With one heart, I invite the Great Master Nagarjuna and the sacred assembly of the Land of Ultimate Bliss. I pray you look upon us with compassion and accept these wondrous offerings. Eradicate all heavy sins from the beginningless past and their results. Surely attain the world of the Flower Treasury in the future. May all current virtuous endeavors reach the ground of fulfillment and satisfy every vow."

[Page 198 — Continuation of the Nagarjuna Method]

Next: The Five Great Vows.
Universal Offering of Three Powers.
Placement of the incense burner and prayer beads.

Next: Dharma Realm Completion.
Mudra: External binding, middle fingers upright, index fingers bent like a needle. Hold before the navel.
Mantra: **On sa-ra-ba ta-ta-gya-ta han-na man-na no kyo-ro mi**.

Next: Buddha Wheel Connection.
Mudra: Dharma Realm Meditation Mudra.
Contemplation: Smash the three poisons, cause the heart-king to be tranquil and unshakeable.

Next: Great Diamond Wheel.
Procedures: Ground Connection and Four Directions Boundary.

Next: Ground Connection.
Mudra: Scepter Seal.
Contemplation: Use divine power to make the earth solid and firm, removing all obstacles.

Next: Four Directions Boundary.
Mudra: Vajra Anjali (Kongō-gasshō).
Action: Establish the dojo and purify offerings.

Next: Entry Consecration.
Mantra: **Ki-ri-ki-ri ba-za-ra ba-ji-ri ho-ra man-ta man-ta un pat-ta**.

Next: Entering the Gate.
Mudra: Join palms. Bend the index fingers to touch the tips of the thumbs.
Contemplation: By the power of this mantra, reach the Ten Grounds and Wondrous Enlightenment. Swift realization of the thirteen secret fruits of wisdom.
Mantra (Seed Syllables): **A, AM, Ā, ĀḶ, VI, VAM, VĪ, VĪḶ, RA, RAM, RĀ, RĀḶ, HUM**.

Next: Origin of the Gate.
Mudra: External binding. Join the two index fingers.
Contemplation: The heart of the Tathagata and the heart of the ordinary person interpenetrate.
Mantra (Seed Syllables): **A, BA, RA, KA, KYA, KA, GA, GA, GYA, KA, RA, BA, A**.

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Entering the self-nature heart-lotus.
Mantra: **On sa-ra-ba ta-ta-gya-ta han-na man-na no kyo-ro mi**.

Next: Observation of the Training Ground (Dōjō-kan).
Mudra: Tathagata Mudra.
Contemplation: Contemplate that before you, the syllable **A** transforms into the Great Peak of One-Vehicle Bodhi Mountain. At the summit, the syllable **HUM** transforms into a treasure palace. In the center, there is a wondrous altar with a lotus seat. Upon this seat, the syllable **SARI** transforms into a lotus. Upon the lotus, the syllable **AM** transforms into the Great Sage Nagarjuna. His body is flesh-colored. His left hand holds a sistrum (shakujō); his right hand is in the mudra of fearlessness. He wears red robes. He is surrounded by the Eight Great Attendants and a vast retinue.

Next: Seven-location Empowerment.
Mantra: **On ba-za-ra a-ra-ta-na un**.
Contemplation: Through the power of this mantra, the defiled land is transformed into pure lapis lazuli.

Next: Great Space Storehouse.
Mudra: Great Wisdom Sword Mudra.
Contemplation: Purify all existence.

Next: Small Diamond Wheel.
Mudra: Vajra Fists. Join the two index fingers.
Mantra: **Na-mo shitsu-chi-ri-ya ti-shi-kya-nan sa-ru-ba ta-ta-gya-ta-nan an bi-ra-ji bi-ra-ji ma-ka-sha-kya-ra ba-ji-ri sa-ta sa-ta sa-ra-tei sa-ra-tei ta-ra-i-da-ma-ni-sam-ban-ja-ni da-ra-ma-chi-shitsu-chi-gi-ri-ya ta-ran so-wa-ka**.

Next: Sending the Jewel Carriage.
Mudra: (As performed previously).

Next: Inviting the Jewel Carriage.
Mudra: Internal binding. Summon three times with the left thumb.
Contemplation: The Great Void is not empty, it is a treasury of wealth. One abides in the Samadhi of Ease and fulfills the vow.
Mantra: **Na-u-ma-ku sa-man-ta bo-da-nan kan**.

[Page 200 — Continuation of the Nagarjuna Method]

Next: Summoning (Invocation) — Great Hook Summoning Mudra
Form the internal binding mudra. Stand the right index finger and perform the summoning gesture three times.
Mantra: **Na-u-ma-ku sa-man-ta bo-da-nan kan**

Invocation of the deity Nagarjuna (Ryūju Bosatsu):
Mantra: **On ei-ki-sa-ka un patta**

Next: The Four Brilliances.
Next: Clapping.
Next: The Dharma Conch.

Next: Establishing the Boundary.
Form the Unmoving (Fudō) Mudra. Recite the Compassion Salvation Mantra.

Next: Mudra of Extinction of Transgressions.
Great Wisdom Sword Mudra.
Contemplation: "Through the power of this empowerment, the three poisons of the nature are scattered and extinguished. Right mindfulness is aroused and all vows are satisfied, until one reaches ultimate enlightenment and never strays from the correct path."
Mantra: **Ma-ka ba-za-ra shu-shu-da sei-kan un patta**

Next: Diamond Net.
Next: Fire Fence.
Next: The Three Samayas.
Next: Invocation.
Next: Flower Seat.
Eight-petaled Lotus Mudra.
Next: Ringing the Bell.
Next: Five Offerings. (Principle Offerings and Phenomenon Offerings).

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Next: Prostration. Vajra Anjali (Gassho).
Homage to the Great Mahavairocana Buddha.
Homage to the Great Sage Nagarjuna Bodhisattva (Recite 3 times).
Homage to the Great Sagely Unmoving Bright King (Acala).
Homage to the Great Diamond Ragaraja (Aizen).
Homage to the Great Diamond Youth Wrathful King.
Homage to the Great Sage Jinja Daiō.
Homage to the Great Goddess Benzaiten.
Homage to the various honored ones and sacred assembly of the One Vehicle Peaks.

Next: The Perfect Circle Completion.
First: Dainichi Wisdom Fist Mudra.
Mantra: **On ba-za-ra da-to ban**

Next: Empowerment of the Main Deity.
Fundamental Mudra of the Main Deity: External Five-pronged Seal.
Mantra: **Na-mo bo-ji sa-ta-wa-ya ma-ka sa-ta-wa-ya na-mo ba-za-ra bo-ji sa-ta-wa-ya e-kei-e-kei ki-sha-ku un ban ko**

Another Mudra: Diamond Anjali.
Mantra: **Ba-za-ra sha-ki-ya-ra ri chi ra un ba chi so-ha-ka**

Next: Empowering the Prayer Beads.
Mantra: **On ba-za-ra ma-ni ra-so-ka**

Next: Empowerment of the Main Deity. (As performed previously).

Next: Syllable Wheel Contemplation.
Dharma-realm Meditation Mudra.
(As performed previously).

Next: Buddha-Mother Empowerment.
(As performed previously).

Next: Scattering Recitation (San-ju).
Buddha-Eye Mantra (21 times):
Mantra: **Na-mu sa-man-ta bo-da-nan on bo-ro bo-ro u-shi-ni-sha so-wa-ka**

Dainichi Mantra (100 times):
Mantra: **On a-bi-ra-un-ken so-wa-ka**

Main Deity (Nagarjuna) Three Mantras:
Great Mantra (100 times):
Mantra: **Na-mo bo-ji sa-ta-wa-ya ma-ka sa-ta-wa-ya na-mo ba-za-ra bo-ji sa-ta-wa-ya e-kei-e-kei ki-sha-ku un ban ko**

Middle Mantra (1,000 times):
Mantra: **On ei-ki-sa-ka un patta**

Small Mantra (100 times):
Mantra: **On ba-za-ra sha-ki-ya-ra un**

Fudō Compassion Mantra (100 times):
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man**

The Heart Sutra.
The Dharani of Victory (Sonshō Dharani).

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Great Diamond Wheel Mantra (7 times):
Mantra: **Na-mo shitsu-chi-ri-ya ti-shi-kya-nan sa-ru-ba ta-ta-gya-ta-nan an bi-ra-ji bi-ra-ji ma-ka-sha-kya-ra ba-ji-ri sa-ta sa-ta sa-ra-tei sa-ra-tei ta-ra-i-da-ma-ni-sam-ban-ja-ni da-ra-ma-chi-shitsu-chi-gi-ri-ya ta-ran so-wa-ka**

One-Syllable Golden Wheel Mantra (100 times):
Mantra: **No-bō sa-man-da bo-da-nan bō-ron**

Next: After-offerings. Principle Offerings. Phenomenon Offerings.
Next: Dedication (Akaba). Next: Ringing the Bell.
Next: Universal Offering. Next: Three Power Verse. Next: Sincere Prayer.
Next: Prostration. Next: Dedication. Next: Sincere Heart Dedication.
Next: Releasing the Boundary.
As before: Three Samayas. Fire Fence. Diamond Net. Ground Connection.
Establish the boundary and release it at the end of the vow.

Next: Sending-off.
Mudra: External binding. Join the two middle fingers and touch the head. Visualize the tossing of flowers while chanting the True Word.
Mantra: **On ba-za-ra bo-ku-sha bo-ku-sha**

Next: Dharma Conch, seven blasts.
Next: Three Divisions, Donning Armor and Body Protection.
Next: Universal Prostration.
Next: Exiting the Hall.
Next: Buddha Recitation and Sutras.

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The Dainichi (Mahavairocana) Method

First: Initial Prostrations.
Next: Take the Seat.
Next: Apply Ointment Incense.
Next: Equality Contemplation.
Next: Purifying the Three Karmas.
Next: Three Divisions / Three Samayas.
Next: Donning Armor and Body Protection.

Next: Applying Holy Water.
Next: Empowering Offerings.
Next: Dismissing Mara (Obstacles).
Next: Contemplating the Buddha.
Next: Diamond Arising.
Next: Universal Prostration.

Declaration (Keibyaku)
(Take the incense burner and strike the gong twice).

“I respectfully declare to the True Word Teacher, the Great Sun Mahavairocana of the two realms, the myriad sages of the assembly, and the protectors of the Law within the One Vehicle Peaks. The Dharma-body Mahavairocana pervades all, without coming or going, eternally residing in the palace of the Dharma Realm. Through the empowerment of the five divisions, the light of wisdom shines upon all sentient beings.

I, the disciple [Name], wearing the protective armor, have received the spiritual lineage and now undertake the secret law of Mahavairocana. Although I am of dull capacity and burdened by heavy karma, from this day forth for a period of seven days (or twenty-one, or one hundred), I pray for the compassionate empowerment of the Great Master. May I swiftly achieve realization and purify all defiled lands. I offer my sincere thoughts and seek benefits for both the present and future worlds. May the light descend upon this outer Diamond Division and provide protection.”

Invocations:

- Homage to the Great Mahavairocana Buddha.
- Homage to the Great Sage Nagarjuna Bodhisattva.
- Homage to the Great Sagely Unmoving Bright King (Acala).
- Homage to the Great Diamond Ragaraja (Aizen).
- Homage to the Great Diamond Youth Wrathful King.
- Homage to the Great Sage Jinja Daiō.
- Homage to the Great Goddess Benzaiten.
  (Recite three times).

To the deities guarding the capital of Great Japan, Amaterasu Ōmikami, and the Great Bodhisattva Hachiman. To the deities of the sixty-some provinces. Specifically to the Great Peaks, the Diamond King Zaō Gongen, the Great Master Rigen, the Founder Shinpen Daibosatsu (En no Gyōja), the Great Youth of the Peaks, and the various Dragon Kings. To the Great King Jinja, the Lord of Mt. Tai, and the stars of my own destiny. I pray you descend to this ritual site to satisfy our vows and provide protection.

[Page 204 — The Dainichi (Mahavairocana) Method Continued]

(Invocations continued):

- To Amida Buddha.
- For peace under heaven, the joy of the myriad people, favorable winds and rains, and the ripening of the five grains.

- To the Mahavairocana Buddha.
- To the Four Great Heavenly Kings.
- For the health, peace, and longevity of my masters and parents.
- To the Mahavairocana Buddha.
- For the protection of this disciple [Name] and the increase of merit in my practice.
- To the Mahavairocana Buddha.
- To the Great Sagely Unmoving Bright King (Acala).
- To the Mahavairocana Buddha.
- For the equal benefit of the entire Dharma Realm.
- To the Great Sagely Unmoving Bright King.
- To the Mahavairocana Buddha.
- To the Lord of Mt. Tai.
- To the Mahavairocana Buddha.

Next: The Five Repentances
Vajra Anjali (Gassho) Mudra.

Next: Arousing the Bodhi Mind
Mantra: **On boji shitta bodahadaya mi**

Next: Samaya Precepts
Mantra: **On sanmaya sato ban**

Next: Invitation
(Take the incense burner).
“With one heart, I invite the Great Sun Tathagata (Dainichi) and the sacred assembly of the two realms. I pray you look upon us with compassion and accept these wondrous offerings. Eradicate all heavy sins from the beginningless past and their results. Surely attain the world of the Flower Treasury in the future. May all current virtuous endeavors reach the ground of fulfillment and satisfy every vow.”

The Five Great Vows (as previously recorded).

Universal Offering of Three Powers
Placement of the incense burner

Next: The Great Diamond Wheel
(Ground Connection Mudra and Four Directions Boundary Mudra).

Next: Dharma Realm Completion
Mudra of the Buddha’s Wheel

Next: Ground Connection
Next: Four Directions Boundary
Vajra Anjali Mudra

Next: Entry Consecration
Next: Entering the Gate

Observation of the Training Ground (Dōjō-kan)
Mudra: Tathagata Mudra.
Contemplate that before you, the red syllable **A** transforms into the Great Peak of One-Vehicle Bodhi Mountain. At the summit, the syllable **HUM** transforms into a treasure palace. In the center, there is a wondrous altar with a lotus seat. Upon this seat, the syllable **AM** transforms into a Lion Throne. Upon the throne, the syllable **A** transforms into a full moon wheel. Within the moon wheel, the syllable **VAM** transforms into a five-pronged Vajra scepter. Upon the scepter, the syllable **A** transforms into the Great Sun Tathagata (Dainichi). His body is golden-colored. He is in the full lotus posture. He is endowed with the thirty-two marks and eighty minor signs. He sits on a jewel-adorned throne. He manifests the Dharma-realm Meditation Mudra. He is surrounded by the four Wisdom-Buddhas, the thirty-seven deities, the sixteen Great Beings, the deities of the eight directions, and a vast retinue of humans, devas, dragons, and yakshas. All are perfectly present.

Seven-location Empowerment
Mantra: **On ba-za-ra a-ra-ta-na un**

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Next: Great Space Storehouse
Mudra of Great Wisdom

Next: Small Diamond Wheel
Mantra: **Na-mo shitsu-chi-ri-ya ti-shi-kya-nan sa-ru-ba ta-ta-gya-ta-nan an bi-ra-ji bi-ra-ji ma-ka-sha-kya-ra ba-ji-ri sa-ta sa-ta sa-ra-tei sa-ra-tei ta-ra-i-da-ma-ni-sam-ban-ja-ni da-ra-ma-chi-shitsu-chi-gi-ri-ya ta-ran so-wa-ka**

Next: Sending the Jewel Carriage
Next: Inviting the Jewel Carriage

[Page 206 — Continuation of the Dainichi Method]

Next: Summoning (Invocation)
Mudra: Two hands in internal binding, two thumbs standing together. Perform the summoning gesture three times.
Mantra: **Naumaku samanda bodanan kan**
Mantra: **On bazara sato ba sou gyara ka bazara ara tan nau mado tatannau bazara tara ma gyayatai bazara gyarama gyaya ha ban ban**

Next: Four Brilliances
Next: **Clapping**. Next: **Dharma Conch**.

Next: Establishing the Boundary
Unmoving Bedrock Mudra and Compassion Salvation Mantra. Next: **Inconceivable Salvation Ritual**.
Next: **Diamond Net**. Next: **Fire Fence**. Next: **Three Samayas**.

Next: Invocation
Next: **Flower Seat**. Eight-petaled Seal.
Mantra: **Kyara ma ra so ka**

Next: Ringing the Bell
Next: **Five Offerings**. Principle Offerings. Phenomenon Offerings.
Next: **Praise**. Praise of the Four Wisdoms. Next: **Heart Praise**.
Mantra: **Saraba papi yapihaba gyara gyariya sogyata chi harai ijinau darei dado kyama karan-ja beiroshana unau bosoto tei**

Next: Sincere Vow
Diamond Anjali (Gassho). Next: **Three Power Verse**.

Universal Offering to the Principle and Wisdom Dharma-body Mahavairocana
Humbly offering to the assemblies of the Two Realms, the myriad sages, and the Outer Diamond Division. To the Diamond Devas and others, and the established ritual implements. Compassionately accept and receive. Extinguish all inauspiciousness. Increase blessings and longevity. May immeasurable vows be satisfied. May benefits be equal throughout the entire Dharma Realm.

Next: Prostration
Vajra Anjali Mudra.
Homage to the Great Mahavairocana Buddha (Recite 3 times).
Homage to the Great Sage Nagarjuna Bodhisattva.
Homage to the Great Sagely Unmoving Bright King (Acala).
Homage to the Great Diamond Ragaraja (Aizen).
Homage to the Great Diamond Youth Wrathful King.
Homage to the Great Sage Jinja Daiō.
Homage to the Great Goddess Benzaiten.
Homage to the various honored ones and sacred assembly of the One Vehicle Peaks.

The Perfect Circle Completion

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Next: Empowerment of the Main Deity
First: Dainichi Mudra. Wisdom Fist Mudra.
Mantra: **On bazara dato ban**

Another Mudra: Fundamental Mudra. Diamond Anjali.
Mantra: **Maka aren gyara ya sowaka**

Another Mudra: External Five-pronged Seal.
Mantra: **A BI RA UN KEN**

Next: Empowering the Prayer Beads
(As performed previously).

Next: Syllable Wheel Contemplation
Dharma-realm Meditation Mudra.
Contemplate the Six Great Elements: **A VI RA HUM KHAM**.

Next: Empowerment of the Main Deity
(As above).

Next: Buddha-Mother Empowerment
(As performed previously).

Next: Scattering Recitation (San-ju)
Buddha-Eye Mantra (21 times):
Mantra: **Naumaku samanda bodanan on boro boro ushinisha sowaka**

Main Deity (Dainichi) Mantras:
Mantra (1,000 times): **On abiraunken sowaka**
Mantra (100 times): **A VI RA HUM KHAM**

Fudō Compassion Mantra (100 times):
Mantra: **Naumaku samanda bazaranan senda makaroshana sowataya un tarata kan man**

Great Diamond Wheel Mantra (21 times):
Mantra: **Namo shitchiriya tishikyanan saruba tatagyatanan an biraji biraji makashakyara bajiri sata sata saratai saratai taraidamanisambanjani daramachishitchigiriya taran sowaka**

One-Syllable Golden Wheel Mantra (100 times):
Mantra: **Nobō samanda bodanan bōron**

Next: After-offerings
Principle Offerings. Phenomenon Offerings.
Next: **Universal Offering**.

Next: Invocation
Next: **Sacred Titles**. Next: **Dedication**.

Next: Praise
Praise of the Four Wisdoms. Next: **Heart Praise**.

Next: Three Power Verse
Next: **Sincere Vow**.

Next: Prostration
Next: **Dedication**.

Next: Sincere Heart Dedication

Next: Releasing the Boundary
Three Samayas. Fire Fence. Diamond Net. Ground Connection.
Request for Departure.

Next: Sending-off
Mudra: External binding. Join the two middle fingers and touch the tips to the head. Visualize the tossing of flowers while chanting the True Word.
Mantra: **On bazara bokushya bokushya**

[Page 208 — Order of the Goma Fire Offering]

Initial General Prostrations
Next: Seated General Prostrations
Next: Applying Ointment Incense
Next: Equality Contemplation
Next: Purifying the Three Karmas
Next: Three Divisions / Three Samayas
Next: Donning Armor and Body Protection

Next: Empowering the Pure Scented Water
Use the three-pronged scepter and empower once.
Mantra: **On shakuriyadeiba un**

Next: Empowering the Mouth-Rinsing Scented Water
Use the single-pronged scepter and empower twenty-one times.
Mantra: **On shakuriyadeiba un**

Next: Purification by Sprinkling (Sanjū)
Use the scattering staff to empower the wood.
Mantra: **On amiritei un patta**
Sprinkle the water over your own body and the offerings three times.

Next: Rinsing the Mouth
Take the scattering staff and water vessel to the furnace mouth. Perform three times. The mantra is as usual.

Next: Empowering the Furnace Mouth
Take the three-pronged scepter and recite the mantra three times.
Mantra: **On bazara agyandara hara un**

Next: Supplementing (Hoketsu)
Hold the three-pronged scepter and recite the Great Diamond Wheel Mantra seven times.

Next: Empowering the Altar Offerings

Next: Karma Empowerment (Kamma-kaji)
Form the mudra with two hands. Intertwine the thumbs and little fingers. Perform three rotations in compliant and reverse directions.
Mantra: **On bazara shakyara richira un bachi sowaka**

Next: Contemplating the Syllable Wheel
Vajra Anjali (Gassho) Mudra.

Next: Prayer Beads

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Next: Contemplating the Buddha
Next: Diamond Arising
Next: General Prostration

Declaration (Keibyaku)
(Take the incense burner and strike the gong twice).

“I respectfully declare to the True Word Lord, the Great Sun Mahavairocana of the two realms, the myriad sages of the assembly, and the protectors of the Law within the One Vehicle Peaks. Specifically to the central deity of this ritual site, the Great Sagely Unmoving Bright King (Fudō Myōō), the four great and eight great wrathful kings.

I, the disciple [Name], wearing the protective armor, have received the spiritual lineage and now undertake the secret fire ritual (Goma). Although I am of dull capacity and burdened by heavy karma, from this day forth for a period of seven days (or twenty-one, or one hundred), I pray for the compassionate empowerment of the Great Master. May I swiftly achieve realization and purify all defiled lands. I offer my sincere thoughts and seek benefits for both the present and future worlds. May the light descend upon this outer Diamond Division and provide protection.”

Invocations:

- Homage to the Great Mahavairocana Buddha.
- Homage to the Great Sage Nagarjuna Bodhisattva.
- Homage to the Great Sagely Unmoving Bright King (Acala).
- Homage to the Great Diamond Ragaraja (Aizen).
- Homage to the Great Diamond Youth Wrathful King.
- Homage to the Great Sage Jinja Daiō.
- Homage to the Great Goddess Benzaiten.
  (Recite three times).

To the deities guarding the capital of Great Japan, Amaterasu Ōmikami, and the Great Bodhisattva Hachiman. To the deities of the sixty-some provinces. Specifically to the Great Peaks, the Diamond King Zaō Gongen, the Great Master Rigen, the Founder Shinpen Daibosatsu (En no Gyōja), the Great Youth of the Peaks, and the various Dragon Kings. To the Great King Jinja, the Lord of Mt. Tai, and the stars of my own destiny. I pray you descend to this ritual site to satisfy our vows and provide protection.

[Page 210 — The Goma Fire Offering Continued]

(Invocations continued):

- To pray for the cessation of epidemics and that all practitioners of this realm may attain the Way.
- To the Mahavairocana Buddha.
- To the Great Master of the Three Countries, the Great Bodhisattva Samantabhadra, that their vows may be satisfied.
- To the Great Sagely Unmoving Bright King (Fudō Myōō).
- For the long life, health, and peace of the Emperor.
- To the Mahavairocana Buddha.

- To the Great Sagely Unmoving Bright King.
- For the health, peace, and longevity of my masters and parents.
- To the Mahavairocana Buddha.
- To the Great Sagely Unmoving Bright King.
- For the peace under heaven, the joy of the myriad people, favorable winds and rains, and the ripening of the five grains.
- To the Mahavairocana Buddha.
- For the protection of this disciple [Name] and the increase of merit in my practice.
- To the Great Sagely Unmoving Bright King.
- For the equal benefit of the entire Dharma Realm.
- To the Mahavairocana Buddha.
- To the Lord of Mt. Tai.
- To the Mahavairocana Buddha.

Next: The Five Repentances
Vajra Anjali (Gassho) Mudra.

Next: Arousing the Bodhi Mind
Mantra: **On boji shitta bodahadaya mi**

Next: Samaya Precepts
Mantra: **On sanmaya sato ban**

Next: Invitation
(Take the incense burner).
“With one heart, I invite the Great Sagely Unmoving Bright King, the Four Great and Eight Great Attendants, and the various wrathful ones. Compassionately accept and receive these wondrous offerings. Eradicate all heavy sins from the beginningless past and their results. Surely attain the world of the Flower Treasury in the future. May all current virtuous endeavors reach the ground of fulfillment and satisfy every vow.”

The Five Great Vows (as previously recorded).

Universal Offering of Three Powers
Placement of the incense burner and prayer beads.

Next: The Great Diamond Wheel
(Ground Connection Mudra and Four Directions Boundary Mudra).

Observation of the Training Ground (Dōjō-kan)
Mudra: Tathagata Mudra.
Contemplate that before you, the syllable **HUM** transforms into the peaks of Mt. Katsuragi and Mt. Ōmine. At the summit, the syllable **AM** transforms into a treasure palace. In the center, there is a wondrous altar with a lotus seat. Upon this seat, the syllable **HAM** transforms into a sword of wisdom. The sword transforms into the deity Acala (Great Sage Unmoving Bright King). His body

is blue-black, manifesting a fierce and wrathful form. Fierce flames pervade his body. He is surrounded by the Four Great and Eight Great Attendants and a vast retinue.

Seven-location Empowerment
Mantra: **On ba-za-ra a-ra-ta-na un**

Next: The Great Space Storehouse

Next: Small Diamond Wheel

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Next: Sending the Jewel Carriage
Next: Inviting the Jewel Carriage

Next: Summoning (Invocation)
Form the internal binding mudra. Stand the left thumb and summon three times.
Mantra: **Na-u-ma-ku sa-man-ta bo-da-nan kan**

Invocation of the deity Fudō Myōō:
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man**

Next: The Four Brilliances
Mantra: **Jyak-kun ban ko-ku**

Next: Clapping
Next: The Dharma Conch

Next: Establishing the Boundary
Diamond Youth (Kongō Dōji)
Procedure: Internal binding. Tuck the two thumbs into the palms. Press them against the nails of the two little fingers. Stand and join the two index fingers.
Mantra: **On sa-ra-ba ta-ta-gya-ta hanna man-na no kyo-ro mi. Sa-ra-ba ta-ta-gya-ta ku-ta-ra-ka-ya ni-ri-ya-ta-ta-ya ni-ri-ya-ta-ya-mi. On ba-za-ra sha-ta ba-za-ra sa-ta-ba-sha-ya-un a-ko ba-za-ra un**

Next: Diamond Net
Next: Fire Fence
Next: Three Samayas

Next: Invocation
Next: Flower Seat
Eight-petaled Lotus Mudra.
Mantra: **A-ri-ka**

Next: Ringing the Bell

Next: Five Offerings
Principle Offerings. Phenomenon Offerings.

[Page 212 — Continuation of the Goma Fire Offering]

Next: Praise.
Mantra: **Na-u-ma-ku sa-man-ta bo-da-nan on bo-ro bo-ro u-shi-ni-sha so-wa-ka**
Mantra: **Hi-tsu-ba-kun un**
Mantra: **On a-bi-ra-un-ken so-wa-ka**

Next: Universal Offering. Next: Three Power Verse.
Next: Sincere Vow. Diamond Anjali (Gasshō).

Universal Offering to the Principle and Wisdom Dharma-body Mahavairocana. Humbly offering to the assemblies of the Two Realms, the myriad sages, and the Outer Diamond Division. To the Great Wrathful Ones and the Diamond Devas. Compassionately accept and receive. Extinguish all inauspiciousness. Increase blessings and longevity. May immeasurable vows be satisfied throughout the entire Dharma Realm under heaven. Equality and benefit.

Next: Prostration. Vajra Anjali Mudra.
Homage to the Great Mahavairocana Buddha.
Homage to the Great Sage Nagarjuna Bodhisattva.
Homage to the Great Sagely Unmoving Bright King (Acala) (Recite 3 times).
Homage to the Great Diamond Ragaraja (Aizen).
Homage to the Great Diamond Youth Wrathful King.
Homage to the Great Sage Jinja Daiō.
Homage to the Great Goddess Benzaiten.
Homage to the various honored ones and sacred assembly of the One Vehicle Peaks.

Next: The Perfect Circle Completion.
Next: Dainichi Mudra and Mantra. Wisdom Fist Mudra.
Mantra: **On ba-za-ra da-to ban**

Next: Fundamental Mudra of the Main Deity.
Internal binding mudra. Stand the two index fingers and cross them. Press the two thumbs against the nails of the two ring fingers.
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man**

Another Mudra: External Five-pronged Seal. Compassion Salvation Mantra.

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Another Mudra: Great Wisdom Sword Mudra. One-Syllable Mantra.
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan kan**
Recite the mantra once and open the mudra.

Next: One-Syllable Mantra.
Mantra: **Kan**

Next: Syllable Wheel Contemplation. Dharma-realm Meditation Mudra.
Contemplate the heart-moon wheel containing the syllable **A**.
"The syllable **A** is the cause, but the cause is not obtainable."

"The syllable **A** is the result, but the result is not obtainable."
"The syllable **A** is the deed, but the deed is not obtainable."
"The syllable **A** is the name, but the name is not obtainable."
"The syllable **A** is the sign, but the sign is not obtainable."
Through the power of great resolve, shatter the obstacles of others and yourself, subduing the demonic hordes and fulfilling the great Bodhi mind.

Next: Empowerment of the Main Deity. (As performed previously).

Next: Buddha-Mother (Butsugen) Empowerment. (As performed previously).

Next: Scattering Recitation (San-ju).
Buddha-Eye Mantra (21 times):
Mantra: **Na-mu sa-man-ta bo-da-nan on bo-ro bo-ro u-shi-ni-sha so-wa-ka**

Dainichi Mantra (100 times):
Mantra: **On a-bi-ra-un-ken so-wa-ka**

Main Deity (Fudō) Mantras:
Fire Boundary Mantra (21 times):
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man**

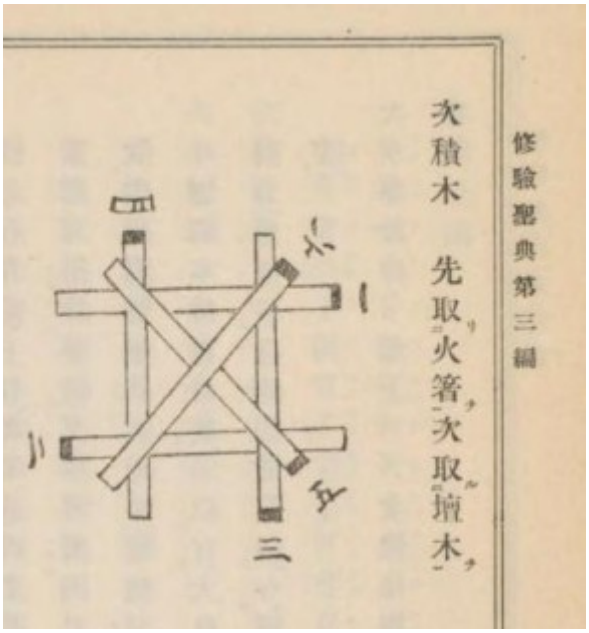
Compassion Mantra (Jikyū-ju) (300 times):
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man**

One-Syllable Mantra (100 times):
Mantra: **Kan**

Kongō Dōji True Word (100 times):
Mantra: **On ba-za-ra shu-shu-da un**

Next: Entering the Goma Ritual.
Without moving, perform empowerment at four locations.
Next: Dainichi. (Mantra: **On a-bi-ra-un-ken so-wa-ka**).

Next: Fire Goma Altar. Place the furnace at the left corner. Next: Apply incense to the ritual implements. Next: Cut the nine flowers of incense. Move the incense burner. Place the bell at the top left corner. Place the three-pronged scepter at the left side of the table. Next: Apply ointment incense to the hands. Next: Take the ritual items. Take the milky wood (nyūmoku) and tie the knots. Place them upon the Diamond Tray. (For the practitioner).



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Next: Form the Amida Meditation Mudra
Contemplation: Visualize the E-in fire-burning ritual. The Dharma Realm is the ritual site, the Great Void is the furnace. Use the actions of body, speech, and mind as the boundaries. Words are the True Truth. Use wisdom as the fire and the Three Mysteries as the fuel. Using the "Milky Wood" of wisdom to extinguish the fire of the three poisons and reach the state of enlightenment. The Master of the furnace is the Lord of Fire. The body and the furnace are one. Use the fire of wisdom to consume the hair of afflictions and the breath of the lungs as the bellows to fan the flames.

Next: Inviting the Fire Deity (Katen)
Take one flower and toss it into the furnace.
Mantra: **On agyanaei sowaka**

Form the Amida Meditation Mudra
Contemplation: Visualize this flower reaching the center of the furnace and transforming into a Lotus Seat. Upon the seat, the syllable **RAM** transforms into a treasure tower. Within the tower, the syllable **RAM** transforms into a three-pronged scepter. This scepter transforms into the Fire Deity. His body is white and he has four arms. His right hands hold a sword and a string of prayer beads; his left hands hold a lotus and a water vessel.

Next: Cutting the Flowers (Recite three times).
Mantra: **On agyanaei sowaka**

Next: Scattering Incense (Recite three times).
Mantra: **On agyanaei sowaka**

Next: Pellet Incense (Recite three times).
Mantra: **On agyanaei sowaka**

Next: Placement of Furnace Implements (Move forward three times).
True Word as before.

Next: Oil Offering (Use the small ladle, performing it eleven times).
True Word as before.

Next: Rinsing the Mouth (Three times).
Mantra: **On shakuriyadeiba un**

Next: Universal Offering
Next: Three Power Verse

Next: Prayer
Vajra Anjali (Kongō-gasshō).
"With one heart, I offer these wondrous offerings. I pray that the Fire Deity accepts this fire ritual and protects this disciple [Name], fulfilling all vows and filling the earth with prosperity."

Next: Sending-off
Take one flower and recite the name of the Main Deity.
Mantra: **On abiraunken sowaka**
Toss the flower into the bottle on the right.
Contemplation: Visualize this flower returning to its original position and transforming into a lotus-leaf seat.

Next: Form the Fire Deity Invocation Mudra. Use the right thumb and index finger to flick outward three times.
Mantra: **On agyanaei sowaka**

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Next: Piling the Wood
First, take the fire tongs. Next, take the altar wood.
(Refer to the diagram for the arrangement of the wood).

Next: Transferring the Fire
Next: Purification by Sprinkling

Next: Empowering the Firewood
Take the three-pronged scepter in the right hand and perform empowerment.
Mantra: **On bazara agyandara hara un**

Next: Fanning the Fire
Visualize that on top of the fan, the syllable **VAM** transforms into a Wind Wheel. Blow into the fan seven times.
Mantra: **Ban ban ban ban ban ban ban**

Next: Form the **Fire Deity Mudra**. Extend the right palm. Summon three times with the index finger. Place the left fist at the waist.
Mantra: **On agyanaei sowaka**

Next: The Four Brilliances
Mantra: **On agyanaei sowaka**

Next: Rinsing the Mouth (Three times).
Mantra: **On shakuriyadeiba un**

Next: The Dharma Conch (Three blasts).
Next: Applying Ointment Incense (Three times).
Mantra: **On abiraunken sowaka**

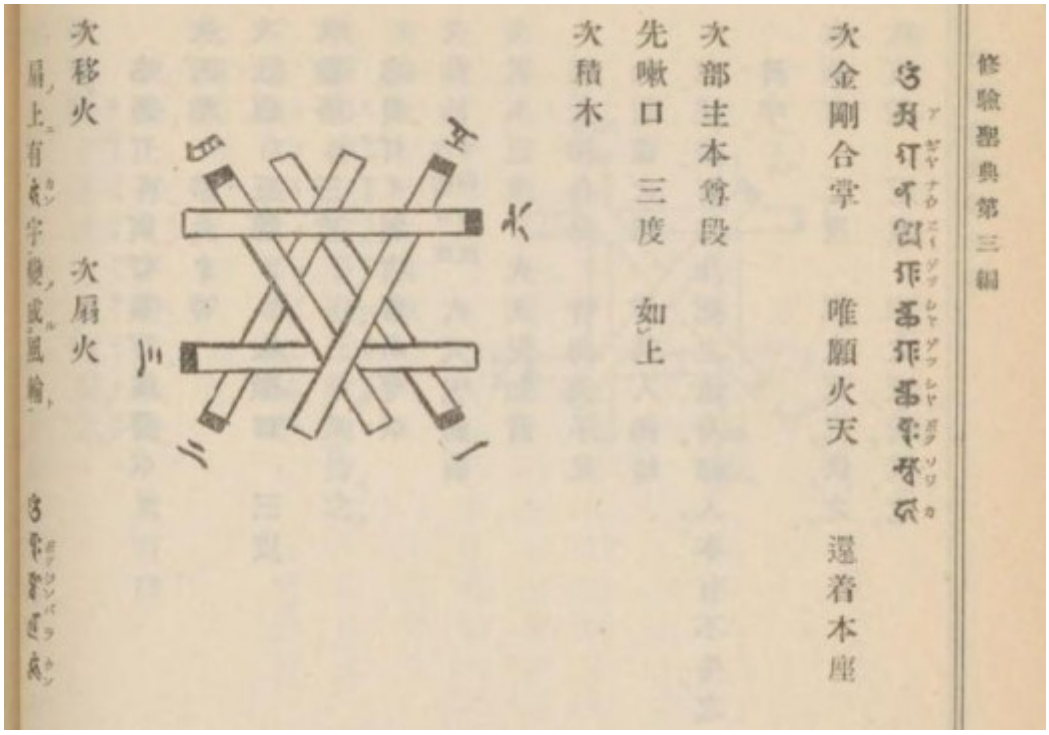
Next: Oil Offering (Recite the Fire Deity mantra as before).
Next: Milky Wood (Three times). Fire Deity mantra as before.

The Verse of the Harmony of the Four Great Elements:
"This body is a harmony of the four great elements: bone, flesh, hands, and feet. When the wood is exhausted and the fire is extinguished, together all enter the Buddha Land."

Contemplation: Visualize the burning away of the physical body which is dependent on birth and death and possesses outflows, returning to the original unborn syllable **A**.
Mantra: **A**

Next: Rice Offering (Three times).
Recite the Fire Deity mantra to offer it.

Next: Five Grains Offering (Three times).
Recite the Fire Deity mantra to offer it.



[Page 216 — The Goma Fire Offering Continued]

Mantra: **On agyanaei no jishyamadaya sowaka**

"I only pray that the Fire Deity returns to his original seat."
Mantra: **On abiraunken sowaka**

Next: Piling the Wood
(Refer to the diagram for the stacking sequence of the firewood).

Next: Transferring the Fire
Next: Fanning the Fire
Visualize the syllable **BAN** (Wind Wheel) on top of the fan.
Mantra: **On borin ban**

Next: Clarified Oil Offering
Use the large ladle three times and the small ladle three times. Recite the True Word as before.

Next: Milky Wood
Offer four sticks. Recite the True Word as before.

Next: Rice Offering
Perform three times. Recite the True Word as before.

Next: Five Grains Offering
Perform three times. Recite the True Word as before.

Next: 108 Sticks Offering
Toss two sticks at a time into the furnace.
Mantra: **Bazara kan kan bazara taran bansen chikiyarikya**

Next: Amida Meditation Mudra
Contemplation: Visualize the center of the furnace forming an immeasurable wheel of light, filling the ten directions of the Dharma Realm as an offering. This nourishes the Main Deity, the beings of the six paths, and the four types of birth, burning away all self-clinging, greed, and afflictions.

Next: Cutting Flowers
Perform three times. Recite the True Word as before.

Next: Scattering Incense
Perform three times. Recite the True Word as before.

Next: Pellet Incense
Perform three times. Recite the True Word as before.

Next: Salt Offering
Perform three times. Recite the True Word as before.

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Next: Purification by Sprinkling
Next: Empowering the Wood
Use the three-pronged scepter for empowerment.
Mantra: **Tirikiri bazara un patta**

Next: Invoking the Section Master and the Main Deity
Take two flowers and toss them into the furnace.
Mantra: **On bazara dato ban**

Next: Amida Meditation Mudra
Contemplation: Visualize the flower reaching the furnace and transforming into a lotus throne. Upon the seat are the syllables **HAM** and **MAM**. These transform into the scepter of wisdom, which then transforms into the Unmoving Lord (Fudō Myōō). His majestic form is accompanied by a retinue, and his body is filled with the radiance of wisdom-flames.

Next: External Five-pronged Seal
Summon three times with the two index fingers.
Mantra: **On bazara sato ba sou gyara ka bazara ara tan nau mado tatannau bazara tara ma gyayatai bazara gyarama gyaya ha ban ban**

Next: The Four Brilliances
Mantra: **Jyak-kun ban ko-ku**

Next: Dharma Conch (Three blasts).
Next: Rinsing the Mouth (Three times).
Next: Applying Ointment Incense.

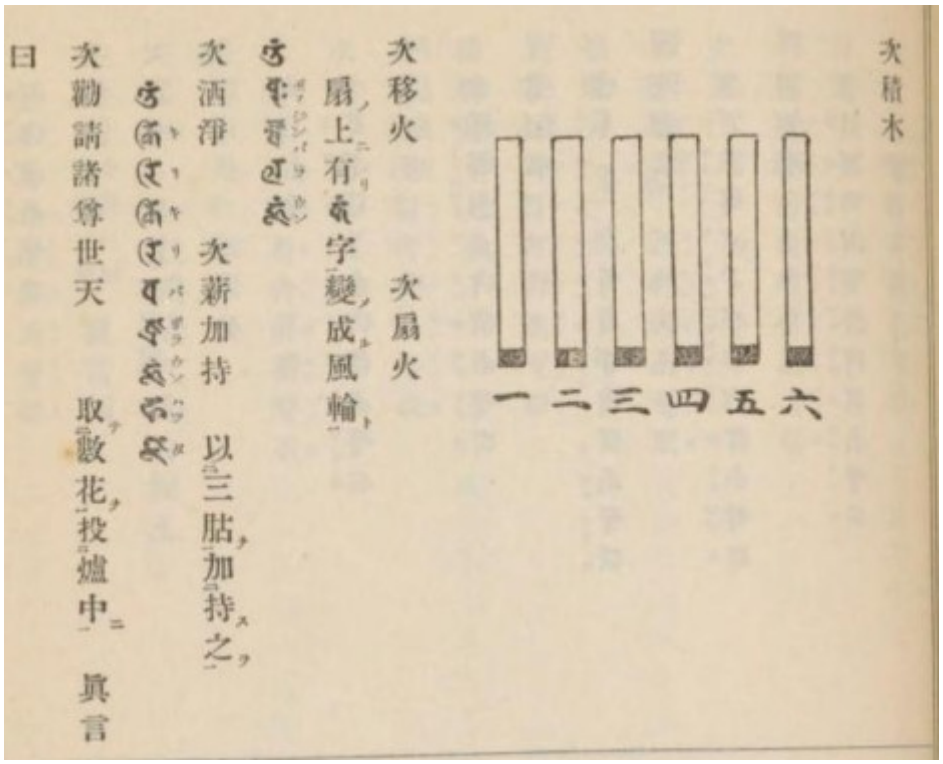
Next: Mixing the Offerings (Konto)
First, take the incense vessel and place it into the flower vessel. Take the pellet incense and place it into the flower vessel. Take the flowers and place them into the second vessel. Take the rice and five grains and mix them between the two vessels.

Next: Clarified Oil Offering
Use the large ladle three times. Recite the True Word as before.

Next: Universal Offering
Next: Three Power Verse

Next: Medicine Seeds
Take the vessel of medicine seeds and place them into the fire. Take the single-pronged scepter and recite the Fudo one-syllable mantra once. Empower the furnace seven times. Perform the offering, then place the vessel back at its base.
Mantra: **Naumaku samanda bazaranan kan**

Next: Amida Meditation Mudra
Contemplation: Visualize immeasurable wish-granting jewels filling the void. From the crown of the head, immeasurable merit is attained. The six paths and four births are extinguished; greed, anger, and folly are removed. Attaining prosperity and blessings.



[Page 218 — The Goma Fire Offering Continued]

Merit Fruit of Extending Life (Enmei Hōka)
Next: Empowerment of the ritual items. Take the vessel of ritual items and place it at the foot of the furnace. Use the single-pronged scepter. Recite the one-syllable mantra twenty-one times to empower it. Toss the items into the furnace 108 times.
Mantra (Same as Medicine Seeds): **Bazara kan kan bazara taran bansen chikiyarikya**

Next: Form the **Amida Meditation Mudra**.
Contemplation: Visualize immeasurable Diamond Scepters filling the ten directions of the world as offerings. The Three Treasures [Buddha, Dharma, Sangha] rotate through the six paths and four types of birth to satisfy all beings. From the crowns of oneself and others, light radiates, merging and harmonizing to extinguish delusions and afflictions. One testifies to the supreme stage of Great Awakening.

Next: **Vajra Anjali (Kongō-gasshō)**.
Next: **Unmoving Bedrock Mudra (Fudō-dokko-in)**.
Next: **Wisdom Fist Mudra (Chiken-in)**.
Next: **Mudra of Omnipresence (Mushofushi-in)**.

Next: **Prayer and Vow**. Vajra Anjali.
“With one heart, I offer these wondrous offerings. I pray that the Fire Deity [Katen] and the Section Masters graciously accept these offerings, protect this disciple [Name], and fulfill all vows perfectly throughout the earth.”

Next: **Rinsing the Mouth** (Three times).
Mantra: **On shakuriyadeiba un**

Next: **Sending-off (Hōsō)**. Take two flowers.
Mantra: **On abiraunken sowaka**
Before the Buddha: **On bazara dato ban**

Next: **External Five-pronged Seal**. Use the two index fingers to flick outward three times.
Mantra: **Na-mo shitsu-chi-ri-ya ti-shi-kya-nan sa-ru-ba ta-ta-gya-ta-nan an bi-ra-ji bi-ra-ji ma-ka-sha-kya-ra ba-ji-ri sa-ta sa-ta sa-ra-tei sa-ra-tei ta-ra-i-da-ma-ni-sam-ban-ja-ni da-ra-ma-chi-shitsu-chi-gi-ri-ya ta-ran so-wa-ka**

Next: **Vajra Anjali**. Declaration: "I only pray that the Main Deity and the Section Masters return to their original seats."
Return to the original floor seat.

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The Section of Various Secular Deities (Shoshun Seten-dan)

First: **Purification by Sprinkling** (Three times).
Mantra: **On chi-ri-ki-ri ba-za-ra kan un pat-ta**

Next: **Empowering the Grinding (Kemma-kaji)**. Rinsing the mouth.

Next: **Empowering the Furnace (Ro-kaji)**. Use the three-pronged scepter. Empower three times.
Mantra: **On ba-za-ra a-gyan-da-ra ha-ra un**

Next: **Piling the Wood (Tsumiki)**.
(Refer to the diagram for the stacking of the six pieces of firewood).

Next: **Transferring the Fire**. Next: **Fanning the Fire**.
Visualize the syllable **BAN** (Wind Wheel) on top of the fan. Blow into the fan seven times.
Mantra: **On bo-rin ban**

Next: **Purification by Sprinkling**. Next: **Empowering the Firewood (Ma-kaji)**.
Use the three-pronged scepter to empower.
Mantra: **On chi-ri-ki-ri ba-za-ra kan un pat-ta**

Next: **Invoking Various Secular Deities**. Take the flowers and toss them into the furnace. Recite the declaration.

Next: **Amida Meditation Mudra**.
Contemplation: Visualize that within the fire of the furnace, a lotus or lotus-leaf seat is formed. Upon this seat, the syllable **A** transforms into the Five Tathagatas and their associated retinues: the Twelve Heavenly Deities, the Twelve Palaces, the Seven Luminaries, and the Twenty-Eight Constellations. Their appearance is wondrous and perfectly full.

Next: **External Five-pronged Seal**. Summon three times with the two index fingers.
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan kan**

Next: **The Four Brilliances (Shimyō)**.
Mantra: **Jyak-kun ban ko-ku**

Next: **Clapping** (Three times). Next: **Dharma Conch** (Five blasts).

Next: **Rinsing the Mouth** (Three times).
Mantra: **On shakuriyadeiba un**

Next: **Applying Ointment Incense** (Three times).
Mantra: **On abiraunken sowaka**

[Page 220 — The Goma Fire Offering Continued]

Mantra: **On agyana-ei no jishyamadaya sowaka**

Next: Clarified Oil Offering
Large ladle three times, small ladle three times. True Word as before.

Next: Milky Wood
Five sticks. True Word as before.

Next: Mixed Offerings
Previous altar items.

Dainichi Nyorai (Mahavairocana): Three ladles.
Mantra: **On ba-za-ra da-to ban / On a-bi-ra-un-ken so-wa-ka**

Akshobhya (Ashuku Nyorai): One ladle.
Mantra: **On a-ku-shu-bi-ya un**

Ratnasambhava (Hōshō Nyorai): One ladle.
Mantra: **On a-ra-tan-na-sam-ba-ba un**

Amitābha (Amida Nyorai): One ladle.
Mantra: **On a-mi-ri-ta tei-sei ka-ra un**

Shakyamuni (Shaka Nyorai): One ladle.
Mantra: **Na-mu sa-man-ta bo-da-nan ba-ku**

Thirty-seven Deities: Three ladles.
Mantra: **On sa-ra-ba ta-ta-gya-ta han-na man-na no kyo-ro mi**

Sun Deity (Nittenshi): One ladle.
Mantra: **On a-di-chi-ya-ya so-wa-ka**

Fire Deity (Katen): One ladle.
Mantra: **On a-gya-na-ei so-wa-ka**

Yama (Enmaten): One ladle.
Mantra: **On en-ma-ya so-wa-ka**

Nirṛti (Rasetsuten): One ladle.
Mantra: **On ni-shi-chi-ei so-wa-ka**

Varuṇa (Suiten): One ladle.
Mantra: **On ba-ru-na-ya so-wa-ka**

Vāyu (Futen): One ladle.
Mantra: **On ba-ya-bei so-wa-ka**

Moon Deity (Gattenshi): One ladle.
Mantra: **On so-ma-ya so-wa-ka**

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Bodhisattva of Eradicating Evil Realms: Three ladles.
Mantra: **On a-bo-kya bei-ro-sha-no ma-ka-bo-da-ra ma-ni han-do-ma jin-ba-ra ha-ra-ba-ri-ta-ya un**

Nagarjuna Bodhisattva (Ryūju Bosatsu): Three ladles.
Mantra: **On ei-ki-sa-ka un pat-ta**

The following are divisions for mixed offerings:

Fudō Myōō (Acala): Three ladles.
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man**

Aizen Myōō (Ragaraja): Three ladles.
Mantra: **On ma-ka-ra-ga ba-za-ra u-shu-ni-sha ba-za-ra sa-ta-ba ja-ku un ban ko-ku**

Īśāna (Ishaten): One ladle.
Mantra: **On i-sha-na-ya so-wa-ka**

Vaisravana (Bishamonten): One ladle.
Mantra: **On bi-shi-ra-ma-na-ya so-wa-ka**

Brahmā (Bonten): One ladle.
Mantra: **On ba-ra-ma-ya so-wa-ka**

Pṛthivī (Jiten): One ladle.
Mantra: **On chi-chi-bi-ei so-wa-ka**

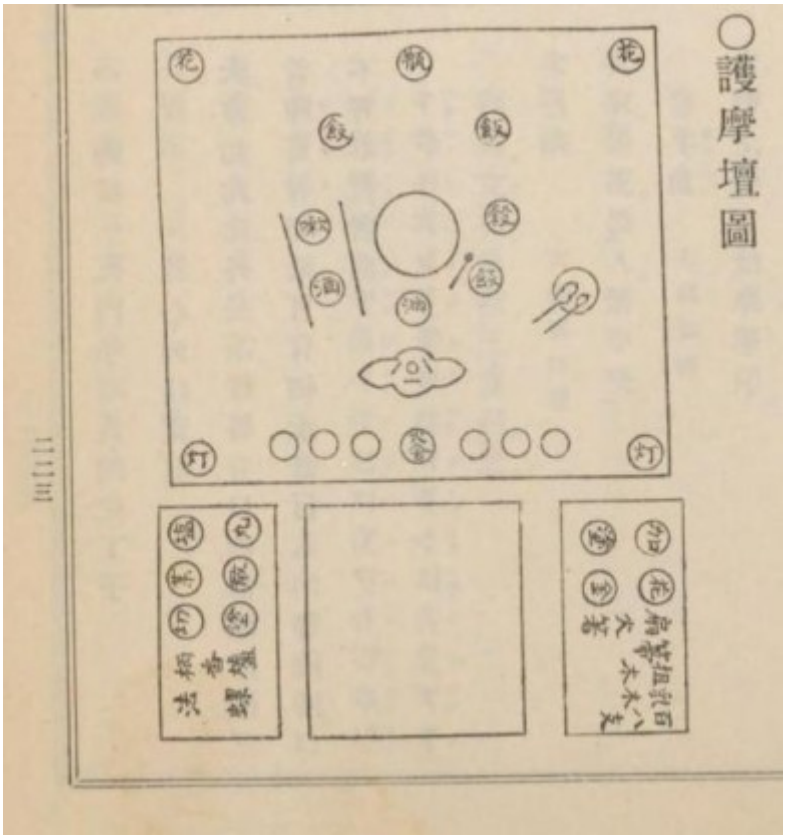
General Mantra for the Seven Luminaries: Three ladles.
Mantra: **On sa-ra-ba na-ki-sha-ta-ra-ya jin-ba-ra-ya so-wa-ka**

Twenty-eight Constellations: Three ladles.
Mantra: **On na-ki-sha-ta-ra un**

Zaō Gongen: Three ladles.
Mantra: **On ba-za-ra ku-sha-ku ran-ja un**

Jinja Daiō: Three ladles.
Mantra: **On ei-ka-ei ei-ki-sa-ka un pat-ta**

Benzaiten: Three ladles.
Mantra: **On so-ra sa-ba-tei-ei so-wa-ka**



[Page 222 — The Goma Fire Offering Continued]

Various Deities (Three ladles):
Mantra: **On sa-ra-ba tei-ei-sei shi-ya so-wa-ka**

Various Divisions (Three ladles):
Mantra: **On a-bo-kya bei-ro-sha-na ma-ka-bo-da-ra ma-ni han-do-ma jin-ba-ra ha-ra-ba-ri-ta-ya un**

Clarified Oil (Three times):
Mantra: **Ba-za-ra kan kan ba-za-ra ta-ran ban-sen chi-ki-ya-ri-kya**

Next: Universal Offering
Mantra: **On a-bo-kya pu-ja ma-ni han-do-ma ba-za-ra ta-ta-gya-ta bi-ro-ki-chi un**

Next: Three Power Verse
Mantra: **On a-bo-kya ho ja-ya ma-ni pan-do ma pa-chi re i-da gya-ta bi-ro-ki-chi san man-da ha-ra sa-ra un**

Next: Prayer
Vajra Anjali (Gasshō) Mudra.
"With one heart, I offer these wondrous offerings. I pray that the Fire Deity and the Section Masters graciously accept these offerings, protect this disciple [Name], and fulfill all vows perfectly throughout the earth."

Next: Rinsing the Mouth (Three times).
Mantra: **On sha-ku-ri-ya-dei-ba un**

Next: Sending-off (Hōsō)
Take two flowers.
Mantra: **On a-bi-ra-un-ken so-wa-ka**
Before the Buddha: **On ba-za-ra da-to ban**

Next: External Five-pronged Seal
Use the two index fingers to flick outward three times.
Mantra: **Na-mo shitsu-chi-ri-ya ti-shi-kya-nan sa-ru-ba ta-ta-gya-ta-nan an bi-ra-ji bi-ra-ji ma-ka-sha-kya-ra ba-ji-ri sa-ta sa-ta sa-ra-tei sa-ra-tei ta-ra-i-da-ma-ni-sam-ban-ja-ni da-ra-ma-chi-shitsu-chi-gi-ri-ya ta-ran so-wa-ka**

Vajra Anjali.
Declaration: “I only pray that the Main Deity and the Worldly Deities return to their original seats.”
Return to the original floor seat.

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Next: Water Offering (Akaba). Next: **Rear Bell.** Next: **Praise.**
Next: Universal Offering. Next: **Three Power Verse.** Next: **Sincere Prayer.**
Next: Prostration. Next: **Dedication.** Next: **Sincere Heart Dedication.**

Next: Releasing the Boundary
Four Directions Boundary. Ground Connection. Fire Fence. Diamond Net.
Release at the time of the vow.

Next: Sending-off
External binding. Join the two middle fingers and touch the head. Visualize the tossing of flowers while chanting the True Word.
Mantra: **On ba-za-ra bo-ku-sha bo-ku-sha**

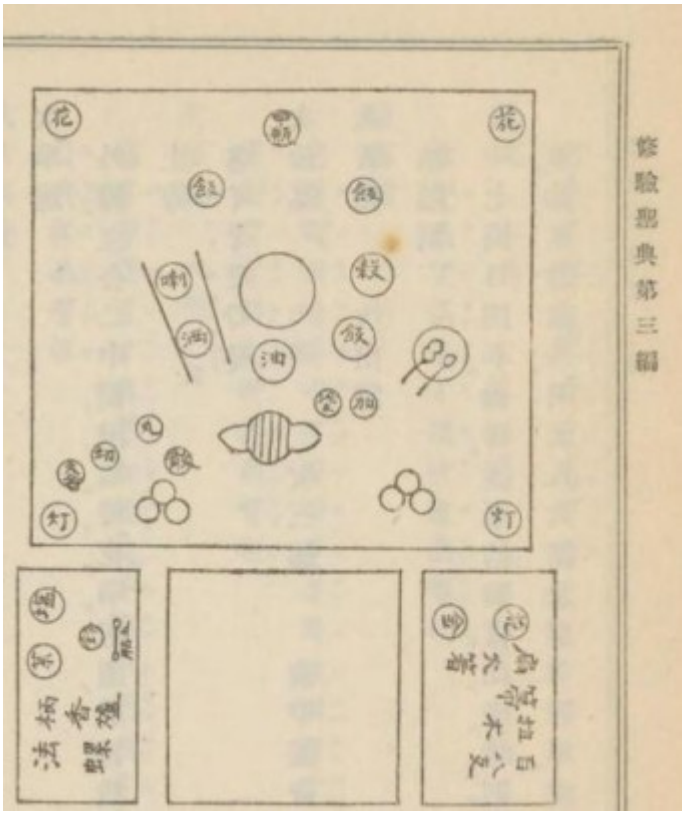
Next: Dharma Conch, seven blasts.
Next: Three Divisions, Donning Armor and Body Protection.
Next: Universal Prostration.
Next: Exiting the Hall.

Closing Vow Liturgy
"For a period of seven days I have performed the Goma fire ritual and established this vow. May this seat be fulfilled. I pray that the Four Great and Eight Great Wrathful Kings and all associated spirits swiftly bring this practice to completion."

Diagram of the Goma Altar (護摩壇図)

- (Labels within the circles and squares):
    - **Flowers** (花)
    - **Rice** (飯)
    - **Five Grains** (五穀)

- **Clarified Oil** (油)
- **Powdered Incense** (散)
- **Pellet Incense** (丸)
- **Salt** (塩)
- **Water** (水)
- **Soup** (汁)
- **Lamps** (灯)
- **Vajra Staff** (金箸)
- **Fire Tongs** (火箸)
- **Small Wood** (小木)
- **Milky Wood** (乳木)



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Medicinal Seeds:
Asparagus cochinchinensis (*Tenmondō*), Rehmannia glutinosa (*Jiō*), Lycium chinense (*Koku*), Clove (*Chōji*), Cinnamon heart (*Keishin*), Cinnamon bark (*Nikkei*), Purple gromwell (*Shiso*).

Generally, it is as described here. Furthermore, regarding the Mandalas, the Shugendō lamp rites, the three-fold initiation seals, certificates, and succession lineages, there are specific oral transmissions. One must never act in violation of these instructions.

List of Ritual Objects:

- **Altar Wood:** 18 sticks, length: 1 shaku 2 sun.
- **Milky Wood:** 12 sticks, length: 8 sun.
- **108 Sticks:** length: 8 sun.
- **Empowerment Items:** White sesame seeds, white mustard seeds.
- **Five Grains:** Barley, wheat, small beans, large beans, rice.

(Diagram labels for the previous Goma altar include: Incense burner, Dharma conch, Salt, Tea).

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Abbreviated Procedure for Offering to Deities (Jingikyō-shiki)

Face East toward the ritual site and establish a pure area. Stand the offering banners (*hei*) accordingly.

- **Scented Water Vessel:** Containing scented water.
- **Gruel Vessel:** Containing water with five grains.
- **Incense:** One dish.
- **Cut Flowers:** One dish.
- **Scattered Rice:** One dish. (The paper should be stepped twice and cut on four sides; the rice is scattered slightly within it).
- **Flower Bunches:** Four or five bunches in one dish.

The practitioners are positioned to the right.

Procedure for Body Protection:
Purifying the Three Karmas. Three Divisions. Donning Armor, etc.

Next, empower the offerings, scented water, etc., simultaneously.
Form the **Small Three-Pronged Seal**.
Mantra: **On chi-ri-ki-ri ba-za-ra kan un pat-ta** (Recite 21 times).

Contemplate: Pour the scented water three times over the offerings and the center of the ritual site, purifying the ground.

Next, **Syllable Contemplation**. Vajra Anjali (Gasshō).
Mantra: **UN** (Recite 3 times).

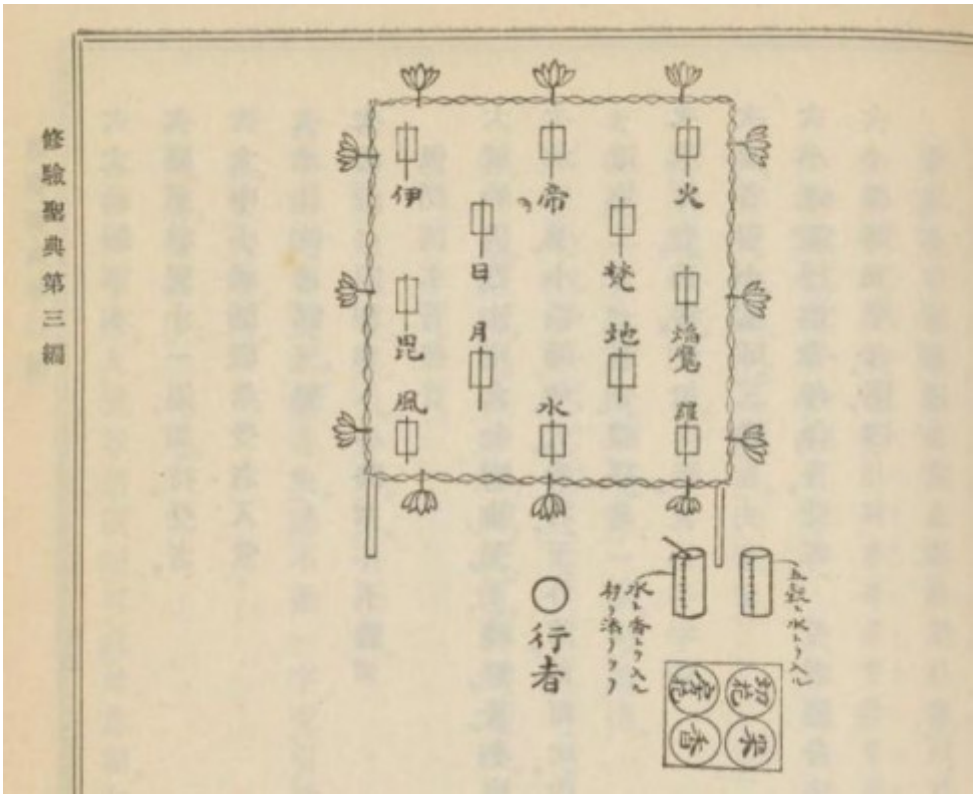
Next, **Purification of the Ground**. Tathagata Mudra.
Perform empowerment at seven locations.

Next, take the flower bunches and toss them into the center of the offering vessel.

Next, **Summoning (Invocation)**. Great Hook Summoning Mudra.
Form the internal binding mudra. Summon three times with the right index finger.

Mantra: **Na-u-ma-ku sa-man-ta bo-da-nan kan. Om ba-za-ra sa-ta ba so-u gya-ra ka ba-za-ra a-ra tan na-u ma-do ta-tan-na-u ba-za-ra ta-ra ma gya-ya-ta-i ba-za-ra gya-ra-ma gya-ya ha ban ban.**

Next, **Offer Incense** (3 times).
Next, **Offer Cut Flowers** (3 times).
Next, **Offer Scattered Rice** (3 times).



Using the Universal Offering Mantra, toss the ritual paper into the center to offer it.
Mantra: On abokya pusha mani handoma bazara tatagyata birokichi un

Next, offer the ritual gruel. Use the ladle to offer it to the center while reciting the mantra.

- **Īśāna (Ishaten):** One ladle. **Mantra: On ishanaya sowaka**
- **Indra (Taishakuten):** One ladle. **Mantra: On indaraya sowaka**
- **Agni (Katen):** One ladle. **Mantra: On agyanaei sowaka**
- **Yama (Emmaten):** One ladle. **Mantra: On enmaya sowaka**
- **Nirṛti (Rasetsuten):** One ladle. **Mantra: On nishichiei sowaka**
- **Varuṇa (Suiten):** One ladle. **Mantra: On barunaya sowaka**
- **Vāyu (Futen):** One ladle. **Mantra: On bayabei sowaka**
- **Vaiśravaṇa (Bishamonten):** One ladle. **Mantra: On bishiramanaya sowaka**
- **Brahmā (Bonten):** One ladle. **Mantra: On baramaya sowaka**
- **Pṛthivī (Jiten):** One ladle. **Mantra: On chichibiei sowaka**

- **Sūrya (Nittenshi):** One ladle. **Mantra: On adichiyaya sowaka**
- **Candra (Gattenshi):** One ladle. **Mantra: On somaya sowaka**
- **Seven Luminaries (Shichiyō):** One ladle. **Mantra: On saruba nakishataraya jinbaraya sowaka**
- **Twenty-Eight Constellations:** One ladle. **Mantra: On nakishatara un**

Next, offer the leftovers of the gruel while reciting the Mantra of Light at the Northeast corner of the altar to the retinue of the Twelve Heavenly Deities.
Mantra: On abokya beiroshano makabodara mani handoma jinbara harabaritaya un

Next, perform the Dharma Giving: Recite the Heart Sutra, the Uṣṇīṣa Vijaya Dhāraṇī, or others as preferred.

Next, the Dismissal: Form a Vajra Fist with the right hand and snap the fingers three times; place the left fist upon the waist.
Mantra: On bazara bokushya bokushya

Establish the offering site in a clean place. Fix the four corners as shown in the diagram. Erect the pillars, pour the water, and insert the flowers. Use the colors appropriate for the specific deity offerings.

E-in Consecration (Kanjō)

- **First:** Consecration for the Eradication of Transgressions
- **Second:** Consecration for Awakening
- **Third:** Consecration for the Transmission of the Dharma
- **Appendix:** Order of the Great Consecration Goma

First: Ritual Procedure for the Consecration for the Eradication of Transgressions

Main Deity: The Bodhisattva of Eradicating Evil Realms.
Empowerment of the Recipient:
The Master confers the ointment incense and the scented incense to the recipient. The recipient prepares their own body for the ritual... [Text continues on next page]

[Diagram Labels from Page 226]

- **Center Top:** Fire (Katen)
- **Center Bottom:** Earth (Jiten)
- **Center Left:** Indra (Taishakuten)
- **Center Right:** Brahma (Bonten)
- **Corners:** Isana, Rakshasa, Varuna, Vayu.

- **Bottom Square:** Practitioner (Gyōja)
- **Items:** Water, Scented water, Five grains, Flowers, Pellets.

[Page 228 — E-in Consecration: First Ritual for the Eradication of Transgressions]

Next: The Grand Ritual Master performs purification with water.
Next: Recite the Compassion Salvation Mantra eleven times to empower the recipient.
Next: The Medium and Minor Ritual Masters and the assembly of practitioners enter the hall.
Next: The Dharma Conch is blown three times.
Next: Foreword (Zen-san). Praise of Four Wisdoms (*Shigisan*). Abbreviated Heart Praise (*Shinryaku-san*). Unmoving Praise (*Fudō-san*).

(Regarding the water ceremony protocol: During the offering of water, the Great Diamond Wheel Mantra is recited. The recipient prostrates at the small altar. The Minor Master leads the recipient from the outer front to the inner training hall with twenty-one prostrations).

Next: The recipient performs three prostrations to the Minor Master.
Next: The Minor Master confers ointment incense and scented incense. The recipient prepares their body.
Next: The Minor Master addresses the recipient: "This altar deity is the Bodhisattva of Eradicating Evil Realms. Since your birth, have you ever repented for your sins and aroused a pure heart to practice?"
The recipient answers: "Yes."

Contemplation: By the power of this mantra, all sins and evil karma of oneself and others are extinguished.
Next: Form the mudra. Vajra Anjali with middle fingers bent. Press the two thumbs against them.
Mantra: **Ma-ka ba-za-ra shu-shu-da sei-kan un pat-ta**
Through this empowerment, the three karmas are purified.

Next: Conferring the Unmoving Single-pronged Mudra and Mantra.
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan kan**

Next: Covering the face. Use the Unmoving Sword Mudra and the Fudō One-syllable Mantra to empower.
Mantra: **Kan**

Proclamation: "The gate to all evil realms is closed; the eye of pure wisdom is opened."

Next: The Minor Master leads the recipient to the entrance of the altar.
Next: The Medium Master leads the recipient past the incense burner and through the entrance.
Next: Reaching the front of the Great Altar.
Next: Inserting flowers. The recipient is conferred with the crown.
Address: "You have now entered the altar for the Eradication of Transgressions. You may now achieve your heart's desire."

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"Can you enter the secret training hall and uphold the vows?"
The recipient answers: "I can."

Prayer: "I now repent with immeasurable sincerity. Homage to the Bodhisattva of Eradicating Evil Realms. I repent for the obstacles of the six roots of perception." (Recite three times).

Next: The Minor Master sprinkles scented water upon the recipient's crown. The recipient recites the "Summoning Sins" mantra.
Mudra: External binding. Middle fingers upright. Use index fingers to summon three times.
Mantra: **Sa-ra-ba pa-pi ya-pi-ba-ya-ra gya-ri-ya so-gya-ta chi-ha-ra-i i-ji-na-u da-ra-i da-do kya-ma ka-ran-ja bei-ro-sha-na un-na-u bo-so-to tei**

Next: Internal binding. Middle fingers upright. Recite three times and clap hands.
Mantra: **Ba-za-ra ha-ni bi-tsu-pa-ka-ya-ra ha-ma-ma-man ta-u-mi ba-za-ra ba-ji-ni un un pat-ta**

(Warning: Do not speak of these secret matters to those who have not entered the training hall; it is a heavy sin).

Next: Conferring the True Word of the Main Deity (three times).
Mantra: **Na-mo bo-ji sa-ta-wa-ya ma-ka sa-ta-wa-ya na-mo ba-za-ra bo-ji sa-ta-wa-ya e-kei-e-kei ki-sha-ku un ban ko**

Next: Tossing flowers.
Next: Removing the face cover.
Proclamation: "The Ancestral Founder [En no Gyōja] has looked upon you; you have attained the body of transformation and opened the pure wisdom eye."

Next: Recite the Main Deity's mantra. The recipient is touched at the crown three times.
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan kan. Na-u-ma-ku sa-man-ta bo-da-nan on bo-ro bo-ro u-shi-ni-sha so-wa-ka**

Next: The recipient performs three prostrations to the Main Deity.
Next: The Medium Master leads the recipient to the front of the Great Altar.
Next: The recipient performs three prostrations to the Grand Ritual Master and takes their seat.
Next: The Grand Ritual Master confers ointment incense to the recipient.

Next: Conferring the Consecration Mudra.
Mudra: External binding. Two large and two small fingers standing together.
Mantra: **On sa-ra-ba ta-ta-gya-ta han-na man-na no kyo-ro mi. Sa-ra-ba ta-ta-gya-ta ku-ta-ra-ka-ya ni-ri-ya-ta-ta-ya ni-ri-ya-ta-ya-mi**

Next: Sprinkle the water from the bottle upon the recipient's crown three times using the mantra of the main deity.
Mantra: **Naumaku samanda bazaranan senda makaroshana sowataya un tarata kan man**

Next: Confer the Single-Pronged Mudra three times. The text says: "Having already received the Buddhist Diamond Consecration as prescribed, and having realized the nature of the Tathagata, you should now receive this single-pronged scepter."

Next: Confer the Mantra for Eradicating the Root of Evil. The text says:
Mantra: **Ma-ka ba-za-ra shu-shu-da sei-kan un patta**
(Action: Form a fist with the left hand at the waist; with the right hand, extend the five fingers and strike outward three times).

Next: The recipient performs three prostrations to the Grand Ritual Master.

Next: The Medium Ritual Master leads the recipient to the front of the Great Altar, striking the gong three times. During this interval, recite the sacred title twenty-one times: **Namu Me-aku-shu Bosatsu** (Homage to the Bodhisattva of Eradicating Evil Realms).

(Conclusion of the First Consecration):
"Relying on the wondrous logic of truth, the evil realms are transformed. I have now attained the benefit of the Law."
Therefore, I take refuge and prostrate.
Next: Recipient prostrates to the Main Deity three times.
Next: Three prostrations to the Two Ancestors.
Next: Exit the hall.

Second: Consecration for Awakening

Main Deity: Nagarjuna Bodhisattva (Ryūju Bosatsu)

The Grand Ritual Master prostrates at the small altar. The Minor Master leads the recipient for empowerment as before.
The recipient performs three prostrations to the Minor Master. The Minor Master confers ointment incense and scented incense. The recipient prepares their body.

Next: The Minor Master sprinkles scented water upon the recipient's crown.
Next: The Minor Master leads the recipient into the hall through the entrance.
Proclamation: "The gate to all evil realms is closed; the eye of pure wisdom is opened."

Next: Mudra of the Wind-element shape. Use the two thumbs to press down on the ring fingers.
Mantra: **A AM Ā ĀḤ VI VAM VĪ VĪḤ RA RAM RĀ RĀḤ HUM**

Proclamation: "By the power of this mudra, I enter the gate of the Pure Soil."
Mantra: **A BA RA KA KYA KA GA GA GYA KA RA BA A**

Proclamation: "By the power of this mudra, visualize a Lion entering the pure land of the Great Sage Nagarjuna."

Next: Conferring the Entrance into the Buddha-Samaya Mantra. (Mudra: Two hands in Empty-hands Anjali).
Mantra: **A VI RA HUM KHAM**

Next: Cover the face. Use the Unmoving Lord (Fudō) Mudra and the One-Syllable Mantra to empower it.
Mantra: **Kan**

Next: The Medium Ritual Master leads the recipient past the incense burner to the front of the Great Altar.
Next: Insert flowers. Confer the crown.
Proclamation: "Today, the Great Sage Nagarjuna has accepted you; you have attained the body of transformation and opened the pure wisdom eye."

Next: Recite the Mantra of Nagarjuna. (Recipient touched at the crown three times).
Mantra: **On ei-ki-sa-ka un patta**

Next: Tossing flowers.
Next: Removing the face cover.
Next: The recipient performs three prostrations to the Main Deity. Recite the Nagarjuna Mantra.

[Conclusion of the Second Consecration: Awakening]

Mantra: **Ba-za-ra ha-sha-ran-ri-ka**

Next: Mudra of Entering the Gate. Mudra: External binding, two large fingers tucked into the palms.
Mantra: **A BA RA KA KYA KA GA GA GYA KA RA BA A**
Proclamation: "By the power of this mantra, enter the gate of the Tathagata's True Wisdom, where all is without existence. All conditioned thoughts of self and others are extinguished. Wisdom is established. Enter the self-nature heart-lotus."

Next: Mudra of the Buddha's Wheel Completion. Mudra: Dharma-realm Meditation Mudra.
Mantra: **A AM Ā ĀḤ VI VAM VĪ VĪḤ RA RAM RĀ RĀḤ HUM**
Proclamation: "By the power of this mantra, smash the three poisons; all harm is removed. The Heart-King is tranquil. The heart is at peace."

Next: Conferred with the Inconceivable Logic Text. Mudra: Empty-hands Anjali, index fingers bent like the Wind, two large fingers as the Wind.
Mantra: **Ma-ka ba-za-ra shu-shu-da sei-kan un pat-ta**
Proclamation: "By the power of this mudra, subdue greed, anger, and folly. The three poisons are silenced. The mind and intent are unified."

Next: Conferred with the Fundamental Mudra. Mudra: External Five-pronged Seal.
Mantra: **Ba-za-ra ha-sha-ran-ri-ka**

Next: Conferred with the Sacred Title three times: **Namu Daishō Ryūju Daishi** (Homage to the Great Sage Master Nagarjuna).

Next: The recipient performs three prostrations to the Grand Ritual Master.

Next: The Medium Ritual Master leads the recipient to the front of the Great Altar, striking the gong three times. During this interval, recite the Main Deity’s True Word 100 times.
Proclamation: "Fortunately, the path of liberation is attained. I have realized the original state of awakening. To repay the Great Sage's kindness, I now take refuge and prostrate."

Next: Recipient prostrates to the Main Deity three times. Next: Three prostrations to the Two Ancestors. Next: Exit the hall.

Third: Consecration for the Transmission of the Dharma

Main Deity: Dainichi Nyorai (Mahavairocana)

The Grand Ritual Master prostrates at the small altar.
The Minor Ritual Master leads the recipient forward for empowerment as before.
The recipient performs three prostrations to the Minor Master.
Next: The Minor Master confers ointment incense and scented incense.
Next: The recipient is purified with body protection rites. Next: The Minor Master sprinkles scented water on the recipient's crown.

Next: Conferred with the Entrance Altar Mudra. Mudra: Vajra Anjali (Gassho).
Mantra: **On ba-za-ra sato-ba-un**

Next: Conferred with the Three Samayas Mudra. Mudra: External binding, two middle fingers standing.
Mantra: **On samaya sato-ban**

Next: Cover the face. Mudra: Unmoving Sword Mudra. Empower with the One-syllable mantra.
Mantra: **Kan**
Proclamation: "The gate to all evil realms is closed; the eye of pure wisdom is opened."

Next: The Medium Ritual Master leads the recipient through the entrance.
Proclamation: "Exceeding the fragrances of the world, enter the Buddha Samaya."

Next: The recipient prostrates to the Main Deity three times.
Next: The Medium Ritual Master leads the recipient to the front of the Grand Ritual Master. Perform three prostrations and sit.
Next: The Grand Ritual Master confers ointment incense to the recipient.

Next: Mudra of Omnipresence.
Refuge Mantra: **Na-mo bo-ji sa-ta-wa-ya ma-ka sa-ta-wa-ya na-mo ba-za-ra bo-ji sa-ta-wa-ya e-kei-e-kei ki-sha-ku un ban ko**

Next: Conferred with the Great Wisdom Sword Mudra.
Mantra: **Ha-ra-sha-kei san-man-ta ma-ni a-ku-sha-ya un kan**

Next: The Perfect Circle Completion Mudra.
Mantra: **Ba-za-ra sha-ki-ya-ra ri-chi-ra un ba-chi so-ha-ka** (Rotate clockwise three times in front of the heart).

Next: Conferred with the Three-pronged Scepter three times.
Mantra: **Ba-za-ra ha-sha-ran-ri-ka**

Consecration of the Buddhas: "You have already received the Consecration of the Law. You have attained the ultimate Three-pronged scepter. Because you have realized the nature of the Tathagata, you should receive this Three-pronged scepter."

[Page 234 — Consecration for the Transmission of the Dharma Continued]

Next: The Medium Ritual Master leads the recipient to the front of the Great Altar.
Next: Inserting flowers.

Address to the recipient: "You have now entered the Consecration for the Transmission of the Dharma. You have fulfilled the non-dual Wisdom and Principle Law. This should not be spoken of to those who have not entered the altar. If you speak of it to the uninitiated, your head shall split into seven pieces; it is truly to be feared."

Next: Conferred with the Three-pronged scepter three times.
Mantra: **HAM**

Next: Tossing flowers.
Next: Removing the face cover.

Address: "You have attained the manifestation of the non-dual Wisdom and Principle body. You have opened the pure wisdom eye."

Next: Recite the True Words of the Two Realms. The recipient is touched at the crown three times.
Mantra: **A BI RA UN KEN SO WA KA**
Mantra: **ON BA ZA RA DA TO BAN**

Next: The recipient performs three prostrations to the Great Altar.
Next: The Medium Ritual Master leads the recipient to the front of the Grand Ritual Master. Perform three prostrations and sit.

Next: The Grand Ritual Master reads the **Commandment (Seikai)**:
"The Great Matter of the E-in is the Buddhas' wondrous path. It does not change even at the depth of the earth. Entering the womb’s eight-petaled lotus seat, one does not turn away from the parents' birth of the fleshly body. The Diamond indestructible law-body is the profound secret within the mystery of the peaks. If one is not a vessel of the Dharma, one must not enter this ritual site. This Law is only for the initiated..."

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Next: Conferring the Five-Point Consecration. Three times.

Buddhas' Diamond Consecration Ritual: "You have already received the Consecration of the Law. Since you have become the nature of the Tathagata, you should receive this Diamond scepter."

Next: The Grand Ritual Master confers the **Transmission Certificate (In-shin)**:

- **Diamond Realm (Kongōkai)**
- **Womb Realm (Taizōkai)**
- **Transmission of the Lamp Seal**

Next: Performing the ritual for the Bloodline of Connection.
To the right, perform the ritual for the Bloodline. The Master confers ointment incense to the recipient.

Next: The recipient performs three prostrations to the Grand Ritual Master. Next: Recite the Praise.
Next: The Medium Ritual Master leads the recipient to the front of the Great Altar, striking the gong three times.

At the Great Altar, recite the syllables:
Mantra: **UN**
Mantra: **ON A BI RA UN KEN SO WA KA**

Next: The recipient sits before the Great Altar and recites the verse:
"My karmic connection is ripe, and I have encountered the hidden secret teaching. Receiving the Ancestors' legacy, I fulfill the original merit. From this day forward, following the Buddha's legacy and the Ancestor's instructions, I shall not be stingy with life or wealth, but bravely practice good deeds."

Invocations:

- Homage to the Great Mahavairocana Buddha.
- Homage to the Great Sage Nagarjuna Bodhisattva.
- Homage to the Diamond Life-sustaining Buddha.
- Homage to Akshobhya Buddha.
- Homage to Amitabha Buddha.
- Homage to Shakyamuni Buddha.

End of Recipient's Entry to the Altar.

Ritual Master and Confession Master Notes
The Ritual Master (Hō-shoku) and Confession Master (Zange-shoku) at the Great Altar take their high seats. They must remove all worldly thoughts and coordinate the ritual steps.

Next: The practitioners enter the hall. The Great Consecration fire ritual is performed.
Next: The Ritual Master leads the recipient.

Initial Praise:
Mantra: **A BI RA UN KEN SO WA KA**
Mantra: **ON BA ZA RA DA TO BAN**

(Repeat the previous refuges and prostrations).

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Homage to Vajra-paramita. Homage to Ratna-paramita.
Homage to Dharma-paramita. Homage to Karma-paramita.
Homage to the Vajrasattva Bodhisattva. Homage to the Vajraraja Bodhisattva.
Homage to the Vajraraga Bodhisattva. Homage to the Vajrasadhu Bodhisattva.
Homage to the Vajraratna Bodhisattva. Homage to the Vajratejas Bodhisattva.
Homage to the Vajraketu Bodhisattva. Homage to the Vajrahasa Bodhisattva.
Homage to the Vajradharma Bodhisattva. Homage to the Vajratiksna Bodhisattva.
Homage to the Vajrahetu Bodhisattva. Homage to the Vajrabhasa Bodhisattva.
Homage to the Vajrakarma Bodhisattva. Homage to the Vajraraksa Bodhisattva.
Homage to the Vajrayaksa Bodhisattva. Homage to the Vajrasandhi Bodhisattva.
Homage to the Vajrapuspa Bodhisattva. Homage to the Vajradhupa Bodhisattva.
Homage to the Vajraloka Bodhisattva. Homage to the Vajragandha Bodhisattva.

Next: The Medium Master Begins the Recitations
Buddha-Eye Minor Mantra (21 times):
Mantra: **Na-u-ma-ku sa-man-ta bo-da-nan on bo-ro bo-ro u-shi-ni-sha so-wa-ka**

Non-dual Dainichi (100 times):
Mantra: **On a-bi-ra-un-ken so-wa-ka**

Two Realms Dainichi (1,000 times):
Mantra: **On ba-za-ra da-to ban**
Mantra: **Na-u-ma-ku sa-man-ta bo-da-nan a-bi-ra-un-ken**

Compassion Salvation Mantra (100 times):
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man**

Entering the Goma Ritual
Fire Deity Section:
Mantra: **On a-gya-na-ei so-wa-ka**

Main Deity Section:
Mantra: **On ba-za-ra da-to ban. Ba-za-ra ta-ran ban-sen chi-ki-ya-ri-kya un**

Worldly Deities Section:
Mantra: **On ba-za-ra bo-ku-sha bo-ku-sha**

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Great Diamond Wheel Mantra (21 times):
Mantra: **Na-mo shitsu-chi-ri-ya ti-shi-kya-nan sa-ru-ba ta-ta-gya-ta-nan an bi-ra-ji bi-ra-ji ma-ka-sha-kya-ra ba-ji-ri sa-ta sa-ta sa-ra-tei sa-ra-tei ta-ra-i-da-ma-ni-sam-ban-ja-ni da-ra-ma-chi-shitsu-chi-gi-ri-ya ta-ran so-wa-ka**

One-Syllable Golden Wheel Mantra (100 times):
Mantra: **No-bō sa-man-da bo-da-nan bō-ron**

Next: **Sincere Dedication**.
Next: **Exiting the Hall**. Three Prostrations.

The Seven Honored Ones:
Goddess Benzaiten. Great King Jinja. Diamond Youth.
Ragaraja (Aizen). Unmoving Lord (Fudō). Master Nagarjuna.
Dainichi Nyorai.

E-in Consecration Three-Deity Method

First: Ritual for the Eradication of Transgressions

First: Ritual procedure before the Buddha in the private room as usual.
Next: Entering the Altar. General Prostrations. Next: Take the seat. Apply ointment incense.
Next: Three Secret Observations. Purifying the Three Karmas. Three Divisions. Donning Armor.
Next: Applying Holy Water. Next: Empowering Offerings.
Next: Syllable Contemplation. Next: Contemplating the Buddha. Next: Diamond Arising. Next: Universal Prostration.

Declaration (Keibyaku)
(Take the incense burner and strike the gong twice).
“I respectfully declare to the True Word Teacher, the Great Sun Mahavairocana, the assembly of the two realms, and the myriad sages. Specifically to the deity who eradicates the evil realms and removes all obstacles. I humbly proclaim before the Triple Gem of the Dharma Realm. Regarding this practice for the eradication of evil realms: it is a vow for the manifestation of the name within

the field of goodness. Through the power of faith and the majesty of the deity, the clouds of doubt are swept away as if by a fierce wind...”

[Page 238 — E-in Consecration: Continuation of the Ritual for the Eradication of Transgressions]

“I pray that heavy sins and obstacles are swiftly extinguished, just as frost and dew vanish under the rays of the sun. By upholding the secret law of the Samaya Altar and wearing the protective armor of the Three Mysteries, may sins be eradicated and goodness be born. I testify to Great Bodhi and attain equal benefit throughout the Dharma Realm.”

“Moreover, in the place where the Three Mysteries are practiced, sins are extinguished and goodness grows. To those who take the flavor of the Dharma as food, may the deities of heaven and earth and the myriad spirits of the hidden realms descend to provide verification. May the glory of the ritual site increase and double the divine power through the manifestation of the spirits.”

Petitions:

- To the Heart Sutra and the Great Prajna: May all vows be satisfied.
- To the Mahavairocana Buddha.
- To the Great Master of the Three Countries, the Great Bodhisattva Samantabhadra: May their vows be satisfied.
- To the Mahavairocana Buddha.
- For the health and longevity of the Emperor.
- To the Mahavairocana Buddha.
- For the Medicine Buddha and the prosperity of the Buddha-Dharma.
- To the Mahavairocana Buddha.
- To the Great Sagely Unmoving Bright King (Fudō Myōō).
- To the Four Great Heavenly Kings.
- To the Mahavairocana Buddha.
- For the health, peace, and longevity of my masters and parents.
- To the Mahavairocana Buddha.
- For the protection of this disciple [Name] and the increase of merit in my practice.
- To the Mahavairocana Buddha.
- For the equal benefit of the entire Dharma Realm.
- To the Mahavairocana Buddha.
- To the Vajrapani Bodhisattva.

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“I look up and respectfully declare to the Master of the True Word, the Great Sun Mahavairocana, and the sacred assembly of the two realms. To the Outer Diamond Division and the Diamond Devas: please descend and accept these offerings. May you look upon us with a mind free of doubt and grant the transmission of this Law.”

The Five Repentances (Go-zange)

1. With all respect, I prostrate to the ever-dwelling Triple Gem.
   Namu kimyō chōdai benzaityen.
2. I take refuge in the Buddhas of the ten directions.
3. I take refuge in the beginningless past.
4. I now arouse the deep heart of enlightenment.
5. I take refuge in all that is in the world.

Transliterated Refuges:

- Homage and prostration to the Great Compassionate Mahavairocana.
  Mantra: **Kimyō chōdai daihi beiroshana bu**
- I take refuge in and prostrate to all Tathagatas.
  Mantra: **Kimyō saruba ta-ta-gya-ta hanna manna no kyo-ro mi**
- I take refuge in the Bodhisattva-seed.
  Mantra: **Kimyō bo-ji sa-ta-ba un**
- I take refuge in the Samaya-nature.
  Mantra: **Kimyō san-ma-ya sa-ta-ban**
- I take refuge in the Great Diamond Purification and realization.
  Mantra: **Kimyō ma-ka ba-za-ra shu-shu-da sei-kan un pat-ta**
- I take refuge in all Buddhas.
  Mantra: **Kimyō na-u-ma-ku sa-man-ta bo-da-nan un**
- I take refuge in the Diamond-strength.
  Mantra: **Kimyō na-u-ma-ku sa-man-ta ba-za-ra-nan kan**

Rejoicing in Merit:
I rejoice in the merits of all Buddhas of the two divisions. To the thirty-seven Honored Ones and the sixteen Great Beings. To the protectors and the assemblies of the Three Samayas. To the lineages of the Three Countries (India, China, Japan).

Lineage Invocations:

- To the Founder Shinpen Daibosatsu (En no Gyōja).
- To the Restorer Rigen Daishi.
- To the Transmission of the Lamp of the Three Countries.

[Page 240 — E-in Consecration: Continuation of the Ritual for the Eradication of Transgressions]

Protecting the Dharma Master.
Extinguishing sins.
Equal benefit for the entire world and the Dharma Realm.
Sentient beings are boundless; I vow to save them.
Blessings and Wisdom are boundless; I vow to accumulate them.
Dharma gates are boundless; I vow to study them.
Tathagatas are boundless; I vow to serve them.
Supreme Bodhi; I vow to testify to and realize it.
Although errors and distractions are many.
Through my Tathagata nature and universal offerings.

Observation of the Training Ground (Dōjō-kan)
Mudra: Tathagata Fist Mudra.
(Perform the Great Diamond Wheel, Ground Connection, and Four Directions Boundary with the Tathagata Fist Mudra).

Contemplate that within the palace tower, there is a great lotus flower. Upon it is a moon wheel. Upon the moon wheel is the syllable **AM** which transforms into a treasure tower. Upon the tower is the syllable **HUM** which transforms into a diamond rock seat. Upon the seat is the syllable **AM** which transforms into the Deity. This deity removes all obstacles and clears the paths of the evil realms. His body is white-yellow in color. His left hand is in the mudra of giving; his right hand is in the mudra of fearlessness. He is seated upon a red lotus flower. He removes the covering obstacles. He is surrounded by the assembly of the eight Bodhisattvas, immeasurable and countless in number.

Ritual Actions:
Seven-location empowerment as usual.
Great Space Storehouse. Small Diamond Wheel. Jewel Carriage. Invitation. Great Hook Summoning. Four Brilliances. Clapping. Establishing. Offering water (Argha). Diamond Net. Fire Fence. Great Samaya. Mudra of the various divisions. Flower Seat Eight-petal Mudra. Ringing the Bell. Principle Offering. Phenomenon Offering. Praise of the Four Wisdoms. Universal Offering of Three Powers. Prayer.

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Universal offering to the Dharma-body Mahavairocana Buddha.
Universal offering to the Main Deity who eradicates the evil realms and removes the covering obstacles, and to the various holy hosts. We pray for protection and that the master of the Law may have his sins extinguished and goodness born. May benefits be equal throughout the entire Dharma Realm.

Prostration to the Buddhas: Vajra Anjali (Gasshō) Mudra.
Homage to the Great Mahavairocana Buddha (Recite 3 times).
Homage to Akshobhya Buddha.
Homage to Ratnasambhava Buddha.
Homage to Amitabha Buddha.
Homage to Amoghasiddhi Buddha.
Homage to the Sixteen Great Bodhisattvas.

Homage to the Eight Offering Bodhisattvas.
Homage to the Four Gathering Bodhisattvas.

Entering Me, Me Entering Contemplation (Nyūga-ga-nyū-kan):
Empowerment of the Main Deity.

Mudra: Place the left fist at the waist. Extend the right hand with all five fingers pointing outward (Abhaya/Fearlessness Mudra).
Action: Strike downward three times as if striking an object to signify the breaking through of the gates of Hell.

Mantra: Na-u-ma-ku sa-man-ta bo-da-nan san-man-da ha-ra sa-ra un

Syllable Wheel Contemplation: (As performed previously).
Empowerment of the Main Deity as usual.
Buddha-Eye Mudra and Mantra (Recite 21 times).
Scattering Recitation (San-ju).

Dainichi: (Mantra: **On a-bi-ra-un-ken so-wa-ka** 100 times).
Main Deity: (Recite the specific mantra of the deity 100 times).

Refuge and Purification Mantras:

1. **Na-mu a-sa-ra-ba-kei-ta-pi-yo-do-gya-ta-ta-ran-ta-ra-un-ran-ran-so-wa-ka**
2. **Na-mu ka-sa-da-ran-bi-ma-chi-sei-da-ki-ya-un-so-wa-ka**
3. **Na-mu a-ra-sa-na-un-a-ha-en-da-ta-un-so-wa-ka**
4. **Na-mu hi-ka-sa-nan-kei-ma-ka-ma-ka-san-ma-ra-ha-ra-chi-zen-so-wa-ka**

The Great Mercy of All Beings.

[Page 242 — Continuation of the Ritual for the Eradication of Transgressions]

I take refuge and entrust my life.
Mantra: **Ra-nu-so-ba-sei-do-gya-ta-un-so-wa-ka**
I take refuge and rotate the wheel.
Mantra: **En-kya-ro-dei-bo-rei-i-chi-ta-un-so-wa-ka**
Removing all scorching heat.
Mantra: **I-kei-ba-ra-da-ba-ra-ha-ra-ha-ta-un-so-wa-ka**
Inconceivable benefit.
Mantra: **U-sa-ra-ba-ha-ri-bo-ra-kya-un-so-wa-ka**

Next: Unmoving Great Diamond Wheel. One-syllable mantra. After-bell.
Next: After-offerings. Principle Offerings. Phenomenon Offerings.
Next: Sincere Dedication.
Next: Benefit for the entire world and the Dharma Realm, equality.

Next: Prostration to the Buddhas.
Homage to the Great Compassionate Mahavairocana.
Homage to Akshobhya Buddha.
Homage to Ratnasambhava Buddha.
Homage to Amitābha Buddha.

Homage to Amoghasiddhi Buddha.
Homage to the Eight Offerings.
Homage to the Sixteen Great Bodhisattvas.
Homage to the Four Gathering Bodhisattvas.
Homage to the Diamond Realm.

Homage to the Great Compassionate Womb Realm and all Buddhas and Bodhisattvas.
Next: Dedication toward Great Bodhi. Sincere repentance and rejoicing.
Next: Sincere Heart Dedication.
Next: Releasing the Boundary. Dismissal. Three Divisions. Donning Armor and Body Protection.
Next: Prostration. Next: Exiting the Hall.

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Second: The Nagarjuna Bodhisattva (Ryūju Bosatsu) Method

Declaration (Keibyaku)
(Take the incense burner and strike the gong twice).
“I respectfully declare to the Master of the True Word, the Great Sun Mahavairocana of the two realms, the myriad sages of the assembly, and the protectors of the Law within the One Vehicle Peaks. Specifically to the First Ancestor, the Great Sage Nagarjuna Bodhisattva. In the past, he opened the Iron Tower in the South and revealed the secret treasures of the Law. He is the master who received the direct transmission from the Vajrasattva.

I, the disciple [Name], wearing the protective armor, have received the spiritual lineage and now undertake the secret law of Nagarjuna. For a period of seven days (or twenty-one, or one hundred), I pray for the compassionate empowerment of the Great Master. May the light descend upon this ritual site and provide protection. Through the Three Mysteries, may my sins be extinguished and goodness be born. May I reach the state of enlightenment and fulfill all vows.”

Observation of the Training Ground (Dōjō-kan)
Mudra: Tathagata Mudra.
Contemplate that before you, the syllable **A** transforms into the treasure palace tower. Within the tower, there is a seat made of grass. Upon the seat, the syllable **AM** transforms into a treasure tower. Upon the tower, the syllable **HAM** transforms into the Great Sage Nagarjuna Bodhisattva. He is in the form of a monk, wearing ritual robes. He is surrounded by immeasurable assembly members and attendants. Circle the altar seven times and perform empowerment at seven locations as usual.

Next: Empowerment of the Main Deity (Honzon Kaji)
Fundamental Mudra: External Five-pronged Seal.
Mantra: **Ba-za-ra ha-sha-ran-ri-ka**

Another Mudra: Diamond Anjali (Gasshō).
Mantra: **Na-mo bo-ji sa-ta-wa-ya ma-ka sa-ta-wa-ya na-mo ba-za-ra bo-ji sa-ta-wa-ya e-kei-e-kei ki-sha-ku un ban ko**

Praise of the Four Wisdoms (Shigisan)
Mantra: **On bazara satoba sougyaraka bazara aratannau mado tatannau bazara tara ma gyayatai bazara gyarama gyaya ha ban ban.**

Esoteric Praise (Hisan)
Mantra: **Tanba-ra setei makateiya ban-za-ra-shitsu-tei rano-ma-ka-ya tadyatha on-ran-tei rano-ma-ka-sei-tei seryani dabi-ra-shitsu-tei makata-ra-ya tadyatha rano-ma-ka-sei-tei bako-shitsu-tei rano-ma-ka tadyatha rano-shitsu-tei rano-ma-ka tadyatha rano-shitsu-tei bako-shitsu-tei biyu-ma-ka tadyatha rano-shitsu-tei kura-sei-tei toti.**

Third: The Method of Dainichi-son (Mahavairocana)

Declaration (Keibyaku)
I respectfully declare to the Master of the True Word, the Great Sun Mahavairocana of the two realms, the myriad sages of the assembly, and the protectors of the Law within the One Vehicle Peaks. Specifically to the Master of Principle Rigen Daishi. The Three Mysteries are all-pervading. The profound path of the E-in Consecration is the direct gate of the Buddhas. It does not change even at the depth of the earth; entering the womb's eight-petaled lotus seat, one does not turn away from the parents' birth of the fleshly body. This Diamond body is the most profound secret within the mystery of the peaks.

(The text continues with instructions for a period of 7, 21, or 100 days of practice, noting the importance of faith and the lineage of Nagarjuna and the Ancestral Founder En no Gyoja. It emphasizes that this is a heart-to-heart transmission not to be lightly revealed to the uninitiated).

Observation of the Training Ground (Dōjō-kan)
Mudra: Tathagata Fist Mudra.
Contemplate that atop Mount Sumeru, there is the red syllable **A**, which transforms into an eight-petaled lotus. Upon the lotus, there is the syllable **HUM**, which transforms into the five peaks and eight pillars of the Dharma-realm palace. In the center, there is a wondrous altar with a lotus seat. Upon the seat, there is a moon wheel. Upon the moon wheel, there is the syllable **A**, which transforms into the Law-realm Stupa of the Five Elements. The stupa transforms into the Great Sun Tathagata (Dainichi). His body is white-gold in color. He wears the five-wisdom crown and is in the full lotus posture. From his back, a circle of light radiates, illuminating the ten directions of the world. He is surrounded by the four Wisdom-Buddhas, the thirty-seven deities, the sixteen Great Bodhisattvas, the eight offering Bodhisattvas, the four gathering Bodhisattvas, the sixteen sages, the outer Diamond Division, and the twenty-eight constellations. All encircle the deity front and back.

Ritual Actions:
Seven-location empowerment as usual.
Next: Empowerment of the Main Deity
Mudra: Wisdom Fist Mudra (Chiken-in).
Mantra: **On bazara dato ban**.
Next: External Five-pronged Seal
Mantra: **Na-mo bo-ji sa-ta-wa-ya ma-ka sa-ta-wa-ya na-mo ba-za-ra bo-ji sa-ta-wa-ya e-kei-e-kei ki-sha-ku un ban ko**.

Scattering Recitation (Sanju):
Buddha-Eye Mantra (21 times).
Mantra: **Na-mu sa-man-ta bo-da-nan on bo-ro bo-ro u-shi-ni-sha so-wa-ka**.
Main Deity Mantras (Two Realms combined).

E-in Bond-Establishing Consecration (Kechien Kanjō)

Main Deity: Dainichi Nyorai

Instructions for the recipient: Before entering the altar, the Minor Ritual Master guides the recipient. First, cover the face. Next, prostrate. Next, move forward.
Next: Entering the hall.
Next: Verse of Repentance.
"All the evil karma I have created in the past, arising from beginningless greed, anger, and folly, born of my body, speech, and mind—I now repent for all of it."

Next: Purification by water (Argha).
Next: Conferring the Three Refuges.
Next: Verse of Dedication.
"I pray that through this merit, I and all sentient beings together reach the Buddha Way."

E-in Consecration: Ritual Procedures and Certificates

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I take refuge in the Buddha. I take refuge in the Dharma. I take refuge in the Sangha.
I take refuge in the Buddha, the Awakened One. I take refuge in the Dharma, the Awakened One. I take refuge in the Sangha, the Awakened One.
I take refuge in the Buddha, the Supreme One. I take refuge in the Dharma, the Departure from Desire. I take refuge in the Sangha, the Harmonious Assembly.

Next: Conferring the Entrance Gate Seal. I pray that you lead the Minor Master through the entrance.
Next: Conferring the Entry Mudra. One circuit around the Minor Master.
Next: Reaching the front of the Main Deity. Three prostrations. General Verse.
Next: Conferring the Womb Realm Secret Seal. Mantra: **A VI RA HUM KHAM**
Next: Conferring the Entrance Gate Seed Syllable Seal. Next: Mudra of Omnipresence.
Return and entrust your life.
Next: The Minor Master takes the recipient's hand. One circuit and oral transmission.
Next: Reaching the presence of the Buddha. The Minor Master offers incense toward the Tathagata and takes a seat.
Next: Conferring the Great Wisdom Sword Mudra.
Next: The recipient takes the seat on the Flower Throne.
Next: Conferring the Consecration Mudra. (Dharma Realm Meditation Mudra).
Next: Conferring the Buddha Wheel Connection Mantra.

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Next: Conferring the Diamond Realm Secret Seal. Mantra: **VAM**
Next: The Minor Master chants "Praises of the Buddha" while circling the Flower Seat altar three times using the bell.
Next: The Minor Master leads the recipient to the front. Three prostrations. The text says:
"Homage to the ever-dwelling Wondrous Body of the Three Worlds, the Mahavairocana Buddha.

Homage to the Great Compassionate Womb Realm, the pure body of the Dharma, the Mahavairocana Buddha. Homage to the Three Jewels and Great Sages of the One Vehicle Peaks, gathered as one."

Next: The recipient reaches the front of the Mandala. Face covering.
Next: Conferring the Great Samaya Mudra. Mantra: **On samaya sato-ban**
Next: The Minor Master takes the recipient's hand and recites the "Four Wisdoms Heart" text while exiting the altar.
Regarding the connection made outside the altar, it is for the purpose of establishing a bond. This may be conferred at the moment of death or for great matters of protection. These are the three types of the "Extremely Secret" methods.

E-in Dharma Transmission Consecration Certificates

Diamond Realm Certificate (Kongōkai Inshin)
Vajra Anjali (Gasshō). (Represented by the gold syllable **VAM** at the top).
Siddham Syllables: **VAM, UN, TRĀḤ, HRĪḤ, ĀḤ**
(Note: Written with red ink at the top).

Womb Realm Certificate (Taizōkai Inshin)
Empty-heart Anjali. (Represented by the syllable **A** at the top).
Siddham Syllables: **A, VI, RA, HUM, KHAM**
(Note: Written with red ink at the top).

E-in Samaya Lamp-Transmission Certificates

Large, Middle, and Small Seal Certificates
(Note: These are certificates containing the syllable **A** written in red ink).

(Date: Year, Month, Day)
Conferred by: The Grand Ritual Master, High Priest Seiyū.
Recipient: [Name]

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Middle Report Certificate (Chū-hō Inshin)
(Note: The character for "Report" has the syllable **A** written above it in red ink).

Great Dharma Certificate (Dai-hō Inshin)
(Note: The character for "Dharma" has the syllable **A** written above it in red ink).

Siddham Syllables: **A, AM, Ā, ĀḤ**

(Date: Year, Month, Day)
Conferred by: Grand Ritual Master, High Priest Seiyū.
Recipient: [Name]

Ritual for the Construction and Dismantling of the Altar

Ritual for Construction:
First, Purification. Next, Sistrum (Shakujō) Mudra. Diamond Binding Mudra, large and small fingers standing together. Recite the mantra 21 times.
Mantra: **Na-ma sa-man-ta bo-da-nan un**

Next, Empowerment Mudra. Horse-head Mudra. Recite the mantra 21 times.
Mantra: **On a-mi-ri-to-do-ba-ba un pat-ta**

Next, Five-colored Thread Mudra. Also the Great Diamond Wheel Mudra.
The construction ritual is completed with the concluding mudras and words. One may then enter the altar.

Ritual for Dismantling the Altar:
First, sprinkle water three times over the furnace and the offerings.
Mantra: (The True Word as usual).
Next, form the Amida Meditation Mudra.
Contemplation: Visualize that above the altar, the syllable **A** transforms into a Wind Wheel. The wind from the wheel blows away the altar.

Approach the furnace.
Dharma Body Verse (Vajra Anjali):
"All laws arise from conditions; the Tathagata has explained the cause. Since laws follow causes to their cessation, the Great Sramana has spoken thus."
(After this, complete the offering and the ritual as you please).

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Master-Disciple Succession Bloodline of the E-in Samaya

- Dainichi Nyorai
- Vajrasattva (Kongōsattva)
- Great Sage Nagarjuna (Ryūju Daishi)
- Shinpen Daibosatsu (En no Gyōja)
- Rigen Daishi
- High Priest Kanjitsu
- High Priest Jun-yū
- High Priest Genkyō
- High Priest Teinin
- High Priest Naritomo
- High Priest Yoshinori
- High Priest Shōkyō
- High Priest Teihai

- High Priest Motokai
- High Priest Jitsun-un
- High Priest Shōkan
- High Priest Teisho
- High Priest Ken-shō
- High Priest Teisai
- High Priest Teishō

[Continued Lineage of Masters]:
Sadahito, Kensen, Kenkyō, Jissō, Mansai, Giken, Chōga, Ken-ei, Tōkai, Gigen, Gishū, Kantei, Miyabi-mitsu, Gien, Gisen, Kōken, Fusen, Ken-jō, Min-ga, Motomasa, Shindō, Shōhan, Guka, Kōen, Teien, En-go, Yuketsu, Ryōzen...

Notes for the Ritual Master and Confession Master of the E-in Consecration

Notes for the Master of the Consecration for Eradicating Transgressions:

- **Wisdom Fist Mudra (Chiken-in):**
  Mantra: **On ba-za-ra da-to ban**
- **Womb Realm Mudra:**
  Mantra: **On a-bi-ra-un-ken**

Diamond Eyes (Kongō-gan)
Contemplate the left eye as the syllable **MI**, becoming the Sun. Contemplate the right eye as the syllable **TA**, becoming the Moon. After this, observe looking left and right, up and down, illuminating the Consecration training ground. All are saved from suffering and attain joy.
Mantra: **Ba-za-ra shu-shu-da**

Conferring the Mudra of Summoning Sins (Shōzai-in)
Mudra: Two hands in external binding. Join the two middle fingers and stand them upright. Use the two index fingers to perform the summoning gesture.
Contemplation: Arouse a heart of great compassion and summon the sins of oneself and others.
Mantra: **Sa-ra-ba pa-pi ya-pi-ba-ya-ra gya-ri-ya so-gya-ta chi-ha-ra-i i-ji-na-u da-ra-i da-do kya-ma ka-ran-ja bei-ro-sha-na un-na-u bo-so-to tei**

Conferring the Mudra of Crushing Sins (Saizai-in)
Mudra: Two hands in external binding. Join the two middle fingers and stand them upright. Perform the crushing action three times.
Contemplation: Crush and eliminate the sins of oneself and others. The three evil realms are entirely removed.
Mantra: **Ba-za-ra ha-ni bi-tsu-pa-ka-ya-ra ha-ma-ma-man ta-u-mi ba-za-ra ba-ji-ni un un pat-ta**

Conferring the Mudra for Removing Karmic Obstacles
Mudra: Empty-heart Anjali (Gasshō). Bend the two middle fingers inside. Place the two thumbs on top of the two index fingers.

Mantra: **Na-mo bo-ji sa-ta-wa-ya ma-ka sa-ta-wa-ya na-mo ba-za-ra bo-ji sa-ta-wa-ya e-kei-e-kei ki-sha-ku un ban ko**
Contemplation: Through this empowerment, the obstacles of the three types of karma are purified and determined.

Conferring the Mudra of Achieving Enlightenment
Mudra: External binding. Stand the two thumbs and two little fingers together.
Contemplation: Fulfill the aspiration for enlightenment for oneself and others.
Mantra: **On sa-ra-ba ta-ta-gya-ta han-na man-na no kyo-ro mi. Sa-ra-ba ta-ta-gya-ta ku-ta-ra-ka-ya ni-ri-ya-ta-ta-ya ni-ri-ya-ta-ya-mi**

Main Deity Mudra
Mudra: Place the left fist at the waist. Extend the five fingers of the right hand over the shoulder in a striking gesture.
Contemplation: The recipient observes the breaking through of the evil realms. Visualize the shattering of the gates of Hell and the total extinction of the heavy accumulations of evil karma.
Mantra: **Na-u-ma-ku sa-man-ta bo-da-nan san-man-da ha-ra sa-ra un**

Conferring the Main Deity Consecration
The recipient tosses flowers, then reaches the front of the Master’s seat.
Next: Confer the Consecration Mudra.
Mantra: **On ba-za-ra da-to ban**

Notes for the Confession Master of the Consecration for Eradicating Transgressions
"I now take refuge and entrust my life..."
Master: To the Great Altar. Mantra.
Homage to the Bodhisattva of Eradicating Evil Realms (21 times).
Recipient performs three prostrations to the Main Deity. Prostrate to the Two Ancestors. Recipient exits the hall.

Notes for the Ritual Master of the Outer Altar of the Consecration for Awakening
Recipient arrives before the seat. Apply ointment incense and scented water.
Recipient: Face-covering.
Next: The Master takes the scepter (*Ru-yi*) and strikes it three times.
Mantra: **On ba-za-ra sa-to-ba un**

Recipient: Holding the staff in the right hand, perform empowerment at five locations.
Mantra: **On a-bi-ra-un-ken so-wa-ka**

Conferring the Floor-Stabilizing Mudra (Tokogatame-in)
Mudra: Dharma-realm Meditation Mudra.
Contemplation: "Uphold the unshakeable armor of compassion. Afterward, walk as a solitary Tathagata to the ultimate ground."
Mantra: **Ma-ka ba-za-ra shu-shu-da sei-kan un pat-ta**
With this mantra, enter the hall. Recite the "Guidance of Nagarjuna to the Pure Land" contemplation.

Notes for the Ritual Master of the Consecration for Awakening
Next: Confer the Bond-establishing Consecration Seal. Next: Dharma-realm Completion Mudra.

[Page 252 — Continuation of Notes for the Ritual Master]

Through the Ten-Paramita Binding Mudra, crush the three poisons and harm, causing the Heart-King to be tranquil.
Mantra: **Ma-ka ba-za-ra shu-shu-da sei-kan un pat-ta**

Conferring the Inconceivable Logic Mudra:
Form the Empty-heart Anjali (Gasshō). Bend the two middle fingers inside. Use the two index fingers and two thumbs to represent the Wind elements.
Contemplation: Subdue greed, anger, and folly. The three poisons are silenced. The mind and intent are satisfied.
Mantra: **Ma-ka ba-za-ra shu-shu-da sei-kan un pat-ta**

Conferring the Entrance Gate Mudra:
Form the two hands in Anjali. Tuck the two large thumbs under the ring fingers. Press the two Wind (index) fingers against them.
Contemplation: By the power of this mantra, reach the Ten Grounds and Wondrous Enlightenment.
Mantra (Seed Syllables): **A AM Ā ĀḤ VI VAM VĪ VĪḤ RA RAM RĀ RĀḤ HUM**
Mantra (Entrance): **A BA RA KA KYA KA GA GA GYA KA RA BA A**

Conferring the Entrance Life Mudra:
Form the External Binding Mudra. Join the two large thumbs and the two ring fingers.
Contemplation: Enter the Tathagata's gate of true wisdom. Become one body with the Buddha, where all conditioned thoughts of self and others are extinguished. Realize the self-nature heart-lotus.
Mantra: **On sa-ra-ba ta-ta-gya-ta hanna man-na no kyo-ro mi**

Conferring the Omnipresence Mudra (Mushofushi-in):
Mantra: **Na-mo bo-ji sa-ta-wa-ya ma-ka sa-ta-wa-ya na-mo ba-za-ra bo-ji sa-ta-wa-ya e-kei-e-kei ki-sha-ku un ban ko**

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Conferring the Outer Five Ancient Seals:
Mantra: **Ba-za-ra ha-sha-ran-ri-ka**

Next: The Ritual Master strikes the gong seven times and recites the Sacred Title of the Great Sage Nagarjuna.
Next: The recipient tosses flowers.

Conferring the Main Deity Consecration Seal:
Mantra: **On ba-za-ra da-to ban**

Verse of Praise:
"The wondrous Principle is like truth; it is able to destroy the evil realms. I have now attained the benefit of the Law. Therefore, I take refuge and prostrate."

Next: Recite the Dainichi Mantra 100 times. Chanting at the Great Altar 3 times.
Next: Three Prostrations to the Main Deity.
Next: Exiting the Hall.

Private Records for the Master of the Dharma Transmission Consecration

Procedure for the Recipient's Entry to the Altar:
First: Recipient enters the hall. Apply ointment incense. Scented water purification. Face-covering.
Next: Recite the **Entrance Verse (Hoketsu-mon)**.
Next: Perform the Diamond Anjali (Gasshō).
Next: Proceed to the hall.

Conferring the Awakening Altar Seal:
Mudra: Dharma-realm Meditation Mudra.
Mantra: **A AM Ā ĀḤ VI VAM VĪ VĪḤ RA RAM RĀ RĀḤ HUM**

Conferring the Samantabhadra Three Samaya Precepts Seal:
Mudra: External binding, middle fingers upright and crossed.
Mantra: **On san-ma-ya sa-to-ban**

Next: The recipient follows the circumambulation of the altar once. Reaching the front of the altar, they perform the heart-flower-tossing.
Next: Removing the face cover. The recipient receives the Heart Five-Syllable Brilliance.
Mantra: **A BI RA UN KEN**

The Closing Vow Liturgy:
(The recipient and assistants join hands in the Firm Anjali Mudra).

Notes for the Assistants (Banshi) of the E-in Consecration

Notes for the Assistants of the Consecration for Eradicating Transgressions
Inner Dojo: Performed by the Minor Ritual Master.
Outer Dojo: Performed by the Confession Master.
Two assistants are required.

Perform the method of eradicating evil realms. Practice the Unmoving Lord (Fudō) method. Perform the scattering recitation. Leaving the Great Diamond Wheel mantra, descend from the platform and proceed to the high desk to perform the Consecration. After completing this, ascend the altar and practice the ritual from the Diamond Wheel until the Closing Vow. The ritual practitioners enter the hall together, followed by the recipient, and each takes their assigned seat.

Dharma Conch. Ascending the Platform of Awakening.
The Master ascends the altar. Upon hearing the sound of water being sprinkled, begin the Pre-chant.
Pre-chant: The Five Great Vows, Mani Offering, Three Powers, Sincere Prayer, and Prostration to the Buddhas.
The assistants observe the situation in the Inner Dojo and then guide the recipient to the Outer Dojo.
The Master performs purification by sprinkling water on the recipient's crown.
Regarding the face-covering: Before the recipient enters the Inner Dojo, the assistants must move the side tables, ritual mats, and other equipment to the designated area to facilitate the continuation of the ceremony.

The Master takes the Commandment Scroll, shows the incense burner, and addresses the assembly: "You must uphold the intent of these commandments of the Triple Gem and transcend worldly errors."
The recipient responds: "I can uphold them."
The Master speaks in a loud voice: "This is the heavenly rebuke," and strikes the metal gong once. "The sworn text shall not be violated by the disciples. If it is broken, you shall suffer the rebuke of the Triple Gem and the heavenly deities." Strike the metal gong once.

The Master confers the Womb Realm Lamp-transmission Certificate and the permission to ascend the altar. Each lineage bloodline is transmitted one by one while being purified with incense smoke.
The recipient ascends the Flower Seat.
The Medium Master chants the Buddha Praise while the recipient circles the altar three times: "Our Buddha, with great compassion, subdues all sentient beings. He achieves an ocean of merit and virtue. For this reason, I praise and prostrate."

The Medium Master leads the recipient around the Great Altar three times while reciting the Five Syllable Brilliance.
Mantra: **A BI RA UN KEN**
At this time, use the ritual cover. The Master reaches the right side of the Great Altar, and the recipient reaches the left; they perform three prostrations to each other and exit the hall.

The Master finishes the fundamental protocol and descends from the mats before the Great Diamond Wheel, proceeding to the high desk. The assistants guide the recipient into the Outer Dojo, facing them toward the Inner Dojo to perform twenty-one prostrations.
Meanwhile, the Master and assistants perform the Breath-Wind Contemplation while forming the Dharma-realm Meditation Mudra.
Next, face the Confession Master, perform three prostrations, and sit. The Master confers ointment incense to the recipient three times; the recipient extends the left hand to receive and apply it.

The recipient performs the Body Protection ritual as usual. The Master questions the recipient regarding confession. This section belongs to the Main Deity, the Bodhisattva of Eradicating Evil Realms. The Master asks in a loud voice: "If you have a vow to confess every karmic sin accumulated since your birth, to destroy the evil of the evil realms, and from this moment forward to arouse goodness, make offerings to the Main Deity and various honored ones, and eternally endure bitter training, then I shall lead you into this secret training hall."
The assistants instruct the recipient to answer: "My small sins are immeasurable."

The Master confers the Entrance into Buddha Samaya Mudra and Mantra.
Mantra: **On sanmaya satoban**

The recipient is led across the "Incense Elephant." The assistants take the recipient's hand and lead them into the Dojo. While forming the Entrance into Buddha Samaya Mudra and grasping the thumbs, lead them before the Buddha while chanting the mantra and have them perform three prostrations.

The recipient reaches the front of the Buddha and performs three prostrations, the Five Repentances, and joins hands in prayer while kneeling:
"I take refuge in all Buddhas of the ten directions, the most excellent wondrous Law, and the assembly of Bodhi. With the pure karma of body, speech, and mind, I respectfully prostrate with joined palms. I take refuge and prostrate to the Great Compassionate Mahavairocana Buddha.

Throughout the beginningless wheel of rebirth, all sins born from the actions of my body, speech, and mind—just as the Buddhas and Bodhisattvas have repented, I now repent for all of them."

[Page 256 — Notes for the Assistants (Continued)]

"...Just as the Buddhas and Bodhisattvas of the past repented, I now repent as well. I take refuge and prostrate to the Great Compassionate Mahavairocana Buddha. I deeply arouse a heart of joy. Following the joy of all Buddhas' wisdom-accumulation, I rejoice in the merit born of the three karmas of the Diamond realm. I take refuge and prostrate to the Great Compassionate Mahavairocana. I now kneel within the practice hall and pray that the Buddha opens my eyes to illuminate the three existences. May the unsurpassed, wondrous Dharma wheel turn throughout the world, leading all to the great tranquility of Nirvana. I pray that I do not lose the Bodhi mind. May I always meet virtuous friends and never be abandoned by them. May I remember my past lives and be endowed with wisdom. May all family clans be wealthy and happy, flourishing like the stars. May the six supernatural powers and ten masteries be perfectly fulfilled. Like the Diamond Banner and the Sage Samantabhadra, I dedicate all my merit. I take refuge and prostrate to the Great Compassionate Mahavairocana."

(The Master and assistants chant the Buddha Praise together while leading the recipient toward the Great Altar. Use the bell. Guide the recipient through the three prostrations. If desired, the Great Diamond Wheel Mantra can be utilized here).

Diamond Eyes (Kongō-gan):
The Minor Master forms the Diamond Mudra. Place the hands at the waist. Contemplate the left eye as the syllable **MI**, becoming the Sun. Contemplate the right eye as the syllable **TA**, becoming the Moon. After this, observe looking left and right, up and down, illuminating the Consecration training ground. All are saved from suffering and attain joy.

Conferring the Mudra of Summoning Sins (Shōzai-in):
Mudra: Two hands in external binding. Join the two middle fingers and stand them upright. Use the two index fingers to perform the summoning gesture three times.
Contemplation: Arouse a heart of great compassion and summon the sins of oneself and others.
Mantra: **Sa-ra-ba pa-pi ya-pi-ba-ya-ra gya-ri-ya so-gya-ta chi-ha-ra-i i-ji-na-u da-ra-i da-do kya-ma ka-ran-ja bei-ro-sha-na un-na-u bo-so-to tei**

Conferring the Mudra of Crushing Sins (Saizai-in):
Mudra: Internal binding. Join the two middle fingers and stand them upright. Strike together three times and clap.
Contemplation: Crush and eliminate the sins of oneself and others. The three evil realms are entirely removed.
Mantra: **Ba-za-ra ha-ni bi-tsu-pa-ka-ya-ra ha-ma-ma-man ta-u-mi ba-za-ra ba-ji-ni un un pat-ta**

Conferring the Mudra for Removing Karmic Obstacles:
Mudra: Diamond Anjali (Gasshō). Bend the two middle fingers inside. Use the two thumbs to press them down.
Contemplation: Through the power of this empowerment, the three karmic obstacles are purified and the path is determined.
Mantra: **Na-mo bo-ji sa-ta-wa-ya ma-ka sa-ta-wa-ya na-mo ba-za-ra bo-ji sa-ta-wa-ya e-kei-e-kei ki-sha-ku un ban ko**

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Conferring the Mudra of Achieving Enlightenment:
Mudra: External binding. Stand the two thumbs and two little fingers together.
Contemplation: Fulfill the aspiration for enlightenment for oneself and others.
Mantra: **On sa-ra-ba ta-ta-gya-ta han-na man-na no kyo-ro mi. Sa-ra-ba ta-ta-gya-ta ku-ta-ra-ka-ya ni-ri-ya-ta-ta-ya ni-ri-ya-ta-ya-mi**

Main Deity Mudra (Honzon-in):
The Minor Master arises from the seat. After the recipient has been guided, they reach the front of the Main Deity. Recite the mantra.
The recipient observes: "I have broken through the evil realms and subverted them."
Mudra: Place the left fist at the waist. Extend the five fingers of the right hand over the shoulder and strike outward three times, as if striking the gates of Hell.
Contemplation: Break through the gates of Hell. All heavy accumulations of evil karma are totally extinguished.
Mantra: **Na-u-ma-ku sa-man-ta bo-da-nan san-man-da ha-ra sa-ra un**

The recipient performs the Consecration Mudra and ties the knot. End the recitation by touching the two middle fingers to the head. Guide the recipient to the front of the Great Altar. Lead them to toss flowers toward the Main Deity.
At this time, the assistant and the recipient together recite the "Main Deity True Word" with a sincere heart.

[Page 258 — Continuation of Notes for the Assistants]

...Within the Inner Dojo, arrange the adornments. Use the mind to remove the face-covering.
Next: Remove the face cover and perform three prostrations.
The Assistants lead the recipient before the Master.
The Master confers the Main Deity Mudra and Mantra.
Mudra: Extend the five fingers of the right hand with the palm facing outward and strike upward three times. Place the left fist at the waist.
Contemplation: Visualize breaking through the gates of Hell. All heavy accumulations of evil karma are extinguished.
Mantra: Na-u-ma-ku sa-man-ta bo-da-nan san-man-da ha-ra sa-ra un

Prostration: "I take refuge and entrust my life. I have attained the stage of awakening."
The Master and assistants together chant the praises while leading the recipient in a circuit of the Great Altar.
(Note: During the circuit, recite the Sacred Title of the Main Deity 21 times: **Na-mu Me-aku-shu Bo-sa-tsu**).
The recipient reaches the front of the Main Deity and performs three prostrations. The assistants guide the tossing of flowers.
The recipient returns to the floor seat.
The recipient performs three prostrations to the Master.
The recipient exits the hall.
The Master moves the ritual implements as required.

The Ritual Master ascends the altar and replaces the floor mats. Strike the gong.
The ritual master and all practitioners withdraw together.

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Notes for the Assistants of the Consecration for Awakening

The practice of the Nagarjuna [Ryūju] method. Perform scattering recitations. Recite the Great Diamond Wheel Mantra.
The Master descends from the high desk to the designated place and sprinkles water on the recipient's crown. Use the Great Diamond Wheel scepter to empower the water.
Regarding the conclusion: The assistants move the ritual equipment and altar boards to the designated place for the continuation.

Contemplation: "Entering the hall. The mind is a Lion. Mounting the Great Sage Nagarjuna to enter the Pure Land."
Recite as they enter.
The recipient performs the Body Protection ritual as usual.
The Master sprinkles water on the crown three times. The face is covered.
The Master confers the Single-pronged scepter.
The recipient joins hands in the Empty-hands Anjali Mudra. Hold the scepter between the Wind and Fire fingers (index and middle fingers). Touch five locations: the crown, forehead, and shoulders.
Mantra: A AM Ā ĀḤ VI VAM VĪ VĪḤ RA RAM RĀ RĀḤ HUM
Place the scepter inside the robe.

Next: The Master confers the Awakening Altar Seal.
Mantra: A BA RA KA KYA KA GA GA GYA KA RA BA A
Proclamation: "By the power of this seal, reach the stage of the solitary Tathagata and the ultimate ground."

Next: Mudra of Consecration. External binding, two thumbs and two little fingers standing together.
Mantra: Ba-za-ra ha-sha-ran-ri-ka

Next: Mudra of Entering the Gate. External binding, two large fingers tucked into the palms.
Mantra: On sa-ra-ba ta-ta-gya-ta hanna man-na no kyo-ro mi
Proclamation: "By the power of this seal, reach the Ten Grounds and Wondrous Enlightenment. Swiftly realize the thirteen secret results of wisdom."
Mantra: A AM Ā ĀḤ VI VAM VĪ VĪḤ RA RAM RĀ RĀḤ HUM
Mantra: A BA RA KA KYA KA GA GA GYA KA RA BA A
Mantra: Ma-ka ba-za-ra shu-shu-da sei-kan un pat-ta

[Page 260 — Continuation of Notes for the Assistants]

Mantra: **U u u u u u u u u u u u u u u u u u u u u u a kan**

Recite this mantra as the Assistant takes the recipient's hand and circles the great altar once.
Mudra and Mantra for Entering the Gate: Relying on the gate of the Pure Land, observe and chant with a sincere heart for spiritual peace. Circle the altar once. Reach the front of the Main Deity and perform three prostrations. The recipient sits before the Medium Ritual Master.

The Master confers the Mudra and Mantra for the Gate of Life.
Mudra: External binding, two large thumbs press down on ring fingers.
Contemplation: Enter the Tathagata's gate of true wisdom. Become one body with the Buddha, where all conditioned thoughts of self and others are extinguished. Realize the self-nature heart-lotus.
Mantra: **A VI RA HUM KHAM**
Mantra: **On sa-ra-ba ta-ta-gya-ta han-na man-na no kyo-ro mi**

Mudra: Two hands in external binding, two large thumbs tucked into the palms.
Contemplation: By the power of this mantra, reach the Ten Grounds and Wondrous Enlightenment. Swiftly realize the thirteen secret results of wisdom.
Mantra: **A BA RA KA KYA KA GA GA GYA KA RA BA A**

Conferring the Mudra and Mantra of Omnipresence (Mushofushi-in):
Mantra: **Na-mo bo-ji sa-ta-wa-ya ma-ka sa-ta-wa-ya na-mo ba-za-ra bo-ji sa-ta-wa-ya e-kei-e-kei ki-sha-ku un ban ko**

Conferring the Perfect Circle Completion Mudra and Mantra:
Mantra: **Ba-za-ra sha-ki-ya-ra ri-chi-ra un ba-chi so-ha-ka**
(Perform three rotations in front of the heart).

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The recipient and others join palms and chant in unison:
Namu Daishō Ryūju Daishi (Homage to the Great Sage Master Nagarjuna).

The assistant and recipient stand before the Main Deity with joined palms. The Medium Ritual Master stands behind the recipient and recites the Main Deity Mudra and Mantra.
Mantra: **Ba-za-ra ha-sha-ran-ri-ka**

The recipient forms the External Five-pronged Mudra. Hold the altar flower between the tips of the middle fingers directly above the Main Deity. Recite the secret mantra of the Main Deity with a sincere heart and complete the ritual action.

The recipient proceeds to the front of the Ritual Master. The Master confers the Main Deity Mudra and Mantra.
Mantra: **On ba-za-ra da-to ban**

The Master and assistants chant together while the recipient circles the altar.
"The wondrous Principle of Suchness is able to destroy the evil realms. Benefiting all beings, abiding in silence. Therefore, I now offer praise and prostrations."

Notes for the Assistant of the Dharma Transmission Consecration (Denpō Kanjō)

Perform the practice of the Dainichi (Great Sun) method. Perform the scattering recitation and the Great Diamond Wheel mantra until the prostrations. Descend from the high seat to confer the Consecration. Once finished, re-ascend the altar to practice the Great Diamond Wheel method.

The Inner Dojo service is performed by the Grand Ritual Master.
The Outer Dojo service is performed by the Medium Ritual Master.

Notes for the Assistant of the Dharma Transmission Consecration (Denpō Kanjō)

Two assistants are required.
The recipient enters the outer dojo. The guide performs three prostrations.
The Master confers the ointment incense.
The recipient performs the Body Protection ritual.
Purification. Face covering.
The Master ascends the altar and confers the mantra.
Refuge: **Ran bazara teija kan shiri ka** (RAM VAJRA TEJA KAṂ ŠI RI KA).
Using this mantra, the assistant takes the recipient by the hand and leads them into the inner dojo, crossing the "incense elephant."
They reach the front of the Grand Ritual Master and perform three prostrations.
The recipient performs the Body Protection ritual.
The voice of chanting begins.
The assistant ascends the mats and confers the mudra and mantra.
The Five Syllables of Brilliance: **A VI RA HUM KHAM**.
The Master confers the Samantabhadra Samaya mudra and mantra: **On sanmaya sato-ban**.
Perform one circuit around the great altar.
Reaching the front, form the External Five-Pronged Mudra with the middle fingers.
Hold the "Flower of the Ends" between the fingers, recite the names of the Five Great Bright Kings, and toss the flower.
Toss the flower toward the Main Deity, remove the face cover, and perform three prostrations to the Main Deity.
The assistant leads the recipient before the Grand Ritual Master.
The chanting stops.
The Grand Ritual Master speaks in a loud voice:
"Disciples shall not violate the terms of this sworn text. If it is broken, you shall suffer the rebuke of the Triple Gem and the various heavenly deities."
Strike the metal gong once.

The Master confers the certificates and seals.
The Grand Ritual Master first takes the Diamond Realm certificate and purifies it with the incense burner.
He opens the package and confers the mantra and seal. The certificate is wrapped as it originally was, purified again, and handed to the recipient.
The recipient joins hands in anjali, holds the certificate between the index and thumb fingers, touches it to their crown three times, and places it inside their robe.
The order of delivery is as follows:

1. Diamond Realm Certificate
2. Womb Realm Certificate
3. Transmission of the Lamp Certificate
4. Permission to Ascend the Altar
   Bloodline documents, etc., are delivered one by one.

The recipient takes a seat on the Flower Throne.
The Master chants the Buddha Praise while the recipient circumambulates:

"Our Buddha, with great compassion, subdues all sentient beings.
He achieves an ocean of merit and virtue. For this reason, I praise and prostrate."
The Grand Ritual Master reaches the front of the great altar; the recipient and master perform three prostrations to each other. The assistant leads the recipient...

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Indeed, regarding the most secret Consecration of the Yamabushi Way, dated [Year, Month, Day], at [Province, District]...
Named the One Vehicle Bodhi Mountain of Mt. Ōmine, relocated here now...
The disciples of fulfillment all know that pure faith is deep and the heart of practice is strong.
Having received the transmission of the Triple Gem, the Shugendo bloodline, and the flow of certificates, it must remain a secret.
Matters of inner realization during Consecration and the succession of certificates are complete.
Unless one is among the three presiding masters, it is forbidden to see or reveal these things.

If these sworn words are violated, one shall suffer three chronic illnesses: the teeth shall fall out, the lips will become ugly and distorted, the nose will flatten and develop holes, the hands and feet will become twisted, the eyes will grow dim, the body will become foul-smelling, and evil sores with pus and blood will appear. One will suffer from shortness of breath and other severe ailments. In the future, one shall fall into the Great Avici Hell and remain there for many kalpas with no hope of escape. Furthermore, the mudras of succession must not be revealed, and ritual copies must not be shown to others. Such acts are considered the same crime. Do not add, subtract, or forget the Master's oral instructions. Do not slander the Triple Gem or the various laws. This sworn text is as stated above. I respectfully declare this to the Consecration Master and the entire congregation.

The Grand Ritual Master returns to his original seat.
The recipient performs three prostrations to the Master and exits the hall.
The assistants remove the high seats and prepare for the Goma ritual.
The Ritual Master ascends the altar to perform the Great Consecration Goma ritual. The wall-curtains for the four directions are raised.
Set the preparations for the Goma.
The ritual assembly and the recipient enter the hall and take their seats.
Perform the Great Consecration Goma ritual.
Pre-chant (without bells). The Medium Master performs the invocation of deities. The Minor Master performs the specific invitations.
The Five Great Vows, Mani Offering, and Three Powers are each led by the Minor Master.
The assembly chants in unison.
Prostrations to the Buddhas:

- Homage to the Great Mahavairocana Buddha.
- Homage to the Diamond Life-sustaining Buddha.
- Homage to Shakyamuni Buddha.
- Homage to Vajra-paramita.
- Homage to Ratna-paramita.

- Homage to Dharma-paramita.
- Homage to Karma-paramita.

Homage to Vajra-pani Bodhisattva. Homage to Vajra-raja Bodhisattva.
Homage to Vajra-raga Bodhisattva. Homage to Vajra-sadhu Bodhisattva.
Homage to Vajra-ratna Bodhisattva. Homage to Vajra-tejas Bodhisattva.
Homage to Vajra-ketu Bodhisattva. Homage to Vajra-hasa Bodhisattva.
Homage to Vajra-dharma Bodhisattva. Homage to Vajra-tiksna Bodhisattva.
Homage to Vajra-hetu Bodhisattva. Homage to Vajra-bhasa Bodhisattva.
Homage to Vajra-karma Bodhisattva. Homage to Vajra-raksha Bodhisattva.
Homage to Vajra-yaksha Bodhisattva. Homage to Vajra-sandhi Bodhisattva.
Homage to Vajra-puspa Bodhisattva. Homage to Vajra-dhupa Bodhisattva.
Homage to Vajra-loka Bodhisattva. Homage to Vajra-gandha Bodhisattva.

Homage to the Great Sage Nagarjuna Bodhisattva.
Homage to the Great Compassionate Dharma-joy Bodhisattva.
Homage to the Great Sagely Unmoving Lord (Acala).
Homage to the Great Diamond Ragaraja (Aizen).
Homage to the Diamond Youth Wrathful King.
Homage to the Great Sage Jinja Daiō.
Homage to the Great Goddess Benzaiten.
Homage to the various sages of the assembly of the One Vehicle Peaks.

Next: The Medium Master begins the Recitation
Buddha-Eye Minor Mantra (21 times).
Non-dual Dainichi Mantra (100 times).
Two-Realms Dainichi Mantra (1,000 times).
Compassion Salvation Mantra (100 times).

Entering the Fire Ritual (Goma)
Fire Deity Section: **On agyanaei no jishyamadaya sowaka**.
Main Deity Section: **On bazara dato ban. Bazara taran bansen chikiyarikya un**.
Worldly Deities Section: **On bazara bokushya bokushya**.

Great Diamond Wheel Mantra (21 times).
One-Syllable Golden Wheel Mantra (100 times).
Mantras for the Seven Luminaries and the Two Ancestors (7 times each).
Sincere Dedication. After-bell. Dharma Conch.
Three Prostrations. Exiting the Hall.

Procedures for Supplementing the Three Ritual Masters of the Ultimate Consecration

Altar of the Minor Master for the Ultimate Seal Consecration:
It is recorded: This altar is for the Bodhisattva of Eradicating Evil Realms. If the seal has not yet been conferred, the flower-tossing ritual is performed. If the recipient is of the correct lineage, the sacred title and seal are conferred. One-pointed practice for seven days (or 21 or 100 days). This is the instruction of the Master.

1. Bodhisattva of Removing Obstacles (Jyo-gaishō Bosatsu):
Mudra: Empty-heart Anjali (Gasshō). Earth, Water, and Fire fingers are joined. Wind (index) fingers stand at the sides.
Mantra: **On akushaya-baidari-tabyudogya-taran ran ran sowaka**.

2. Bodhisattva of Removing Strange Entities (Jyo-gyōkai Bosatsu):
Mudra: Internal binding. Stand the two Fire (middle) fingers like an upturned vessel.
Mantra: **Na-mo ka-sa-na-na-pi-ma-chi-sei-da-ki-ya-un sowaka**.

3. Bodhisattva of Bestowing Fearlessness (Semui Bosatsu):
Mudra: Right hand in the fearlessness gesture. (Oral transmission: Left hand on the waist).
Mantra: **On ara-sa-na-na-a-ha-en-da-un sowaka**.

4. Bodhisattva of Saving the Sick (Kyūgo-kei Bosatsu):
Mudra: Right hand covering the heart. (Left hand at the waist).
Mantra: **On po-bi-ka-sa-nan-kei-ma-ka ma-ka san-ma-ra-ha-ra-chi-zen sowaka**.

5. Great Compassion-Arising Bodhisattva (Daiji-shō Bosatsu):
Mudra: Right hand at the chest, fingers in the "Wind-Void" pinch. Take the remaining flowers and scatter them upward three times.
Mantra: **On ran-da-nu-pa-ba-sei-ta-u-do-gya-ta un sowaka**

6. Compassion-Rotating Bodhisattva (Hisen Bodhisattva):
Mudra: Right hand at the heart in the "Fire-Binding" form.
Mantra: **On en-kya-ro-dei-bo-rei-i-ji-ta sowaka**

7. Eradicator of All Feverish Affliction Bodhisattva (Issai-netsunō-jyo Bosatsu):
Mudra: Right hand in the "Vow-Granting" mudra.
Mantra: **On i-kei-ba-ra-da-ba-ra-ha-ra-ha-ta sowaka**

8. Inconceivable Wisdom Bodhisattva (Fushigi-kei Bosatsu):
Mudra: Right hand in "Fearlessness," left hand holding beads. Elements: Wind, Fire, Water, and Earth combined.
Mantra: **On sa-ra-ba pa-pi ya-ha-ri-bo-ra-un sowaka**

Altar of the Medium Master for the Ultimate Seal Consecration

Instructions for Body Protection: Perform the three previous mudras. Recite the "Striving within the Ranks" True Words. The transmission of the Jewel Crown is as follows: If the Main Deity has not yet been conferred, follow the flower-tossing ritual. If the permission has been granted, the master confers the "Ancestral Seal" for seven days of practice. If the permission has not been granted, the direct seal is not shown. The master’s heart must be satisfied through the practice in the mountains. This is a matter of strict secrecy. The bloodline is transmitted according to the "Ultimate Seal" protocol.

Seals of the Twelve Honored Ones:

Bodhisattva of Dharma-Joy (Hōki Bosatsu):
Mudra: Single-pronged mudra. (Oral transmission: Internal Binding, middle fingers straight).
Mantra: **On ba-za-ra ken-ba-za-ra-ya-da-ra-ma-ya-mei-shi-ya-ra-i-un sowaka**

Maitreya Bodhisattva (Jishi Bosatsu):
Mudra: Mudra of Omnipresence.
Mantra: **On mai-ta-rei-ya sowaka**

Jinja Daiō:
Mudra: Diamond Anjali (Gasshō).
Mantra: **On a-ren-da-ra-ya sowaka**

Benzaiten:
Mudra: Jewel-Form Mudra.
Mantra: **On a-gi-ni-hi-ki-ya-ra-un**

The Seven Attendant Youths (Dōji) for Specific Functions

1. Demon-Removing Youth (Jyo-ma Dōji):
Mudra: Great Wisdom Seal.
Mantra: **On ba-za-ra ma-ki-sha-da-un sowaka**

2. Compassionate Youth (Ji-hi Dōji):
Mudra: Diamond Anjali.
Mantra: **On a-ba-sa-ra-ya-ba-ra-da-kya-un sowaka**

3. Past-Life Youth (Go-se Dōji):
Mudra: Wondrous Observation Meditation Mudra.
Mantra: **On ba-za-ra ba-ku-a-ku-chi-chi-ku-un sowaka**

4. Evil-Eradicating Youth (Aku-jyo Dōji):
Mudra: Tusk Mudra at both sides of the mouth.
Mantra: **On ba-za-ra ya-ki-sha ba-gi-chi ba-en sowaka**

5. Treasure-Radiating Youth (Hō-kō Dōji):
Mudra: Great Diamond Wheel Mudra.
Mantra: **On kyara-kya-ba-sa-ra-ha-ra-pa-ya sowaka**

6. Increasing-Merit Youth (Zō-ken Dōji):
Mudra: Residing in the Void.
Mantra: **On ba-za-ra shi-ni-ya-pi-ha-a-pan-do-ma-un sowaka**

7. Void-Store Youth (Kokū Dōji):
Mudra: Internal Binding, two middle fingers standing together.
Mantra: **On ba-za-ra a-ki-sha-ya un sowaka**

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8. Incense-Accumulating Youth (Kōshaku Dōji):
Mudra: Armor Mudra.
Mantra: **Bodiya ba-za-ri-ki-ri-ta ba-za-ra un**

The above rituals for the two monks at the Altar of the Minor Master are concluded as stated.

Altar of the Grand Ritual Master for the Ultimate Seal Consecration

The Grand Ritual Master has already attained the Lamp-Transmission Seal, so it cannot be conferred upon him. However, through his own realization, he attains the state of the Great Sun Mahavairocana, and these secret laws can be performed. If he is of the correct lineage, he may perform the empowerment. Following this, the Four Wisdoms and the four types of permission are utilized. Permission may be added for the various divisions and their respective parts. The following are the seals and mantras for the Main Deities:

East: Akshobhya Nyorai (Ashuku Nyorai):
Mudra: External Binding, join the two middle fingers.
Mantra: **A-ki-shu-bi-ya un**

South: Ratnasambhava Nyorai (Hōshō Nyorai):
Mudra: External Binding, middle fingers forming a jewel shape.
Mantra: **A-ra-tan-na-u san-ba-ba ta-ra-ku**

West: Amitabha Nyorai (Amida Nyorai):
Mudra: External Binding, middle fingers forming a lotus leaf.
Mantra: **A-mi-ri-ta tei-sei ka-ra un**

North: Amoghasiddhi Nyorai (Fukūjōju Nyorai):
Mudra: External Binding, middle fingers tucked into the palms.
Mantra: **A-bo-kya-shitchi-ya-un**

Southeast: Samantabhadra Bodhisattva (Pugen Bosatsu):
Mudra: Two hands in external binding, join the two middle fingers.
Mantra: **San-ma-ya sa-to-ban**

Southwest: Manjushri Bodhisattva (Monju Bosatsu):
Mudra: Internal Binding, join the two middle fingers in a sword shape.
Mantra: **A-ra-ha-sha-na-u**

Northwest: Avalokiteshvara Bodhisattva (Kanjizai Bosatsu):
Mudra: Eight-Petaled Lotus Mudra.
Mantra: **A-ro-ri-ki-ya so-wa-ka**

Northeast: Maitreya Bodhisattva (Miroku Bosatsu):
Mudra: Mudra of Omnipresence.
Mantra: **Ma-i-ta-rei-ya so-wa-ka**

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East: Vajrasattva (Kongō-satta):
Mudra: Follow the Akshobhya Mudra.
Mantra: **Ba-za-ra sa-ta-ba a-ku**

South: Vajraratna Bodhisattva (Kongōhō Bosatsu):
Mudra: Eight-Petaled Lotus Mudra.
Mantra: **Ba-za-ra ta-ra-ma ki-ri-ku**

West: Vajradharma Bodhisattva (Kongō-hō Bosatsu):
Mudra: Follow the Amitabha Mudra.
Mantra: **A-ra-tan-na-u ba-za-ra ta-ra-ku**

North: Vajrakarma Bodhisattva (Kongō-gyō Bosatsu):
Mudra: Follow the Amoghasiddhi Mudra.
Mantra: **Ta-ra-ma ba-za-ra ki-ri-ku**

Northeast: Nagarjuna Bodhisattva (Ryūju Bosatsu):
Mudra: Vajra Anjali (Gasshō).
Mantra: **On ei-ki-sha-ka un pat-ta**

Southeast: Fudō Myōō (Acala):
Mudra: External Five-Pronged Mudra. Compassion Salvation Mantra.
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man**

Southwest: Aizen Myōō (Ragaraja):
Mudra: External Five-Pronged Mudra.
Mantra: **On ma-ka-ra-ga ba-za-ra u-shu-ni-sha ba-za-ra sa-ta-ba ja-ku un ban ko-ku**

Northwest: Kongō Dōji (Diamond Youth):
Mudra: Single-Pronged Mudra.
Mantra: **On ka-ni-ta ma-un pat-ta**

The above sixteen seals of the deities are for manifestation. For the Diamond King and others, the secret seals are conferred as stated above. Furthermore, the subduing of the three worlds and the unmoving state are manifested.

Matters Regarding the Goma Fire Offering Ritual

Next: The Ritual Master and the practitioners together perform prostrations to the Buddha. From the refuge in Mahavairocana, Nagarjuna, to the Diamond Youth and the various Wrathful Kings, perform one prostration to each. Next, for two days...

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But bow your head and perform prostrations. Next, recite the True Word five times and perform the "throwing the body to the ground" prostration (*gokuitai-chi-re*). Also, chant the True Word. If the number of recitations is insufficient, you may reduce it.

One-syllable Golden Wheel Mantra:
NO-BO SA-MAN-DA BO-DA-NAN BO-RON

The transmission of the Ultimate Seal Consecration and the Law of Consecration must be performed after entering the altar. To enter the gate of True Words, one must seek a Ritual Master. It is permitted to combine the secret laws of the various Buddhas. One must not violate the lineage of one's own school. The lineage follows from Nagarjuna Bodhisattva reaching the Ancestral Founder. Although it was previously suppressed, the restoration is now complete. Our sect's secret protocols were held for over ten generations. This path is now entrusted to the present world. Do not take it lightly. Having received this, one should reflect upon it.

Sincere Heart Dedication. Next: **Dharma Conch**. Next: **After-bell**.

Consecration for Awakening. (Follow the procedure for the Eradication of Transgressions).

Three Prostrations. Dharma Conch. Mid-sutra. Sincere Heart Dedication.

After-Praise. After-bell. Exit the Hall.

Dharma Transmission Consecration.

Dharma Conch. Ascending the Platform. Pre-chant. Invocation.

Five Great Vows. Mani Offering. Small Vows. Prostrations to the Buddhas.

Entering the Goma Fire Ritual. (Perform the procedures for the Grand Altar and others as usual).

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Entrance to the Hall. After the assembly takes their seats, the Ritual Master enters the hall.

Dharma Conch. Stabilizing the Floor. Salutation. Scattering Flowers. Ascending the Platform of Awakening.

Pre-chant. Reading the sutras. **The Heart Sutra**, one scroll. **Sincere Heart Dedication.**

After-praise. After-bell. The assembly withdraws.

Ritual for the Consecration Firewood.

Dharma Conch. Reciting at the Altar. Reciting the **Heart Sutra** and the **Diamond Youth Mantra**.

Mantra: ON BA-ZA-RA SHU-SHU-DA UN

After-praise. Exit the hall.

Consecration for the Eradication of Sins.

Dharma Conch. Ascending the Platform. Pre-chant. Invocation.

Five Great Vows. Mani Offering. Small Vows. Prostrations to the Buddhas.

Entry into the Altar. Vajra Anjali.

Sincere Heart Dedication. After-bell. Exit the Hall.

Great Consecration Ritual Matters.

Pillar Source Orthodox Consecration.
Performed by the Great Senior Practitioner, High Priest [Name], and the Minor Senior Practitioner [Name].

Morning Service: Prostrations of the Eight Hundred Names. Reading the sutras...

Unspoken Ritual of the Lamp-holding Fire Offering.
Performed by the Ritual Master, Great Senior [Name], and the Monk [Name].

Diamond Youth Mantra: ON BA-ZA-RA SHU-SHU-DA UN

Consecration for Eradicating Sins.
Performed by the Minor Ritual Master, Great Dharma-Master [Name], and the Confession Master, High Priest [Name], with two assistants.

Second Day, Hour of the Horse (Noon).

Rishukyō Samadhi Practice.
Performed by the Grand Ritual Master, High Priest, and Deputy High Priest. Reading the sutras. Assembly of practitioners.

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Minor Ritual Master: Great Dharma Master [Name].
Four Guides. Two Bell-bearers. Two Praise-singers.

The registry of ritual officials is as follows:
[Certain Year, Month, Day]
At the [Name] Mountain Dojo.

Prostrations.
Court Recitation of the Eight Hundred Names.
Reading of the Sutra of Immeasurable Life.

Same: The Seven-Watch Silent Lamp-holding Outdoor Fire Offering (Saitō Goma).
The assembly of monks recites the **Diamond Youth Mantra**.
Mantra: **ON BA-ZA-RA SHU-SHU-DA UN**

Ritual Master: High Priest of the Dharma Office, [Name].
Same: Consecration for the Eradication of Sins.
Performed by the High Priest of the Unmoving Lord (Fudō) lineage.

Minor Ritual Master: The Abbot, Great Dharma Master [Name].
Assistants: [Names of various Great Dharma Masters].
Guides and Chanting Monks: [List of names including Dharma Masters and Monks].

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Same Night: Awakening Consecration.
Medium Ritual Master: Great Dharma Master [Name].
Two Assistants. Two Bell-bearers. Two Praise-singers.

Third Day, Hour of the Snake (10:00 AM).
Recitation and Training of the Five Great Mahayana Sutras.
Grand Ritual Master: Deputy High Priest [Name].
Verification Master: [Name].
Reader: [Name].

Same Night: Consecration for the Transmission of the Dharma.
Grand Ritual Master: High Priest of the Seal, [Name].
Two Assistants. Two Bell-bearers. Two Praise-singers.

Day and Night: Bond-establishing Consecration (Kechien Kanjō).
[Names of participating Monks and Priests].

Twenty-sixth Day, Hour of the Horse (Noon).
Practice of the Three Samayas.
Grand Ritual Master: High Priest of the Dharma Office, [Name].
Same: Training in the lineage of the Great Master Nagarjuna.
Medium Master: Great Dharma Master [Name].
Assistants and Guides: [List of various Great Dharma Masters].

Twenty-seventh Day, Hour of the Rabbit (6:00 AM).
Recitation and Training of the Five Great Mahayana Sutras.
Grand Ritual Master: Elder High Priest, [Name].
Ritual Master: Medium Ritual Master, [Name].

Registry of Recipients:
(Note: These are practitioners who have entered the altar and established a bloodline connection).

- From Mt. Yoshino: Great Dharma Master [Name].
- From Tōdai-ji: Great Dharma Master [Name].
- From Mt. Musashi: Shugendō practitioner [Name].
- From Kōfuku-ji: Great Dharma Master [Name].
- From Mt. Hiei: Great Dharma Master [Name].
- From Saidai-ji: Bhiksu [Name].

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- Dharma Master of the same temple, Seiyū.
- Dharma Master of the Mitsui-dera temple, Rin-ken.
- Mountain Ascetic of Mt. Abu, Kin-kei.
- Dharma Master of the same mountain, Ryu-ryū.
- Guest Dharma Master, Kenga.
- Dharma Master of Kōyasan, Shin-gyō.
- Senior Sixth Rank, Fujiwara Michitoki.
- Master of the Sanuki Lineage, Kakujū.
- Senior Sixth Rank, Shishi-no-kuni.
- Mountain Ascetic of Genpō, Kodera.
- Six Monks of Sincere Faith and Thirteen Mountain Ascetics.
- Registry of those who received the ritual as follows.

On the 27th day, during the Day and Night services, the Great Sun Tathagata (Dainichi) Law practice was performed for the Bond-establishing Consecration.

Assistant Ritual Master: Abbot, Great Dharma Master Shinjō.
Assistants: Great Dharma Master Kanshū.
Guides: [List of names: Hon-zui, Bus-sō, Nan-gaku, Keichū, etc.]

Historical Note:
In the past, princes, nobles, and commoners, numbering more than 340 people, received this transmission.
Enkyō 9 (1752), Year of the Water Monkey, 2nd month. Copied and verified.
Sramana Kangen.
Kantei 2 (1750), 3rd month. Copied at Mt. Hoda Okaya.
Received from the Abbot’s library.
Sramana Narizane.
Bunji era (1185), 7th month. Transcribed during the peak-entering at the seat of the Master.
Bun-ei 2 (1265).
Written and transmitted by Sramana Narizane.

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Hand-Mirror of the Consecration Hall (Kanjō-dōjō Te-kagami)
Notes on the coordination for Assistants, Minor Masters, and Guides.

Regarding the Consecration for Eradicating Sins: The Minor Master and the Assistant coordinate.

At the Altar of Awakening:
First, the guide leads the recipient to the face-covering ritual. Next, perform the universal protection with the single-pronged scepter. Recite the mantra of the scepter.
Mantra: **On a-bi-ra-un-ken so-wa-ka**
Empower the five locations with this true word. If a crown is used, perform the Body-Protection ritual. The Master takes his seat on the Lotus Throne. The recipient ascends the Platform of Awakening. This represents the connection with the Buddha-fruit.

The Minor Master takes their seat. The assistant leads the recipient to the altar. The Master confers the mudra of the Rank. The assistant instructs the recipient. The Master and recipient join palms in the Mudra of Repentance. Question the recipient regarding the five types of repentance. The recipient answers: "I have repented." The Master leads the recipient to reach the stage of the Bodhi-mind. The Master and recipient coordinate their actions. If the Main Deity has not yet been conferred, follow the flower-tossing ritual. If the permission has been granted, the master confers the seal. Touch the crown three times. The recipient follows the "Summoning Sins" procedure. Even if there are distractions, the assistant ensures the recipient does not toss the heart-flower prematurely. The Master and recipient coordinate their movements. After this, lead the recipient to the front of the Great Altar. The Master and assistants chant the sacred titles.

The Master commands the recipient to sit. Face the Main Deity directly. The Master and assistants chant the praises. Strike the bell three times. Once the praises are complete, perform one prostration and exit.

At the Altar of Awakening:
First, cover the face. The guide leads the recipient. Perform the universal protection with the single-pronged scepter. Recite the mantra and empower the five locations.

Mantra: **On a-bi-ra-un-ken so-wa-ka**
Place the scepter inside the robe. Use the canopy if required. If a crown is used, perform the Body-Protection ritual. The Master takes the seat on the Lotus Throne. The recipient ascends the Platform of Awakening. This represents the connection with the Buddha-fruit.

At the Altar of the Dharma Transmission Consecration:
First, cover the face. Next, confer the seed-syllable mudra and mantra.
Mantra: **A**
Next, ascend the altar and confer the scepter. Next...

The procedures for ascending and performing rituals at the altar, along with the required vows, are as stated above.

Next:
The Grand Ritual Master confers the Lamp-Transmission Certificates and Seals. Next, the Succession of the Bloodline occurs. Next, the assembly chants the Buddha Praise in unison, utilizing the bell and bowl as described previously.

However, the Bloodline Succession cannot take place if the Lamp-Transmission Seal has not yet been conferred. In such cases, the Buddha Praise and the ritual bell and bowl must not be used.

Next, the Assistant confers the Samantabhadra Samaya Mudra. The protocol states: The recipient forms the Mudra of the Grand Ritual Master. Holding the core of the flower between the fingertips, chant the names of the Five Great Bright Kings and strike the gong for the Main Deity, as stated above. Since the specific seals of the Three Ritual Masters have not yet been received, the Assistant confers the External Five-Pronged Mudra and directs the recitation of the names of the Five Great Bright Kings. Holding the flower in the center, toss the flower toward the Main Deity and strike the gong.

The Master confers the Mudras and Mantras of the Two Realms and the three types of Lamp-Transmission Seals and Mantras. Note that the deity on this altar represents the integrated body of the Womb and Diamond Realms, manifesting to save beings of the nine realms. If the deity realized is not the Great Sun Tathagata (Dainichi), the Mudras and Mantras of the Two Realms and the Lamp-Transmission Seals must not be conferred without specific permission.

Dharma Transmission Consecration (Denpō Kanjō)

Regarding the Great Goma Fire Offering for the Dharma Transmission Consecration, the ritual officials and practitioners shall carry it out. If the Great Sun deity is attained, the conferring of the Mudras and Mantras of the Two Realms and the Lamp-Transmission Seals should be performed promptly.

While sitting upon the Lotus Throne, the transmission is conferred. During this time, the assistants chant the Buddha Praise and use the bell and bowl—just as when the Lamp-Transmission Seal is delivered—and the paper-covered entry into the hall is completed. The Master attains the Buddha's Mudra and Mantra to confer them; it is of the utmost importance that the Master maintains the heart-to-heart essentials of the rite.

Bond-establishing Consecration (Kechien Kanjō)

A Yamabushi practitioner first enters this Mandala. Then, after completing the three divisions of preliminary and main practice, the Consecration is encouraged in order. However, the Ultimate Seal Law of our One Vehicle Peaks has its own restricted protocol, which differs from the standard Shingon stream.

According to the Benzaiten Law, the "Initial Practice Hall" follows the eighteen paths of the orthodox Shingon sect. Our Consecration for establishing a bond and attaining Buddhahood is to be performed in this Initial Practice Hall. Because the Benzaiten of the Peak's restricted protocol resides at the "Heaven's River Plain," that location serves as the Initial Practice Hall. One should consult the Master for further details.

Ritual Entry

Next, covering the face. The recipient enters the altar. The Assistant leads them into the Buddha Samaya. The attendants provide instruction until they reach the top of the altar. Upon reaching the Master, perform three prostrations; the Master confers the Three Refuges and the "Three Crossings" oral transmission. Use the altar canopy when entering; the Mandala is placed outside the palace room.

Oral transmission: The Master sits upon the Lotus Throne, then enters the gate once. The Assistant leads the recipient to the front of the Main Deity. Perform three prostrations and recite the Main Deity offering mantra.

Next, confer the Womb Realm Secret Mudra.
Mantra (Womb Realm): **A VI RA HUM KHAM**

For the External Five-Pronged Mudra, the Five-Syllable Mantra should be conferred.
Mantra (Five Syllables of Brilliance): **A BI RA UN KEN**

Next, the Mudra of Entering the Gate. Next, the Mudra of Omnipresence. The Assistant takes the recipient's hand and leads them in a circuit around the altar while chanting with a sincere heart. Reach the front of the Master; the Master confers Great Wisdom. The recipient sits on the Lotus Throne. The Assistant confers the Seal of Awakening. Next, the Buddha-fruit Wheel-edge Mudra and the Wisdom Fist Mudra are conferred. Recite the "Flower Altar Praise" three times using the bowl; however, from the prostration to the "Great Sage Nagarjuna" onward, the bowl is no longer used. If the Main Deity is attained, perform the service after the flower-tossing ritual.

Profound Oral Transmissions

The "Ultimate Seal Consecration" refers to the direct Great Ultimate Seal of Consecration. The ritual for the Seven Altars follows the protocol for the "Small Ultimate Seal." Therefore, the Mandala for the Dharma Transmission Consecration is the altar where the deities of the seven altars are arranged. According to the oral transmission, the adornments of the dojo and the "Altar of Awakening" signify that the recipient has attained their proper rank through this Law. The adornments of the dojo are distinct for each level of the rite.

Miscellaneous Instructions from High Priest Kangen

Regarding High Priest Kangen of Hannya-ji temple: He stated that for laypeople establishing a bond, they are permitted to wear a "peach-colored" knotted ritual vestment (*kesa*) over their clothing and carry prayer beads. Members of this school should not use external displays. They should only wear the bells attached to the knotted vestment, wear the head-hood (*tokin*), pull the conch-shell cord, and hold wax prayer beads, a cypress fan, and—most importantly—the single-pronged scepter (*dokko*).

The color of the clothing follows one's rank. You should know that from the era of Master Kakuryō onward, these are all categorized as "Realized Laws." Those of the school who remain ignorant will not reach the light of the Lamp. Furthermore, those who receive the Dharma Transmission Consecration truly hold the rank of Sect Master.

Those who have not fulfilled the protocols must not be permitted to serve as assistants (*banshi*) at this altar. The number of recipients ascending the altar is strictly limited to sixteen; to exceed this limit is a grave sin against the Six Virtues.

End.
Jun-yū

Empowerment Ritual for Recipients of the E-in Consecration

The recipient performs three prostrations.
The Assistant Master confers ointment incense and scented wood to the recipient.
The recipient performs the Body Protection ritual.
Next, the Grand Ritual Master performs the ritual sprinkling of water.
Next, recite the Compassion Salvation Mantra (Jikyū-ju) twenty-one times to empower the recipient.
Mantra: Naumaku samanda bazaranan senda makaroshana sowataya un tarata kan man.

The Master's Declaration:
"I now intend to confer the Consecration of this Way upon all practitioners, whether noble or lowly. Mt. Ōmine is the spiritual ground where Shakyamuni Buddha eternally preaches the Dharma; it is the superior site where the Great Sun King of Enlightenment eternally resides throughout the three ages. The mountains, rivers, and trees are all the wondrous marks of the Law. The crags and forests show the four types of Mandalas. This is truly the pure land of the One Vehicle and the Three Mysteries. Even in the freezing snow of winter or the scorching heat of summer, it is a pure land where one can immediately reach the Flower Treasury. Those who follow this path are of the highest capacity. Mt. Ōmine is the site of the secret spirits. Those who wish to receive the consecration should first be conferred with the wondrous marks of the Three Samaya."

The Vows of the Heart:
I shall not abandon the Correct Dharma.
I shall not abandon the Bodhi Mind.
I shall not abandon sentient beings.
I shall not abandon the vows of the precepts.

I respectfully invite the Buddhas of the ten directions, the various Bodhisattvas, the Devas, the Dragons, and the eight classes of beings. I especially pray that the deities of Mt. Ōmine and the various spirits descend to this ritual site to bear witness and verify this practice.

The Five Great Vows:

1. Sentient beings are boundless; I vow to save them.
2. Merit and wisdom are boundless; I vow to accumulate them.
3. Dharma gates are boundless; I vow to study them.
4. Tathagatas are boundless; I vow to serve them.
5. Enlightenment is unsurpassed; I vow to realize it.

Declaration regarding the Peak:
"The Great Peak is the pure land of both the Womb and Diamond Realms. It is the original non-action mandala. Morning and evening, the heart is established at the Pillar Source. Within the cave of the Womb, the Eight-petaled Lotus opens. Within this peak, the ordinary human body is not changed, yet one manifests the Diamond Body. From the parents' birth of the fleshly body, one attains the Diamond Body. The nature and the phenomena are one..."

Refuges:
Homage to the Buddha.
Homage to the Dharma.
Homage to the Sangha.
Homage to the ultimate Buddha.
Homage to the ultimate Dharma.
Homage to the ultimate Sangha.

Next: Arousing the Bodhi Mind:
Mudra: External binding.
Mantra: On boji-shitta bodahadaya-mi.

Next: The Three Samayas:
Mantra: On samaya sato-ban.

Next: The Outer Five-Pronged Seal:
Mantra: A VI RA HUM KHAM.

"I now desire to receive the Bodhisattva Consecration of all Buddhas. I pray that the seeds of the Buddha-nature will never be severed. I arouse the Bodhi mind and receive the pure precepts. This is that which the Buddhas joyfully received. If one does not receive the Buddha precepts, even in many lifetimes they will not see the Three Jewels. They are no different from trees or stones. Although this is the mundane world, reaching the stage of the Buddhas is the goal of the three worlds. I pray that the Buddhas and Bodhisattvas of the three ages will look upon me with compassion and extinguish my sins. May I abide in the field of goodness and reach the land of the Buddhas without doubt."

Next: Recitations.

- The Heart Sutra.
- The Relic Salutation.
- Sacred Title of Nagarjuna Bodhisattva.

- Sacred Title of Rigen Daishi.

Next: Entering the Hall.

Instructions for Recipients of the E-in Consecration

Regarding the procedure for the Consecration of the Eradication of Sins.
Perform the universal offering.
Body Protection rite.
Buddha-Eye Mantra: Naumaku samanda bodanan on boro boro ushinisha sowaka.
Minor Mantra of the Main Deity:
Mantra: Ran ban ko chi ki kan un da ra ku ban ma ne man hara ran ta ra tei ya ba za ra un.

Matters Concerning the Three E-in Consecrations

From the One-Syllable Gold section: One-Syllable Mantra (recited in a subtle voice).
Mantra: **No-bō sa-man-da bo-da-nan bō-ron**
(End of the above).

Instructions for the Recipient of the Awakening Consecration
Body protection performed through universal offerings of gold.
Buddha-Eye Mantra (recited in a subtle voice accompanied by the ritual bell):
Mantra: **Na-ma sa-man-ta bo-da-nan on bo-ro bo-ro u-shi-ni-sha so-wa-ka**
(End of the above).

Instructions for the Recipient of the Dharma Transmission Consecration
Body protection performed through universal offerings of gold.
Buddha-Eye Mantra (recited in a subtle voice).
(End of the above).

Ringing of the Bell
Mantra: **On a-bi-ra-un-ken so-wa-ka**
From the One-Syllable Gold section: One-Syllable Mantra (recited in a subtle voice).
(End of the above).

The practitioner of the Most Excellent E-in Samaya follows the manifested tradition inherited from the Great Sage Nagarjuna. The protocol harmonizes the Two Realms of the Womb and the Diamond; the non-duality of Principle and Wisdom is like a light that pervades all things. The three karmas are immediately identified as the wondrous functions of the Buddha.

This first altar is for the initial entry of the practitioners. The second altar belongs to the station of the Medium Ritual Master. The third altar reaches the fruit of the Ultimate Body Ground. This is the entry into the seven altars. These are the secret keys passed down through the succession of former

masters. Regarding the Great Master of the Peaks, the "Vajra-Dragon Fierce Great Being" lineage, it encompasses the mandalas of the three divisions. The moisture of the lineage flows through the Two Realms to manifest the wondrous fruit. It is the established law of the natural and inconceivable transcendence of the three samayas. Mount Ōmine is the spiritual ground of this Samaya. The Consecration conferred here is the very source of the Way.

Matters Concerning Preparations for Consecration

- **Ritual Sites:** Four locations.
- **Adornments:** Altar canopies, curtains, and ritual implements.
- **Face-coverings:** Ten pieces.
- **Mandala Scrolls:** One for the Goma altar, one set for the general mandala.
- **Images:** Seven images of the altar, twelve images of the Heavens, two images of the managers.
- **Offering Items:** Three *to* of oil, single-pronged scepters, five incense vessels, flower offerings.
- **Food Offerings:** Offering rice, ritual cakes, five water buckets.
- **Supplies:** Cedar branches (five bunches), twenty layers of floor mats, ten layers of paper covers, water vessels, five grains.
- **Personnel:** Three Ritual Masters, ten Assistant Monks, two Servants, five Practitioners.
- **Dress:** Practitioners shall wear pure white or yellow ritual robes.

(The above items are to be coordinated as described).
Dated: [Year, Month, Day]
Three Ritual Masters: [Names]

Mandala of the Bodhisattva who Eradicates the Evil Realms
(Diagram of the sacred syllables and positions for the first consecration ritual).

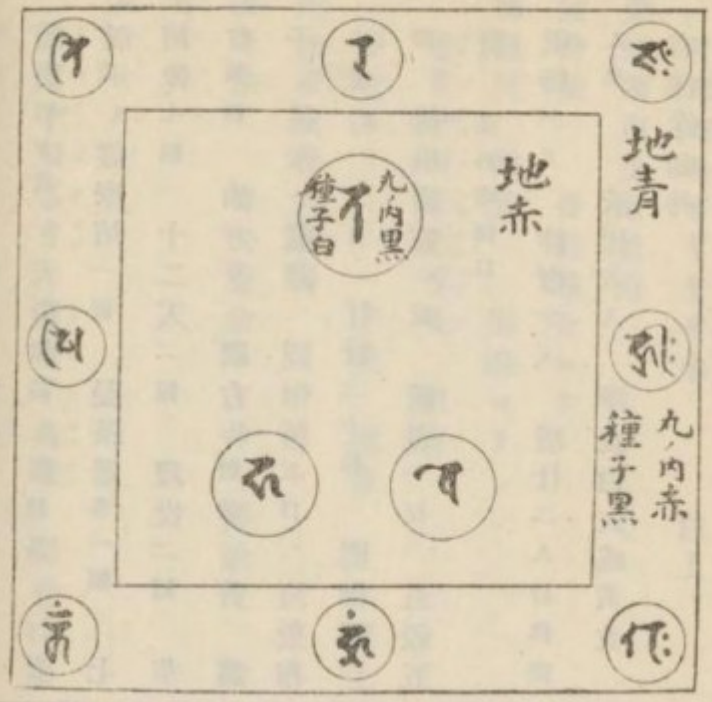
○惠印灌頂曼荼羅圖

第一滅罪灌頂滅惡趣菩薩曼荼羅

滅惡趣菩薩曼荼羅之圖

第二覺悟灌頂龍樹菩薩曼荼羅

龍樹曼荼羅之圖



The Shugendō Ultimate Seal Consecration Mudras and Mantras

The Great Matter of the Consecration of the Three Bodies

- **The Response Body (Nirmanakaya) Consecration:** Mudra: Form the Empty-heart Anjali (Gasshō) with both hands. Open the two Fire (middle) fingers and the two Wind (index) fingers. Representing the two waters of the crown.
  Mantra: **A BI RA UN KEN**
- **The Reward Body (Sambhogakaya) Consecration:** Mudra: Follow the previous form, but join the two Wind fingers. Touch the two Fire fingers at the tips.
  Mantra: **A BI RA UN KEN**
- **The Dharma Body (Hosshin) Consecration:** Mudra: Follow the previous form, but join the two Wind fingers. Open the tips of the two Fire fingers.
  Mantra: **A VI RA HUM KHAM**
  The above three are the secrets within the profound secrets of the Earth-Seal. They represent the realization of the bond between the Triple Realms. These follow the principles of reaching the effect from the cause and reaching the cause from the effect.

Mudra and Mantra of the Consecration of the Light Mantra
Light Bodhisattva Mudra: First form the Light Bodhisattva Mudra. Then, perform the two Void and two Wind gestures as illustrated.
Mantra: **On abokya beiroshano makabodara mani handoma jinbara harabaritaya un**

Second: Consecration for Awakening — Nagarjuna Bodhisattva Mandala
(The diagram illustrates the placement of seed syllables within the mandala: **KHAM** in the center-top, **A** in the center-bottom, and **AM** in the center-left. Colors specified: Blue Earth, Red Earth, Black seed, White seed).

The Great Matter of the Lotus Sutra Consecration (Also called "The Great Matter of Bowing and Departing")
The practitioners of One-Vehicle Bodhi find the manifestation of Bodhisattvas in the mountains and valleys. Mt. Ōmine is the wondrous Eight-Petaled Lotus. Following the merit of this Peak, the spirit-masters and Bodhisattvas provide protection. First, contemplate using the "No-Mind" as the path. Use grass and wood as offerings.

Next: Recite the syllable **A** once.
Contemplation: The unborn nature of the mind.

Next: Recite the syllable **HAM**.
Contemplation: Use the Fire of Wisdom to burn away the three poisons of greed, anger, and folly. Recite the syllable **HAM** seven times.

Next: Recite the syllable **AM**.
Contemplation: Use the Water of Wisdom to wash away the defilements of the body, speech, and mind. This is the meaning of the purification of the three karmas. Recite the syllable **AM** seven times.

These three syllables (**A, HAM, AM**) are immediately the Three Bodies of the Buddha. Within the One-Vehicle path, there is no lack of fulfillment.

The Four Essentials

- **Skillful Means Chapter (Hōben-hon):** Wisdom Seal.
  Mantra: **A VI RA HUM KHAM**
- **Peaceful Practice Chapter (Anraku-gyō-hon):** Mudra of Omnipresence.
  Mantra: **Na-mo bo-ji sa-ta-wa-ya ma-ka sa-ta-wa-ya na-mo ba-za-ra bo-ji sa-ta-wa-ya e-kei-e-kei ki-sha-ku un ban ko**
  Contemplation: Observing all laws as having the true mark of emptiness.
- **Lifespan Chapter (Juryō-hon):** External Five-Pronged Mudra.
  Mantra: **On ba-za-ra sa-ta-ba un**
  Contemplation: The Tathagata is true and not false, like the medicine of the Good Physician.
- **Universal Gate Chapter (Fumon-bon):** Instruction Mudra. Internal binding, two hands entering the palm. Right Wind finger above the left Wind finger.
  Mantra: **On a-ro-ri-ki-ya so-wa-ka**

Viewing all sentient beings with eyes of compassion, the accumulation of merit and blessings is immeasurable.
The oral transmission says: This Great Matter is the state where the path of words is cut off and the activities of the mind are extinguished. It is the continuation of the lineage of the masters.

End of the Hand-Mirror of the Consecration Hall.

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Procedure for Shugendō Consecration (Kanjō)

Mudra: Internal binding, middle fingers upright and joined.
Mantra: **A VI RA HUM KHAM**

Akasagarbha (Space Storehouse):
Mantra: **A BA RA KA KYA**

Wisdom Fist Mudra (Chiken-in):
Mantra: **NO BO SA MAN DA BO DA NAN**

The Five Ancient Seals (Goko-in):
(Represented by specific Siddham characters).

Samantabhadra Samaya (Pugen Sanmaya):
Mantra: **ON SAN MA YA SA TO BAN**

Next: Body Protection Method (Goshin-hō)

Declaration for Empowerment Training (Inka Kegyo Hyōhaku)

"I respectfully declare with one heart to the non-dual Principle and Wisdom, the Great Sun Mahavairocana (Dainichi Nyorai), the fundamental Great Sage Unmoving Lord (Fudō Myōō), the Four Great Kings, the Eight Great Wrathful Kings, the assembled sages of the two realms, and the

myriad deities and spirits of the One Vehicle Peaks. Following the direct succession of the Dharma-body Buddhas, I seek the realization of this path..."

Profound Meaning of the Most Excellent E-in Samaya School (Saishō E-in Sanmaya-ryū Shinshi)

These teachings are rare to obtain and rare to encounter. The path of "Becoming a Buddha in this very body" (Sokushin Jōbutsu) and the realization of sudden enlightenment is difficult to penetrate. A disciple of the Buddha must be protected by the Three Mysteries. Through the practice of the Five-Fold Contemplation, one reaches the source. Regarding the Lamp-Transmission Seal of the peaks: one seeks permission for the Consecration Seal. By subduing demonic obstacles through the secret protocol of the Unmoving Lord and through the power of the Buddha, one returns to the original seat of the Main Deity. I pray for the fulfillment of the benefit of the Dharma Realm. I respectfully declare this.

(Composed by Shōgaku)

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The First Level (Shojū)

The three seals of the E-in Samaya Lamp-Transmission allow the body to attain the nature of the three-fold body. Through this verification, one instantly transcends the world. Therefore, the body is established through the cause and the seal.

1. **Great Dharma Paper Seal (Daihō-shi-in):** Mantra: **A BA RA KA KYA**
2. **Middle Report Paper Seal (Chūhō-shi-in):** Mantra: **A BI RA UN KEN**
3. **Small Response Paper Seal (Shōō-shi-in):** Mantra: **A RA HA SHA NA U**
4. **Secret Oral Seal (In-kuchi-hitsu):** Mantra: **A UN**

The Second Level (Nijū)

The Fire Division (Kabu) is the secret intent for the immediate realization of the body. The path where Principle and Wisdom are non-dual is the mind itself. Those who have reached this realization are like the flames of a phantom. Transcending the history of many lifetimes, one contemplates the heart-lotus. This heart-lotus contains the heart-moon wheel. Although there is a full moon wheel, it is as if hidden in the clouds and cannot be seen. Therefore, perform the Diamond Binding Mudra and touch the heart. Contemplate the heart-moon wheel and the tip of the nose. By observing the heart within, all laws are seen as empty.

Establish the completion of the moon wheel. This is the stage of the Great Being who abides eternally. Next: Abide in the meditation of the Dharma Realm. Within the void of the moon wheel, the heart is harmonized with the moon wheel. By observing the heart and its manifestations, one is immediately granted the Second Level of the body.

Second Level Seals:

1. **Moon Wheel Mudra:** Mantra: **A UN**
2. **Diamond Binding Mudra:** Mantra: **KI MYO KU KO**
3. **Eight-Petaled Seal:** Mantra: **SHIN JO MAN GATSU RIN**
4. **Non-Duality of Emptiness:** Mantra: **FU NI SOKU KU O**
5. **Outer Binding Mudra:** Mantra: **UN HAN DO MA A CHI BO UN SHIT CHI**

"If a person seeks the Buddha’s wisdom and penetrates the heart of Bodhi, they shall reach the stage of the parents' birth-body and swiftly realize the great throne of awakening."

Mantra: **A BA RA KA KYA UN**

Between the elbows is the eight-petaled white lotus; the syllable **A** manifests in its original scent and color.

Meditation and wisdom enter the Diamond Binding together. Entering the Tathagata's tranquil wisdom.

Third Level

Earth Division: Immediate realization of the body. The extremely profound secret is the subtle mystery of the Ancestor. The nature of the heart is originally pure, like the full moon wheel. It is neither pure nor defiled, unstained. Just as the moon is hidden within the clouds, the self-nature is originally empty. This is why one abides in Great Wisdom. The "Five Great Ones" signify the cessation of all obstacles and the realization of true reality. Next, form the Diamond Internal Binding Mudra. One should contemplate the heart-moon wheel and attain the original seat of the deity. This is the mind of the heart. It is the manifestation of the Ancestor reaching the stage of the Great Being. The heart is an illusion, yet it is not an illusion. It is the void. One attains the purification of the heart and the marvelous union with the Void. Awakening to the body of the Third Level.

Consecration of the Moon Wheel Seal:
Mantra: **UM A**

Void Heart, I awaken to the unborn (Five phrases):
Mantra: **UM A**

Leaving the path of words. Transcending the four types of birth and achieving liberation.

Fourth Level

Diamond Division: Immediate realization of the body. Correct enlightenment. The most profound secret is the unshakeable foundation of the Ancestor. The heart-moon is deluded, like a person holding a fist. Originally, there is no fixed mark, no substantial great void. Where does the heart reside? When the heart reaches the state of the syllable **A**, it is far removed from external transmission. The Buddha and sentient beings are originally in the ground of the Great Void. By testifying to the unborn nature of self-nature and the heart, the covering of obstacles is removed and distinctions are silenced. This is the realization of the "Empty Color." Establishing the Fourth Level Consecration Seal. This is the stage of the direct transmission from the Ancestor reaching the Great Being. It is not born of doubt or confusion. Its path is the Syllable-Completion of the True Mark. It is the gold text of the syllable **A**.

Mudra of the Great Space Shape Seal:
Mantra: **SA RA BA A**

Mudra of the Sun Wheel Shape Seal:
Mantra: **SA RA BA A**

Mudra of the Great Space Heart:
Mantra: **A BA RA KA KYA**

The secret is supreme. Incalculable Law.

Mantra: **NA U MA KU SA RA BA HO**
Mantra: **NI SHI TEI MA KA**
Mantra: **UN MA KA RO SHA DA KEN**
Mantra: **GYA KI** (Perform with the Secret Armor/Armor Mudra).
Mantra: **SA RA BA PI KI N NA NI** (Follow the deep-binding protocol).

Fifth Level

Water Division: Immediate realization of the body. Wondrous mystery within the profound mystery. The self-heart is only the Void. The division of the Law is like the moon in the air. Reaching the extreme point of realization, there is no path and no path-holder. There is no separation, no path, and no void. All laws are empty; they are far removed from the path of words. It is established from the beginningless past. This path has no words and is transmitted from heart to heart. For those who are vessels of the Law, the realization is true. Speech is silence. One must shut the mouth and not speak. It is not established by written characters. It is not established by written characters. The meaning of the Law transcends words and cannot be explained. Is there any place where the path can be found? Is there any logic to be sought? Words are cut off and thoughts are silenced. This is the division of the True Reality. The Gold Womb is established upon this. Principle and Wisdom are non-dual. Words and expressions are exhausted. The single syllable **A** is the thousand principles. Principle and Wisdom are non-dual. Do not speak of it. This is the Consecration of the First and Second levels. Reaching the Dharma-body ground and abiding in the self-nature. The Three Marks are immediately the non-dual.

Mantra: **UM TA RA TA** (Two-fold vertical union).
Mantra: **KAN MAN** (Supreme non-dual Five elements, non-dual foundation).
Mantra: **NA U MA KU SAN MAN DA BA ZA RA DAN** (Not established).
Mantra: **SEN DA** (Secretly established).
Mantra: **MA KA RO SHA DA** (Mounted and established).
Mantra: **SO HA TA YA** (Ancestral establishment).
Mantra: **UN TA RA TA** (Deeply established).

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KAN-MAN (Seed Syllable of Acala)

Wondrous Most Secret Opening-Closing Omnipresence Mudra: Joined palms, fingers spread apart.
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-da**
Sect Lineage: **A**
One Secret Union: Deeply hidden.

UN (Seed Syllable): Does not move.
Face-to-face: **KAN**
The right side is not two; immediately attaining fixed verification. One must surely enter the Samadhi of the Buddha's self-nature. From the cause reaching to the fruit of realization.

Mantra: **Ken-kan-ran-ban-an**
Mantra: **Na-u-ma-ku san-man-da ba-za-ra-da**
Unopened.
Mantra: **Ken-kan-ran-ban-an**

Immediate establishment: **Small Response Paper Seal**.
Two-fold opening: **Middle Report Paper Seal**.
Secret School Union: **Great Dharma Paper Seal**.
Void Heart is not established: **Mudra of Peace in the Central Cinnabar Field**.

Entering the stillness of the Unmoving (Fudō) Samadhi. Throughout countless kalpas, it is never-ending. This is immediately the body and mind's secret setting.

The Fifth Heavy Lineage: Principle and Wisdom are non-dual. The Most Excellent E-in Samaya. The Ultimate Seal of the High Altar is the Third Heavy Level. Thus, the three ritual masters transmit the Lamp-Transmission to satisfy the wondrous fruit and reach the state of the Diamond Throne. This is for the practitioners who have achieved the "Transcending Kalpas" status.

Three Ritual Masters: High Priest [Name], Monk [Name], and Monk [Name].

Early Morning Recitation Method
First, take the prayer beads in three layers and enter the Lotus Anjali (Gasshō).
Mantra: **On ro-shi-ra-ma-ni ba-ra ha-da-ya un** (Recite 3 times).
Next, rotate the beads three times while reciting the fundamental mantra. Recite the mantra ten thousand or one hundred million times.

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Great Matter of Standing and Sitting
First, the External Five-pronged Seal.
Syllable **A** (Recite 3 times).
Next, take the Five-pronged Seal.
Syllable **UN** (Recite 3 times).
The procedure for taking the scepter is as stated above.

The Matter of Empowering Offering Water (Akaba)
On the day of the ceremony, after the Great Consecration, provide the offering to the recipient.
First, the Vow: Reaching the heart's vow. I invite the Water Deity to provide protection and support. May the earth be filled with fulfillment.
Next, use the Single-pronged scepter to perform empowerment (21 times each).
Next, Military Victory Mantra (100 times).
Next, Water Heaven True Word (100 times).

Next: Use two buckets of water. Each should have three sticks of wood inserted. The recipient holds the scepter and stands or sits. Between the Heaven and Earth, the recipient realizes the state of "No-

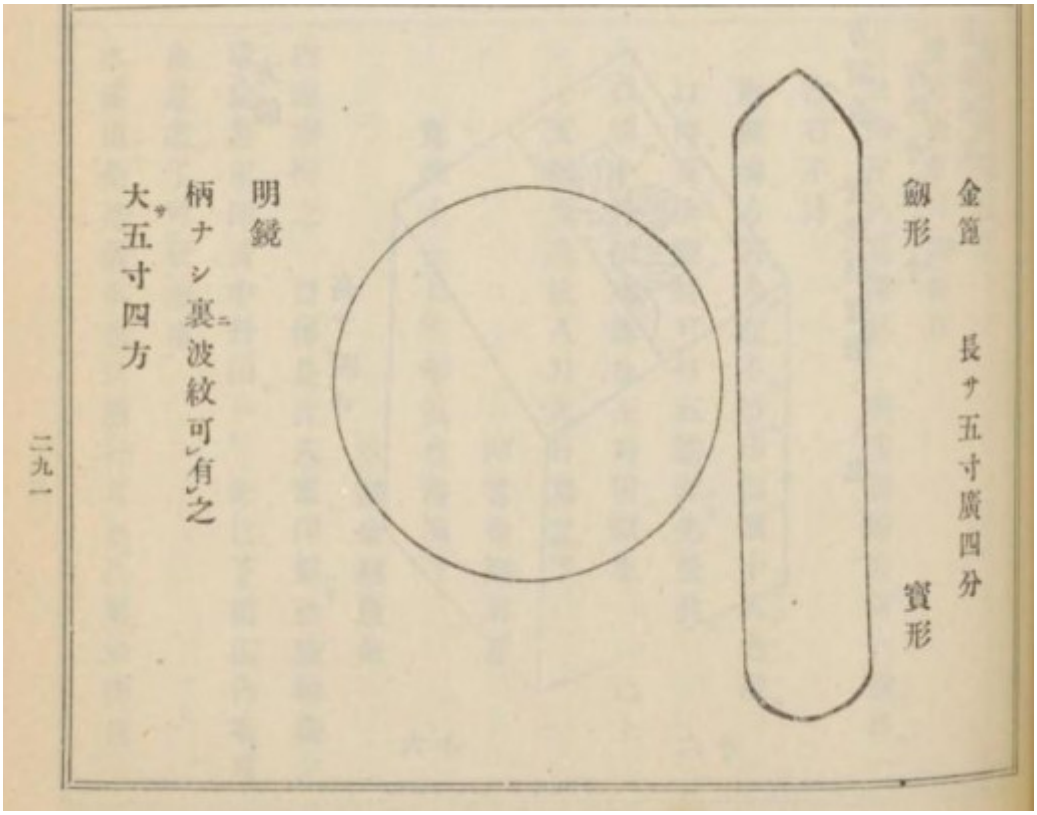
Sins." From the East toward the West, the heavy sins are purged. One bucket is for the initial watch, the second bucket is for the final watch.

The Secret within the Secret: The Right-side scroll is extremely profound. It causes others who see it to have their sins extinguished.

Profound Meaning of the E-in Samaya School

Shugendō Ultimate Seal Consecration Method Secret Oral Transmission

I look up and declare: The recipient who performs the service should approach the Master. Form the incense-offering mudra and rub the prayer beads.
The Master takes the Single-pronged scepter from the rear door and enters. Facing the altar, perform the Great Diamond Wheel Mantra once. Reach...



[Page 290 — Continuation of the Ultimate Seal Consecration]

Secret Seal / One Secret Seal
Use a gold scraper (*kin-pi*) or a bamboo implement.
The mirror should have no handle.
Regarding those who participate in the ritual meal, use a paper wheel/hoop.
Follow the sequential protocols of the lineage.
At this time, one may enter the altar. Use the Northwest room for the reception of the Law; return to the Southwest room for the "Half-Eight-Petal" ritual.

Sequence for Ascending the Altar:

1. At the Seven Altars, the Great Law procedure is performed, and the Declaration (*Hyōhaku*) is read. At this time, the assembly chants the Five Syllables of Brilliance in unison.
2. The Senior Practitioner recites the Five Great Vows. Upon completion, the recipient is touched at the crown, and the Five-Syllable Verse is added.
3. The scepter (*Dokko*) is held until the end. The recipient faces the altar. The scattering recitation is performed. Recite the Dainichi Mantra.
   Mantra: On a-bi-ra-un-ken so-wa-ka
4. Recite the Buddha-Eye Mantra 100 times. Recite the One-Syllable Gold Mantra in front.
   Mantra: Na-ma sa-man-ta bo-da-nan on bo-ro bo-ro u-shi-ni-sha so-wa-ka
   Mantra: No-bō sa-man-da bo-da-nan bō-ron

The Half-Eight-Petal Ritual:
At this time, enter the screen/curtain area. Use the ancient scepter to empower the recipient. The recipient faces South; the Senior Practitioner faces North. The two reach their designated seats.
Next: Confer the **A** Syllable Seal.
Mantra: A
Next: Confer the Jewel Crown.
Next: Tossing flowers. The recipient takes the flowers and performs the ritual of the two meanings. The Senior Practitioner confers the instructions.

[Page 291]

Perform the ritual of the Internal Goma and the Eight Matters. After this, conclude with the Mudra and Dismissal.
Next: Recite the Dainichi Five Syllables of Brilliance twenty-one times.
Mantra: On a-bi-ra-un-ken so-wa-ka
In a loud voice, declare: "The service is concluded."
The assembly withdraws together.
Next: The Master summons the recipient to remove the ritual vestments and the Akaba tags.
Next: Exit the hall. The Senior Practitioner follows.

Regarding the layout of the Great Altar and the Mandala, follow the standard rules. The placement of the seats for the Consecration is distinct for each level of the rite.

End of the Hand-Mirror of the Consecration Hall.

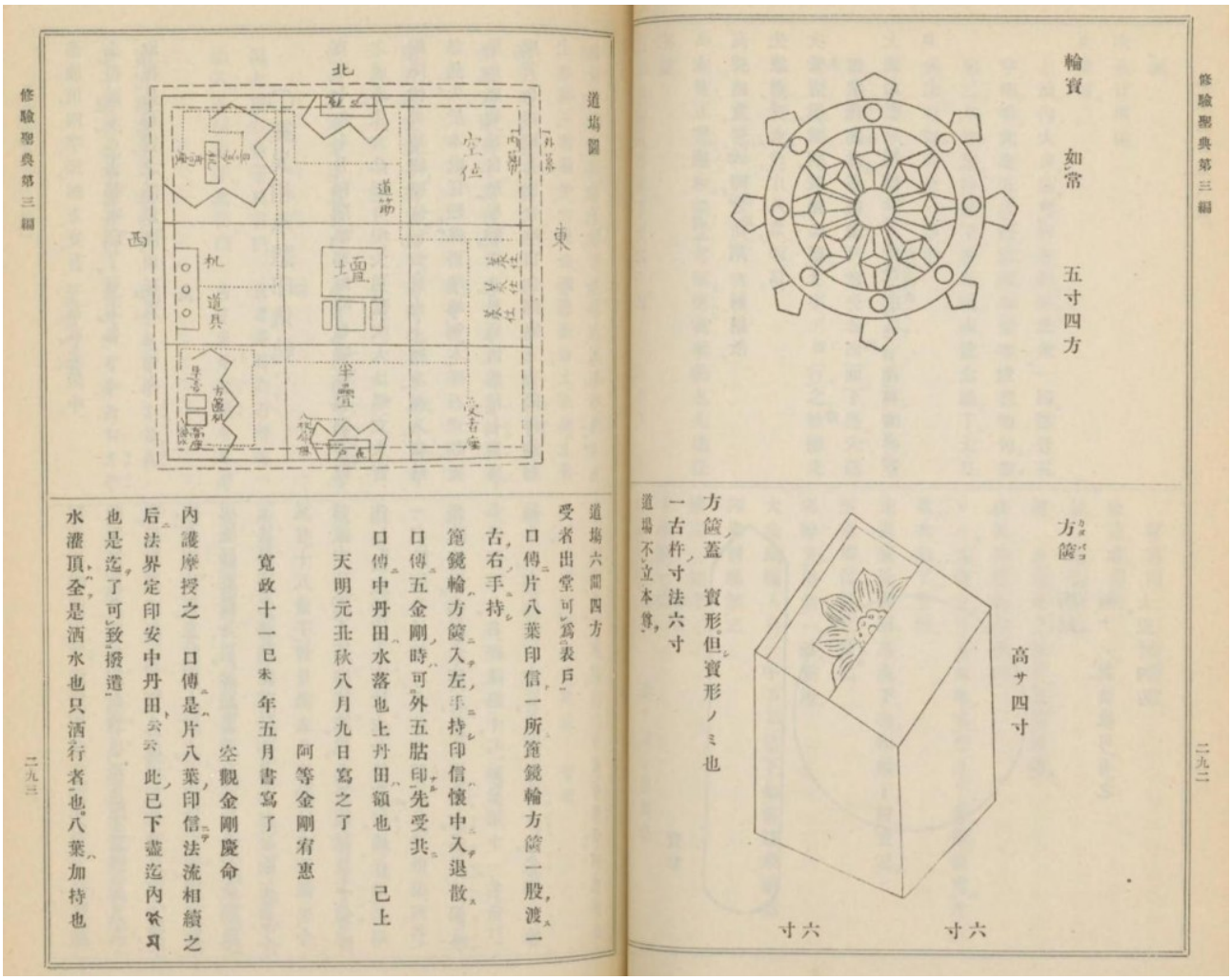
[Diagrams and Illustrations]

1. Gold Scraper (Kin-pi):

- **Form:** Sword-shaped.
- **Dimensions:** Length: 5 sun. Width: 4 bun.
- **Tip:** Jewel-shaped.

2. Bright Mirror (Meikyō):

- **Form:** Round mirror.
- **Note:** No handle. The back pattern is permitted.
- **Dimensions:** 5 sun diameter. Square base.



[Page 292 — Altar Items and Diagrams]

3. Wheel/Hoop (Rin): Form: Standard circular wheel diagram with hub and spokes. Dimensions: 5 sun square base.
4. Square Box / Covered Container (Hōko): Form: Box with lid featuring a floral design. Dimensions: Height: 4 sun. Base: 6 sun by 6 sun. Notes: Solid form; only the solid form is used. Ancient scepter length measure: 6 sun.

[Page 293 — Ritual Hall Layout and Lineage Colophons]

Diagram: Sacred Hall Diagram (Dōjō-zu) Oriented with East at the top, West at the bottom, North to the left, and South to the right. Includes designated seating for Senior Practitioners, recipients, screen partitions, the main altar (Tan), desks for ritual implements, and access doors.

Dōjō Specifications & Lineage Rules:

- The sacred hall measures 6 ken square.
- When recipients exit the hall, it is permitted to use the express door.
- Oral Transmission: Half-Eight-Petal mudra seal and one basket containing a mirror, wheel, and single-pronged scepter are handed over.
- Held in the left and right hands.
- The basket, mirror, and wheel are placed in a container, held in the left hand, and carried close to the chest when entering or withdrawing.
- Oral Transmission: Five Diamonds. At this time, the Outer Five-Pestle Mudra is received first.
- Oral Transmission: Central Elixir Field. Water falls on the upper elixir field and forehead.

Historical Colophons:

- Transcribed on the 9th day of the 8th month, Autumn, Tenmei 1 (1781) by A-Dō-To-Kongō-Yū-Kei.
- Copied in the 5th month of Kansei 11 (1799) by Kū-Kan-Kongō-Kei-Mei.

Oral Transmission Notes:

- Inner Protective Seat Bestowal: Oral transmission of the Half-Eight-Petal mudra seal. The continuation of the Dharma transmission is completed upon setting the mudra seal in the central elixir field.
- The completion of water consecration consists entirely of sprinkling water; it is also for the practitioner performing the sprinkling. The Half-Eight-Petal empowerment is also included.

[Page 294 — Ritual Instructions & Miraculous Transmission]

Consecration Crown Four Characters: Recite in four directions, "An-go" (peaceful dwelling), one ancient scepter placed in the center. Cover the face; whether it is removed or not, the secret seal is completed and may be removed. Tossing flowers is the secret meaning's deep intent; consecration of the crown is in the hair. Above ends.

Miraculous Manifestation and Transmission of the Wisdom Seal Ritual (Reikō Sōshō E-in Gikaku)

In July, 7th year of Kanpei (895), the Acharya came to the wilderness of Yoshino. Great anger arose in his mind, manifesting as a fierce and mighty form. Blowing the great conch horn, he stood at the edge of the Great Treasure Tower. Intensely practicing the Way, he entered deep into the mountain. Suddenly, a fierce wind, rain, and storm arose, shaking the trees and sending rocks flying. Day turned dark as night. Afterward, the wind died down and the rain stopped, revealing a vast, pure, seven-jeweled palace. It was the peak of Mount Kinpu. The Vajragarbha Bodhisattva sat upon a pure, wondrous lotus, joined by fifteen Dōji (attendants), along with heavenly beings, dragons, and spirits.

At that time, Vajragarbha Bodhisattva addressed the great assembly, saying: "Listen well to my true form, which can save all sentient beings in the end times..."

The fifteen Dōji attendants are named as follows:

1. Jō-dōji (Purity Attendant)
2. Jibei-dōji (Compassion Attendant)
3. Kōse-dōji (Latter-World Attendant)
4. Akujo-dōji (Evil-Removing Attendant)
5. Kankō-dōji (Light-Contemplating Attendant)
6. Kōzō-dōji (Increasing-Treasure Attendant)
7. Kokū-dōji (Empty-Space Attendant)
8. Kōsumi-dōji (Fragrance-Accumulating Attendant)
9. Keigo-dōji (Sutra-Protecting Attendant)
10. Shukujū-dōji (Blessing-Accumulating Attendant)
11. Jōgyō-dōji (Constant-Practice Attendant)
12. Jōon-dōji (Pure-Drink Attendant)
13. Shukushun-dōji (Constellation-Spring Attendant)
14. Zenzen-dōji (Virtuous-Front Attendant)
15. Raikō-dōji (Thunder-Net Attendant)

Each of these fifteen Dōji possesses a specific mantra.

First: Jō-dōji (Purity Attendant) Mantra Mantra: On ma-ki-shi-ya

Second: Jibei-dōji (Compassion Attendant) Mantra Mantra: On a-ra-ya

Third: Kōse-dōji (Latter-World Attendant) Mantra Mantra: On gya-ka-ri

Fourth: Akujo-dōji (Evil-Removing Attendant) Mantra Mantra: On ba-gya-ni

Fifth: Kankō-dōji (Light-Contemplating Attendant) Mantra Mantra: On ba-ra-ha-ya

Sixth: Kōzō-dōji (Increasing-Treasure Attendant) Mantra Mantra: On ji-nya-bi ba-do-ma-ya

Seventh: Kokū-dōji (Empty-Space Attendant) Mantra Mantra: On a-sha-ya

Eighth: Kōsumi-dōji (Fragrance-Accumulating Attendant) Mantra Mantra: On ji-ri-ji-ri

Ninth: Keigo-dōji (Sutra-Protecting Attendant) Mantra Mantra: On a-ra-ki ya-ro-ni

Tenth: Shukujū-dōji (Blessing-Accumulating Attendant) Mantra Mantra: On ha-da-ra-da

[Page 295 — The Remaining Dōji Mantras and Mudra Instructions]

Eleventh: Jōgyō-dōji (Constant-Practice Attendant) Mantra Mantra: On ma-ka-ra-na

Twelfth: Jōon-dōji (Pure-Drink Attendant) Mantra Mantra: On min-da-ra-ji-ni-ba ke-i-ra-da-no-ka

Thirteenth: Shukushun-dōji (Constellation-Spring Attendant) Mantra Mantra: On ha-ra-ri-chi san-man-da gya-ja-ya

Fourteenth: Zenzen-dōji (Virtuous-Front Attendant) Mantra Mantra: On ko-ku-ri

Fifteenth: Raikō-dōji (Thunder-Net Attendant) Mantra Mantra: On hi-tsu-ba-ra

Next: Form the mudras of the fifteen Dōji. First Mudra: Form the Empty-Space Heart-Joining Mudra. Cross the two index fingers, press the two thumbs together, and form the Diamond Joint Mudra.

Second Mudra: Form the Immeasurable Tranquil Mudra. Interlace the fingers externally or form the Empty-Space Heart-Joining Mudra with thumbs slightly raised.

Third Mudra: Form the Womb Seal Mudra. Form the Empty-Space Heart-Joining Mudra, opening the palms slightly.

Eight-Petal Lotus Mudra: Form with the right hand...

[Page 296 — Completion of Mudras and Ritual Explanations]

...Five fingers facing outward, clapping three times, Diamond Palms. Interlace the middle fingers internally, and raise the two thumbs.

Middle Finger Non-Marking Form: Diamond Palms.

Having spoken the mudras of the Diamond Dharma Bodhisattva, the forms, seals, and true words (mantras) are revealed. This Bodhisattva originally achieved the Bodhisattva Way, fulfilling the Ten Stages and Ten Paramitas, accompanying the Tathagata's original body to serve nearby. This is the ultimate enlightened Bodhisattva form. Like Manjusri, the right hand holds a sharp sword, and the left hand holds a blue lotus; this is the Bodhisattva's Secret Seal.

Those who form the Diamond Inner Bond Mudra, raising the two middle fingers like the Great Single-Pointed Diamond Mudra, rotate left and right three times to form the protective boundary:

Mantra: On ba-za-ra-da-to ban

When Vajragarbha Bodhisattva finished speaking the mantras, the fifteen Diamond Dōji each danced with joy, manifesting great supernatural powers and engaging in playful transformations. At that time, the Dharma Bodhisattva transformed into a small, child-like form, then into a divine, wondrous monk, and suddenly became an old man, wearing red robes. In his right hand, he held a six-ring staff (shakujō); in his left hand, he held a single-pointed diamond.

The two index fingers bent, middle fingers attached, two thumbs raised, two ring fingers form shape.

Non-Dual Principle and Wisdom Secret Seal: Standing, distance from shoulders, facing outward. Left hand holds right elbow, then form the joint seal. The two index fingers and thumbs should face downward, closed-eye mind, lower boundary, action, sitting, lying down.

This indicates attaining the Buddha's Seal and Wisdom. Extending to the ten realms, all are endowed with unmoving secret seals, attaining the body of deep intent. One should receive our fundamental master Shakyamuni under the Bodhi tree.

Vajragarbha's Great Compassion: Now this guidance in the Western Pure Land...

West Gate: At that time, the sacred assembly rejoiced and requested: "Please quickly guide us!" Thrice throwing themselves to the ground, they bowed.

The Diamond Dharma Bodhisattva of Great Compassion shared the single vehicle with all practitioners, despite differences in realm. Transformed into gold, the ground made of seven treasures had many jewel towers, hanging pearl nets, golden bells, and silk banners. In the four directions were four grand avenues, with constant rain of immeasurable flower petals and incense burning. The hall was adorned with lamps and candles, filled with heavenly maidens dancing and singing endless wondrous music, surrounded by heavenly beings.

[Page 297 — The Master's Instruction and Final Transmission]

The Master, bowing on kneeling knees, joined palms and said: "The Great Saint's transformed manifestations are endless. His transformation body is the Transformation Body itself. The Great Saint observes freely in the Wish-Fulfilling Wheel Bodhisattva, wishing to bestow transformation and use in this physical body. The thirty-three manifestation bodies present original vows without falsehood. I formerly abode on this mountain, praying for protection. Vajragarbha Bodhisattva guarded this mountain, protecting the state. However, my spiritual power is weak and effort small, my strength feeble, and my practice not diligent..."

The Great Saint, moved by compassion, bestowed the secret empowerment mudra and mantra, the non-dual principle and wisdom, and the secret teachings of the Dharma Body.

Central Seat Usage: Sitting in lotus posture on seven-jewel woven mats. Body is fair and white, wearing a five-Tathagata crown. The right hand holds a single-pointed diamond scepter, and the left hand holds a wisdom jewel. He speaks the truth, endowing secret wondrous principles to turn the Great Dharma Wheel.

At that time, the Dharma Bodhisattva said: "You should face East and West while practicing. Therefore, out of compassion for sentient beings, I manifest according to capacity. Although living in a defiled world, I remain untainted, like a lotus flower growing out of mud."

Within the chest, the dragon contemplates freely in the Three Samadhis. Now the sacred assembly guides all Tathagatas' pure Dharma nature, opening the lotus within the Way.

At that time, Shakyamuni under the Great Bodhi Tree bestowed the Great Compassion teachings, giving the secret oral transmission.

Hearing this, the assembly was filled with joy. Realizing original nature through these teachings, wisdom opened naturally without beginning. Thus, the joy of the Dharma does not depart from the realm, directly observing self-nature.

[Page 298 — Principles of the Mandala and Sacred Altar Entry]

Inherent nature is complete and unchanging; the original nature is precious, untainted, and adapts to circumstances according to capacity. The path of salvation transforms and manifests diverse teachings. Excellent indeed, excellent indeed! Listen well to this explanation.

Principle and Wisdom are naturally the essential path (the aspect of non-duality between principle and wisdom). Those who comprehend it recognize no duality. Following the moon disc depends on compliance; following the five wheels represents cause and effect. Those with wisdom possess form; reversing their form depends on the lotus, which relies on the reverse five wheels as cause and effect.

The non-duality of Principle and Wisdom was not spoken of by former masters. Why is this? Because the Buddha-mind and sentient beings' nature are neither ultimate truth nor illusion. They are not false forms, nor numerical counts, nor non-counts. They are purely the single mind, arising from self-nature. Principle and Wisdom have infinite, dual aspects. Now at this time, the sacred entity endows all Buddhas' minds. Having no fixed form, they mutually interpenetrate. Self-existing Mind King, self-nature response body, self-nature movement and application, convenience following the mind's desire—hence, bestowing Yoga practices, all possessing secret wisdom. First, one must enter the secret practice hall. Its various fivefold altars now explain their meaning, virtue, and application.

[Quintuple Altars: First Fold destroys sins, initial entry into Removing Evil Realm Bodhisattva Mudra.]

Abiding in Samaya Bodhi: From time immemorial until now, day and night, lost in delusion, committing immeasurable sins. Relying on this karmic retribution, it is difficult to attain realization. Abiding in this samadhi is like the morning dew meeting sunlight—it naturally disappears. This Bodhisattva originally has the non-arising Buddha-wisdom, whose powerful strength eradicates defilements and karmic obstacles.

First: Before entering the outer altar, recite the Bodhisattva Mantra while performing prostrations. Contemplate and repent all committed sins.

Next: When entering the Mandala, pay homage to the inner altar's transgressions. Sing songs and play music to verify and perceive this transformation. The practitioner who smells this fragrance is cleansed of faults and receives joy. Contemplate the removal of sin's obstacles.

Next: Use this fundamental mudra (Dharani Mudra) to break through sin's obstacles.

Next: With this mudra, assist the realm.

Next: Pure Bodhi Mind Contemplation: Perfectly complete the supreme Bodhi Mind.

Next: Removing Evil Realm: "My heart's flesh lotus mudra is originally identical to mine, without difference." Again, whether with sin or without sin, defiled or pure, physical body or illness, without superior Bodhi, the Mandala depends on the Dharma texts, placing the central Dharma Realm liberation...

[Page 299 — Purification Mantras and Entry into Samadhi]

Mudra: Removing Evil Realm Bodhisattva Mudra Extend the right middle finger outward. Mantra: On ji-ba-ra-tsu-ta-ya ho

Contemplate before the heart: Karmic sins, doubts, and obstacles, like a black ball, are crushed and instantly destroyed. Hell gates self-shatter, opening the straight path to Bodhi. Mantra: On ji-ba-ra-tsu-ta-ya ho

Second: Enlightenment Water Consecration Next: Enter the Third Ground. Mantra: On san-ma-ya ho

This is my Samadhi Ground, the body of original purity, unifying the self-nature Buddha and entering the outer realm. Holding a single golden thread is my Three Samadhi Ground body, penetrating and entering the single contemplation. Next, perform the inner and outer purification, and through the mind-karma, attain realization.

Next: Enter the three-fold firm compassion and submission, and then the fundamental mudra (Great Realization Mudra). Entering the Mandala, the practitioner should first form this mudra and recite the mantra. Mantra: On san-ma-ya ho

This mantra's power is unexcelled, causing all wisdom-grounds to be firm, preventing the mind-demons from causing distraction. The mind instantly attains realization, rapidly fulfilling Bodhi.

Therefore, those who wish to enter the Three Samadhis must first practice this Great Mandala. Afterwards, enter the Mandala.

First: Quell and pacify the mind, remaining unmoving, and enter the Samaya Ground. Next: Face both hands upward, touching the crown with the thumbs three times, and stroke the heart three times. Form the Ten Paramitas Secret Joint Mudra to break the three poison-harming minds. The Mind King resides in tranquil wisdom, attaining freedom in the unhindered mind. Mantra: On san-ma-ya ho

Next: Subdue and drive away malicious spirits. Form the Diamond Joint Mudra with two hands, locking the two index fingers. Touch the head three times, then snap the fingers three times to expel the three poison spirits.

Next: Form the Five Finger Mudra (like a wheel). Place on top of the heart, rotating left and right five times.

Next: The Five Wisdoms Wheel, scattering thoughts and reflections. This is the unexcelled, inconceivable light-emitting mudra and mantra.

The Buddha always abides in this contemplation. Holding this mudra and mantra subdues greed, anger, ignorance, and evil spirits, quelling distracted minds, fulfilling all wishes, and constantly turning the Great Diamond Wheel toward Bodhi without losing right mindfulness.

[Page 300 — The Ten Grounds and Thirteen Fruit Mantras]

Only by this mudra's power can the secret-of-secrets seal be realized.

Entry into the Palm: Inward and outward breath, ending outflow, generating non-outflow wisdom strength, sealing the heart-front.

Mantra: On ba-za-ra-da-to ban

Next: Entering Bodhi (Entering the Gate Seal): Correct Enlightenment Gate. Palms joined, bend two index fingers to touch thumbs, joining the tips. Bend the two thumbs into the palm, pressing the base with thumb tips. Mind tranquil, lower abdomen relaxed, recite the secret mantra. By this mudra and mantra's power, quickly realize the Ten Grounds and Supreme Enlightenment Wisdom-Secret Thirteen Fruit Mantras.

[Thirteen Fruit Siddham Characters / Mantras]

Next: Entering the Tathagata Real Wisdom Gate (Closing Gate Mudra): Joined as one body, without separation. Self and other separated, mind without difference, like the Tathagata body. Sentient beings' minds freely interpenetrate, reflecting forms and destroying obstacles. Firm and solid, without leakage, wisdom gate opens, awakening into self-nature, mind operating freely. This is called the Entry Gate Seal: Two hands outer bond, bend two thumbs...

Fourth Ground Yoga Mantra Mantra: On a-ra-ya ma-ta-ya

Fifth Ground Yoga Mantra Mantra: On a-ra-ya ba-ra-bo-ta-ya

Sixth Ground Yoga Mantra Mantra: On ba-ra-ba-da-no-ya

Seventh Ground Yoga Mantra Mantra: On ma-ma-shi-da-ya

Eighth Ground Yoga Mantra Mantra: On a-ru-kan-nya-ya-ta-ya

Ninth Ground Yoga Mantra Mantra: On ki-ri-da ti-shi-ta-na-ma-ko-ri-ya

Tenth Ground Yoga Mantra Mantra: On bi-bo-to bi-bo-to

Equal Enlightenment Ground Yoga Mantra Mantra: On ba-bi-a

Wondrous Enlightenment Ground Yoga Mantra Mantra: On na-no-ra-ya-dan-na ba-ra-ya

Original Non-Created Buddha Mantra Mantra: On ba-za-ra-ta-ta

Reciting these Thirteen Ground Mantras forwards or backwards allows smooth movement from cause to fruit. The path of cause leads forward to fruit; prior Buddhas all relied on this mudra to achieve correct enlightenment. Using this mudra protects all sentient beings, leading them to Bodhi. Its virtue is such that even ancient Buddhas could not fully measure it; it is the secret realm of all Buddhas' self-nature.

Next: Great Wisdom Seal (Great Wisdom Seal): Form the Great Wisdom Seal, hands joined in palms...

[Page 301 — Dharma Tower Seals and Merit Realization]

Thirteenth Ground Yoga Secret Mantra

First Ground Yoga Mantra Mantra: On bo-ji-ci-ta ma-sa-ma-da-ni

Second Ground Yoga Mantra Mantra: On ba-za-ra-sa-to-ba

Third Ground Yoga Mantra Mantra: On ba-za-ra-gya-ra-ba

Next: Thirteenth Ground Seal (Forming the Dharma Tower Seal): Outer interlace, raise the two middle fingers like a treasure tower, then open them. Stand two index fingers, join two thumbs and two pinkies. Like a five-element diamond scepter, open two thumbs and two pinkies to represent two Buddhas opening. Stand two middle fingers to represent Principle and Wisdom, and two index fingers representing the Wondrous Dharma Realm. Self-mind opens and penetrates non-duality, form and mark joined above, with thirteen Buddhas listed below.

Secret Meaning: Wisdom is non-dual, fulfilling the thirteen Buddha grounds; secret and profound.

Next: Diamond Mani Turning Form Merit Seed Seal (Diamond Mani Turning Seed Seal): Joined outer bond, firm and solid form. Bending the top joint of two index fingers, touch the top joint of two thumbs. This seal is like the Tathagata Prajna Tower, which hides non-action seed marks, manifesting Great Void Wisdom, turning into Prajna Infinite Treasure. Relying on this seal opens wisdom strength.

Mantra: On ba-za-ra-gya-ra-ba ba-za-ra-u-da-na ba-za-ra-da-ta-ga-ta

Merit Seed Seal: Secret seed real treasure form. Outer bond, diamond firm form. Two index fingers form a treasure form. Store all relics, raising two thumbs to touch the index fingers. Principle and Wisdom non-dual; secret and identical, interchanging three times. Great fixed wisdom arises,

generating great merit treasure. This power settles in the Great Vehicle Three Samadhis Ground, fulfilling all wishes. Holding this secret seal fills the Great Void Wisdom Treasure, providing for poor sentient beings.

Form: Stand two thumbs, join two middle fingers with fingers crossed...

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[Page 302 — Ring/Wheel Mudras and Nāgārjuna Contemplation]

Mantra: On ba-za-ra-sa-to-ba

Next: Ring Wheel Seal (Ring Wheel Mudra): Form the circular ring seal, extending five fingers of both hands upward, facing outward. The two thumbs and two index fingers touch each other to form a ring shape, rotating left and right three times. Instantly, the Great Diamond Ring Wheel manifests, able to destroy evil realms and fulfill Bodhi, fulfilling all wishes. By this power, hands, feet, and joints turn into the Great Dharma Wheel, adorning all Buddhas and Bodhisattvas' wondrous bodies to make great offerings. Furthermore, flames of light, virtue, and power subdue all demons. Middle fingers form a treasure form, fulfilling all wishes for gold, silver, wealth, jewels, heavenly clothing, and food freely without obstruction. Mantra: On ba-za-ra-ba-ra-ta

Next: Nāgārjuna Bodhisattva Realm Contemplation (Nāgārjuna Bodhisattva Contemplation): Contemplate Nāgārjuna Bodhisattva. On top of the heart is a great lotus king, with a syllable on it, transforming into a diamond tongue, which further transforms into the Bodhisattva's body. His body is fair and white, adorned with fine robes, a heavenly crown with hanging silk, wearing a five-wisdom crown, sitting cross-legged on a gem-lotus platform. The Bodhisattva also enters the Samadhi of Samantabhadra's Color Body, turning into a three-pronged diamond scepter, emitting great light to illuminate all sentient beings. Though they suffer, they gain joy and turn into the Bodhisattva's body, crushing all karmic obstacles to form the Bodhi-mind sprout, generating immeasurable wisdom.

Speech: "Completely comprehending all Samaya practices, precept-store, and after entering..."

His body matches all sentient beings without distinction, turning defilements into the Bodhisattva body. Wearing red robes, sitting on a large stool, his left hand holds a two-pronged scepter, right hand holds a three-pronged diamond scepter, proclaiming all precepts and liberation without stagnation, entering the Samadhi Ground.

Mantra: On ba-za-ra-ya-sha

[Page 303 — Mandala Arrangements and Iconographic Details]

Mudra: Two hands raised from navel to mouth, palms joined, fingers extended, open-hand seal.

Mantra: On ba-za-ra-ya-sha

Place a relic tower on top of the fixed seal (containing red sand/cinnabar). Add dots to form seeds, complete with bad mind, destroying all kinds of harm. White skin color, two arms, right hand holds a human head staff, left hand holds a multi-sutra scroll, or holds a womb-diamond crown.

Treasure-Heaven Maiden: Holds a lute as her Samaya shape. White skin color, beautiful features, eight or two arms, eight-arm version holds a sharp scepter, three-pronged diamond scepter,宝杵

(jewel staff), bow, wheel, right hand holds wisdom sword and arrow, left hand holds two ropes. Three-armed version: left and right hold bow, arrow, and jewel...

Exceptional Evil-Removing Dōji (Eight Great Dōji Seed Shapes):

- White skin color.
- Left hand holds five-wheel tower, right hand holds three-pronged diamond scepter.
- White skin color, left hand holds five-wheel tower, right hand holds three-pronged scepter.
- Evil-Removing Dōji: Bright Light Dōji, Increasing-Treasure Dōji, Empty-Space Dōji, Fragrance-Accumulating Dōji.
- Eight Directions Placement: Dharma Bodhisattva seed shape: "A" character as seed.
- Maitreya Bodhisattva: Three-pronged scepter shape, body golden color.
- World-Protector Dōji: Single-pronged scepter or "A" character as seed.
- Jewel-Arrow Dōji: Yellow body color.
- Evil-Removing Dōji: Left hand holds three-pronged scepter...

[Page 304 — Iconography and Mudras of the Attendant Dōji]

...character as seed, opening a red lotus to form the Samaya shape. Left hand holds a three-pronged diamond scepter; right hand holds a jewel club. Body is red.

Sword Child: "A" character or "Sa" character as seed. Holds a diamond sword.

Samaya shape: Left hand holds a jewel banner...

Triangular Fire-Seal: Body is dark blue or black.

Increasing-Treasure Child: "A" character or "A-ku" character as seed. Five-pronged diamond scepter forms the Samaya shape. Left hand holds a lasso; right hand holds a five-pronged diamond scepter. Body is deep black.

Empty-Space Child: "A" character or "A-ru" character as seed. Wish-fulfilling jewel forms the Samaya shape. Left hand holds a sutra scroll; right hand holds a single-pointed diamond scepter. Body is coral-colored.

Fragrance-Accumulating Child: "A" character or "Ba" character as seed. Wheel-jewel forms the Samaya shape. Left hand holds a lotus flower or forms a diamond fist at the waist; right hand holds a sharp bell. Body is fair white.

The Eight Great Dōji Seal Explanations (Demon-Removing Dōji, Two Diamond Fists, left palm facing down, right palm facing up):

Mantra: On ba-za-ra-ya-sha

Next: Compassion Child (Inner Interlace, extending two thumbs and two earth fingers):

Mantra: On ba-za-ra-ya-sha

Latter-World Child (Inner Interlace, standing two index fingers crossed):

Mantra: On ba-za-ra-ya-sha

Evil-Removing Child (Outer Interlace, standing two index fingers in lotus shape):

Mantra: On ba-za-ra-ya-sha

Light-Contemplating Child (Outer Interlace, standing two middle fingers bent at top joint):

Mantra: On ba-za-ra-ya-sha

Increasing-Treasure Child (Two hands outer interlace, standing two index fingers, middle finger backs not touching, standing two thumbs with two pinkies forming five peaks):

Diamond Pestle Mudra

Mantra: On ba-za-ra-ya-sha

Empty-Space Child (Inner Interlace, standing two index fingers bent at top joint in jewel shape):

Mantra: On ba-za-ra-ya-sha

Fragrance-Accumulating Child (Outer Interlace, standing two ring fingers crossed, two pinkies...):

[Page 305 — Conclusion of the Dōji Section & Advanced Mudras]

Mantra: On ba-za-ra-ya-sha

The above explanation details the seals and mantras of the Eight Great Dōji. These Eight Great Dōji are manifestations of Vajragarbha Bodhisattva's retinue and sacred entourage, transformed from ancient Buddhas to protect all sentient beings. Appearing as Dōji (youthful attendants), they serve the Dharma Bodhisattva under the Bodhi tree.

Their original local forms:

- Mandala screen body: My original business duties.
- Mandala Bodhisattva: Original land placement.
- Cinnabar Demon King, Wealth Maiden, Rejoicing Dharma: Transformed manifestations of the Tathagata.

Therefore, this assembly uses the Two-Spirit Seal.

Explanation of the Secret Seal: Two hands in Diamond Joint, palms bent, middle fingers crossed, back-to-back. Two index fingers stand like hooks. Two thumbs press two index fingers. This is the Deep Secret Great Demon King Body Seal.

Mantra: On ba-za-ra-ya-sha

Another Seal: Right hand thumb and index finger form a jewel shape, placed on the right hip. Left hand thumb and pinky touch, forming a jewel shape, placed above the shoulder.

Mantra: On ba-za-ra-ya-sha

Next: Joined Palms (Palms joined, bend two index fingers over thumbs, open two pinkies, stand two ring fingers, open two middle fingers):

Mantra: On ba-za-ra-ya-sha

Another Seal: Diamond Joint, or use the Secret Heart Seal. The practitioner forms an inner interlace with both hands. Two ring fingers and two index fingers cross inside. Two middle fingers join at the

top, mouth tight, two pinkies stand. Two thumbs extend from between the index fingers, hanging down near the two ring finger top joints to form a tiger-mouth shape.

Reciting the mantra creates a snake-like motion to call forth blessings and wealth. Taking other people's property forms a jewel shape. To subdue enemies and drive away evil, bend two index fingers to form a sharp scepter shape.

Bend two middle fingers at the top joint to form a three-pronged scepter or diamond shape to break through obstacles. The whole body stands firmly, mind concentrated, reciting this mantra to seek love and respect from all.

Two thumb tips touch middle fingers to form a lasso. Two thumbs press two index finger joints to eliminate endless obstacles...

[Page 306 — Ritual Mantras and Transmission Principles]

...calamities, stopping rain, causing rain, moving mountains, and boiling the sea; able to eliminate snakes, scorpions, and venomous insect harm. Quickly obtain proven efficacy.

Mantra: On ba-za-ra-ya-sha

Wealth-Bestowing Heaven Maiden Seal (Two hands form the Empty-Space Heart-Joining Mudra. Bend the top joint of the two index fingers. Touch the top joint of the middle fingers to form a hook shape. This is called the Wealth-Bestowing Heaven Maiden Wish-Fulfilling Jewel Seal):

Mantra: On ba-za-ra-ya-sha

Another Seal (Two hands outer interlace, stand two index fingers bent in a jewel shape, stand two thumbs to touch the index finger peaks. The palm center generates the heavenly net, land, and blessings. Naturally called upon as the Wish-Fulfilling Jewel, meaning ten-thousand blessings gush forth):

Mantra: On ba-za-ra-ya-sha

The above Nāgārjuna Bodhisattva Mandala Assembly sacred lineage secret mudra and mantra explanations: Relying on my received prediction, sages across the three realms praised and extolled it. Why so? Because since immeasurable kalpas past, all Buddhas and monks have used the lotus as their original root. Therefore, following past immeasurable kalpas, their body is like the Sands of the Ganges. At all times, bestow benefit, profit, and joy.

At that time, adapt teachings to capacity, speaking ultimate beneficial secret intent.

Next: Third Transmission - Abhiṣeka Water Consecration Explanation: Originally possessing non-action secret methods. Those who receive this method can abide freely in non-attainment joy, causing recipients to enter the supreme mandala. First, purify the ground, recite the venue purification mantra, purifying body and mind, driving the vehicle freely without hindrance, playing in the ten directions of pure lands, riding the Lotus Vehicle slowly to ascend the sacred venue.

Mantra: On ba-za-ra-ya-sha

Gradually proceed before the altar, holding a single-pronged diamond scepter like guarding heart, liver, and lungs. Ascend the altar platform with true words, slowly taking the seat, righting the altar. Simple practitioners instantly achieve Buddha-fulfillment, relieving labor and distress. True, real,

and solemn, this altar's deep intent saves the world. Thus, first sing songs of praise, proving clear joy.

(Dharma Three-Fold Mudra Explanation Text): Now transmit the Three Bodies Seal Mudra. Small-response response body, intermediate-reward reward body, great Dharma-response Dharma body, small-response... Response body is like the intermediate-reward response body, intermediate-reward response body is like the great Dharma-response Dharma body. Thus set up...

[Page 307 — Three Bodies Seals and The Mahāvairochana Contemplation]

Mantra: "Instantaneous Transcendent" called sudden. Three Bodies Seal: Instantaneous body-fulfillment, proven realization.

Mudra: Two hands joined in palms, bend two index fingers, top joint touches two thumbs. Deep intent of the Great Dharma Response Seal:

Mantra: On ba-za-ra-ya-sha

Next: Modify previous seal by moving two index fingers to the middle fingers, placing two thumbs on the middle fingers (Intermediate-Reward Response Seal):

Mantra: On ba-za-ra-ya-sha

Next: Modify previous seal by moving two middle fingers to the ring fingers, placing two thumbs on the pinkies (Small-Response Seal):

Mantra: On ba-za-ra-ya-sha

This is the Three Bodies Seal. These three seals lead cause into fruit, and also lead fruit back into cause. Two hands inner interlace, standing two middle fingers, is the Small-Response Seal. Standing two index fingers is the Intermediate-Reward Response Seal. Standing two thumbs and two pinkies is the Great Dharma-Response Seal. Secret mantra functions as described in ritual manuals.

Next: Enter the "Human" Abiding-in-Buddha Self-Nature Three Samadhis. Form the Empty-Space Heart-Joining Mudra, standing two thumbs, mind tranquil and unmoving, reciting the secret mantra:

Mantra: On ba-za-ra-ya-sha

This is the Immediate-Body Mind-Tranquilizing Secret.

Next: Two-Section Great Sun Seal (Dharma-Reward Two Bodies Fundamental Buddha). First, form the Empty-Space Heart-Joining Mudra, reciting the secret mantra:

Mantra: On ba-za-ra-ya-sha

This is the Dharma-Body Secret Seal. Also called the Secret-Joint Mudra. Non-affinity sentient beings, though born in the same realm, do not hear this. This seal is the Dharma-Name Seal. Also has a secret seal: Outer interlace, stand two middle fingers, bend top joint into hook shape, stand two index fingers, palms joined, stand two thumbs and two pinkies. Four fingers joined forms the Result-Realm Secret Seal. Two hands joined in palms, standing two thumbs and two index fingers, placing two index fingers on two thumbs, is the Cause-Realm Secret Seal.

(Two-Realm Assembly): Sitting in this assembly's mandala, the center contains the original non-created Mahāvairochana Tathagata's physical body, sitting on a great jewel lotus platform. Upon it is a original non-created master, full moon disc on top, with a three-pronged diamond scepter on his

chest. Upon it are eight lotus petals, emitting a hundred lights, full moon disc inside, turning into the Tathagata's body, color like space. Forming this seal, wearing the crown, emitting light to illuminate the ten directions...

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...countless Buddhas, Bodhisattvas, humans, and heavenly beings. Practitioners, following their own desires and joy, receive boundless joy and ride the single path to enlightenment. All Buddhas, Bodhisattvas, humans, heavenly beings, insects, animals, and lower beings in the world are included in this altar. Calling out to everyone clears away bad karma and mental stains without leaving anything behind. Taking what you need, next naturally explain the body, doing nothing, and holding onto nothing.

(Fourth Stream Fundamental Text): All spiritual practitioners... separating mind-concepts.

If the mind is not quiet, like heaven and earth being kept apart, this is called "separation." On top of the heart-lotus, picture the sacred seed sound "UN," holding it on the moon-disc in your mind for a long time without letting it fade. Place your left and right hands over each other with thumb tips touching; this is called the Moon Disc Hand Seal. Chant the "HA" sound smoothly without letting your mind scatter. Next, form the Diamond Bond, bringing your life back to focus on a single eight-petaled diamond point. Hold the moon-disc in front of your heart, with both thumbs bent inward into your palms. Chant "HA":

Mantra: On ba-za-ra-ya-sha

The Mind King forms its outer woven bond into a firm, solid meditation hand seal. Also chant:

Hand shape: Raise both pinky fingers with palms together. Both ring fingers... Raise both middle fingers bent, with index fingers meeting both thumbs... "A" sound. Never-ending fine attachments and spiritual methods too. (Three-Fold Stream): Instantly achieve full body-mind enlightenment.

Pinch the name of the heart, focus on the eight directions for a long time, and form the Diamond Inner Bond to attain peace of mind...

Next: Take the previous Moon Disc Hand Seal, turn it around, and place it on your chest to form the Moon-Covering Hand Seal. Chant: "A" sound. Let your voice enter a quiet state; after a long time, make a single sound and form the Empty-Space Heart-Joining Hand Seal...

Next: (Fourth Stream): Cutting off subtle delusions and attachments, first establish the Great Void. Form the hand seal, hold both palms up, press the middle joints of both middle fingers with your index fingers, and press the upper joints of both middle fingers with your thumbs. Open both pinky fingers to form the Great Void... "MA" sound. The "HA" sound forms the nature of your own heart. Join your palms in the Diamond Joint, extend both thumbs, then place your index fingers, middle fingers, ring fingers, and pinkies... returning to the original moon-disc shape. Recite like this:

The secret, supreme, immeasurable teaching only excludes those who lack wisdom.

All things pass through...

Why does this spiritual order rely on this path? Because reliance can be deep or shallow. Even if it is shallow, it cannot be ignored. Deep and shallow depend on a person's natural ability and spiritual connection; that is why we speak of deep and shallow. Next, learn one hand seal and one mantra,

and everyone becomes a Buddha, so how much more... Look at the hand seal marks evenly and equally, once again...

[Page 309]

...reaching the Great Void, like the full moon growing brighter, using your two fire fingers (middle fingers) to press your two thumbs... Chant the "A" sound... striking fear into those who hear it, making the mind of enlightenment firm, completely filling the secret mind of the Great Void. Raise both index fingers and picture the seed sound... This is making your own body an unmoving golden body.

Next: The Most Secret Hand Seal (Detailed Explanation of Compassion): Interlace both hands inside and outside, and raise the right middle finger... With the seal bent forward, raise the right thumb... Chant "UN," bringing forth the Great Wrathful Demon-Subduing King. Previous seal: Raise the left thumb and raise the left pinky finger... Chant "UN," destroying negative life energy and entering the Great Mind of Enlightenment. Previous seal raised: Raise the left pinky and right pinky finger... Chant "UN," subduing... Achieving spiritual work without anything left behind, entering Nirvana. Previous seal raised: Raise the right pinky finger... Chant "UN," attaining full Great Enlightenment. Seal in front of the heart: Join palms, raise the left middle finger... placed on the "A" sound. Your own body originally holds the Unmoving Mind...

Meaning of the Gate of Passage: Next: The Wondrous Most Secret Seal (One-Character Secret Explanation): Join palms and chant... Stand all ten fingers up, press both ring fingers... Chant "UN," consuming all obstacles... Next: The Wrathful Subduing of All Obstacles...

[Page 310 — The Diamond Realm Initiation & Water Consecration]

- Stand both small fingers up. Join both ring fingers without crossing. Stand both middle fingers up, hooking the tips of the two index fingers. Stand both thumbs up.
- Join both index fingers... Next, chant the seed sound to enter the practice gate without moving. Worship and pay respects with a sincere, unified mind...
- Release two index fingers... Release two middle fingers... Release two ring fingers... Release two thumbs... Release two pinky fingers... This is the Salvation Gate of the Unmoving One.

Internal Call-and-Response (Eight-Petal Lotus)

- Immediately become the Buddha body, the essential shortcut to entering the inner secret rituals of our lineage.
- Tree-Diamond Great Vairochana Buddha gives the sacred Diamond Attainment Seal. Achieving the eight-petal wisdom-and-principle non-dual internal call-and-response secret ritual...
- Next, use both hands... Seeing the Great Space inside contain the Great Diamond Wheel. Upon it is an eight-petaled lotus flower, upon which the seed character turns into a Mind King, colored like the Great Void, pure white...
- Using the mind-fire to burn away all endless karmic seeds from time immemorial, turning them to ashes. Next, take the Great Single-Pronged Scepter...

Mantra of Complete Burning:

- On ba-za-ra-ya-sha

Large Group Hand Seal:

- Master's left hand interlaces with the student's right hand. Stand both thumbs, index fingers, pinkies, and middle fingers... forming six prongs to make the Three-Pronged Diamond Scepter Seal...
- The master and student join palms back-to-back, extending their heads and displaying five fingers...

Mantra:

- On ba-za-ra-ya-sha

Five Diamond Secret Explanation:

- Next, form the Non-Inner-Outer Woven Five-Pronged Seal... Master grants the Diamond Name...

Seasonal Deities & Tathagata Invocations:

- Sacred Treasure Spring Wood Diamond Great Vairochana Tathagata
- Sacred Treasure Autumn Metal Diamond Great Vairochana Tathagata
- Sacred Treasure Summer Fire Diamond Great Vairochana Tathagata

[Page 311 — Consecration Mantras & Seasonal Transmutations]

- Shake and vibrate... Next, the Great Single-Pronged Scepter is placed on an eight-petaled lotus...
- The upper five realms and lower five realms open... Entering the letters, establishing East, West, South, North...
- Next, invite the student to receive the Eight-Leaf Seal, pouring water over the top of the head...

Water Pouring Consecration Mantra:

- On ba-za-ra-ya-sha

Lotus Offering Mantra:

- Take the lotus flower mantra, offering one's own body and mind to all Buddhas, offering fleshy lotus flowers...

Mantra:

- On ba-za-ra-ya-sha

Placing Flower on Head Ritual:

- Next, take the flower and place it on top of the head...

Mantra:

- On ba-za-ra-ya-sha

Crown Consecration Ritual:

- Consecrating the crown with ultimate secret placement... Joining right hand with student's left hand...

Winter & Earth Element Transmutations:

- Sacred Treasure Winter Water Diamond Great Vairochana Tathagata
- Sacred Treasure Center Earth Gold Diamond Great Vairochana Tathagata

Visualization of the Great Single-Pronged Scepter:

- Picture gold and fire... Seeking Bodhi above, water and wood below transforming all living beings...
- My body turns into a Great Single-Pronged Scepter, spinning and expanding to fill the thousand-fold world, emitting fierce light to break obstacles, subduing and attracting faith...
- Transforming ordinary bodies into the Diamond Joined-Palms Body from the original heart-Buddha...

Mantra:

- On ba-za-ra-ya-sha

One-Seal Explanation:

- Next is the Secret Seal (One-Seal Explanation): Also called the Secret Seal. Both hands form the Non-Inner-Outer Woven Seal...
- Following the master's teachings without misunderstanding the hand seal, like a mirror reflecting the world...

Mantra:

- On ba-za-ra-ya-sha

Gold Needle / Eye-Opening Ritual:

- Next, the Gold Needle... Able to purify cloudy eyes, viewing and chanting the Three Realms Truth...

Mantra:

- On ba-za-ra-ya-sha

Here is the direct, plain-English translation of pages 312 and 313, written in simple modern language while keeping the title tags at the top to help you track each section:

[Page 312 — Eye-Opening Rituals, Dharmachakra Transmutations, and the Invocation of Beings]

- **Eye-Opening & Golden Needle:** I am the Diamond Master, clearing away the fog of ignorance like a world-famous doctor... Using the golden needle, open your diamond eyes to see the true reality... Place bright-mirror glasses on the eyes and chant above... This opens clear memory of all true meanings and grants heart-determination.

- **Determining Truth Mantra:**
    - On ba-za-ra-ya-sha
- **Nature of All Dharmas:** The nature of all teachings is clear and pure, free of mud and dirt. They are not real, yet not fake... Free from words, saved through karma...
- **Golden Diamond Child:** You, Golden Diamond Child, broadly save and benefit living beings...
- **Dharmachakra (Wheel of Dharma):** The Dharma Wheel rests above, shattering bad karma, endless negative rebirths, evil homes, and monsters...
- **Attaining Supreme Path Mantra:**
    - On ba-za-ra-ya-sha
- **Granting Supreme Wheel:** I, as the Diamond Master, grant you the supreme Dharma Wheel to crush all bad tendencies... pure and stainless mind-nature.
- **Great Tranquility Hand Seal:** Next, stay in the Great Tranquility Hand Seal (Breath Meditation). Picture the mind-moon disc as the top opening of an incense burner. False thoughts are like wood and smoke; burn them up completely using self-nature wisdom fire until greed, anger, and delusion are totally consumed.
- **Invocation of Sentient Beings:** All beings with or without feelings, gather here. Next, bend two index fingers like rings... Guide all beings to the Great Bodhi position. Two-hand seal... Chant... Cause all beings with or without feelings to stay in the Great Bodhi position without moving... Clap hands three times... Next, clap hands twice in joy... Awakening to wisdom and obtaining the diamond body... Clap hands mantra...

[Page 313 — Breath Purification, Five-Pronged Seals, and the Unmoving Mind-King]

- **Incense Flame & Breath Purification:** Delusions and attachments burn to form white light flames, filling the three thousand realms. Breathing in and out clears bad energy...
- **Breath Purification One-Word Mantra:**
    - On ba-za-ra-ya-sha
- **Placing Seal Below Navel Mantra:**
    - On ba-za-ra-ya-sha
- **Three-Pronged Seal:** Next, form the Three-Pronged Seal. Picture your own body becoming the leakless Diamond Bodhisattva. Wisdom and principle unite... turning the Great Dharma Wheel to help teach all beings...
- **Secret Mantra:**
    - On ba-za-ra-ya-sha
- **Non-Dual Five-Pronged Seal:** Next, interlace hands into the Inner-Outer Woven Five-Pronged Seal. Visualize the non-dual principle and wisdom of the three divisions and five groups appearing... The breath-energy clears away bad thoughts, and all wisdom teachings appear before you...

- **Four Attracting Seals:** Next, form the Four Attracting Seals... Raise both thumbs, press the middle joints of the middle fingers... Raise both pinky fingers... Spin the wheel to bring peace to the heart...
- **Essence of the Unmoving Mind-King:** This line relies on the Unmoving Mind-King (Fudō Myōō). This secret seal agreement is the ultimate path, staying in the Unmoving Samadhi... It pulls countless Buddhas, Bodhisattvas, devas, humans, ghosts, and animals into this mandala gathering...
- **The Reality of Non-Duality:** The unmoving Tathagata's real body is heavy, which is why it is called "unmoving." The text says: physical forms are non-dual, filling the universe without a single drop missing. Observing this truth, principle and wisdom are not two... Forms exist, yet forms are born and destroyed...
- **End of the Ritual Lineage:** This ceremony path is a single line passed down. Do not treat it as a temporary rule... This path's main structure is complete. It was handed down by the master at the mountain peak...

[Page 314 — Oral Transmission of the Supreme Wisdom Seal Samadhi]

Shugendō Supreme Wisdom Seal Samadhi Method: Oral Secret Instructions

- Displaying the single secret seal alongside the hard ascetic practices of the Ten Realms shows that undergoing difficult practice leads to the lineage's goal in the sacred peaks of Yoshino and Omine...
- This lineage enters the mountains in each of the four seasons to pray for the peace and safety of the nation across the ten realms...
- This is why it is called the lineage of the mountain. My disciples must carefully guard and preserve this inherited teaching and not allow it to be cut off...
- This foundational ritual text can only be given to a single successor; it must not be permitted to reach outside branches...
- Among all different names, this one is named "Supreme Wisdom Seal Samadhi." Why is it called the supreme and victorious? Because it differs from the daily name-chanting, precepts, and meditation seals; it is the hand seal handed down from Dainichi Nyorai (Great Sun Buddha) himself...
- Written on the 5th day of the 6th month in the 3rd year of Jōtai (1134)...

General Principles of the Lineage:

- **First:** General Meaning of the Lineage
- **Second:** Seven Altars Outline
- **Third:** Wisdom Seal Tea-Offered Joint Seals
- **Fourth:** Small Altars General Meaning
- **Fifth:** Altar Decoration Matters
- **Sixth:** Gion Master Protection Matters

- **Seventh:** Seal-Mantra Oral Transmission

General Outline of the Lineage:

- Our lineage relies on the subtle teachings of Nagarjuna Bodhisattva, realizing Buddhahood in this very body...
- Seeking enlightenment above while saving all living beings below...
- First saving oneself, then saving others; attaining Buddhahood in one's own body, then helping all beings achieve enlightenment...

[Page 315 — Mahayana Foundations and the Lineage Controversy]

- How can a person not become a Buddha or save living beings in this lifetime? The mind-joy of attaining Buddhahood in this body requires establishing the three-part framework...
- In our lineage, whether something is active or inactive, inner wisdom and outer compassionate action match each other...
- Fudō Myōō (The Unmoving One) acts as our main deity, showing inner compassion alongside outer wrathful appearance. He possesses two types of wisdom and three types of manifestation...
- Gathering all Buddhas of the ten directions into a single body, deep and profound... Nagarjuna Bodhisattva established the seal-method teachings, passing down the master's transmission...
- Explaining the great Mahayana teachings according to the capacity of the listener...
- Setting up seven altars to practice the rituals, offerings, and prayers to erase sinful karma from time immemorial...
- Praying for world peace, saving all living beings, and following the lineage of the Tathagatas...

Questions and Answers on Lineage & Ritual Practice:

- **Question:** The secret teachings of Shingon and Tendai discuss form and formlessness. How does Shugendō establish its foundation?
- **Answer:** Relying on the oral teachings passed down through the mountain ascetics over hundreds of years...
- **Question:** Is it true that the Wisdom Seal lineage achieved master-level realization through practical effort alone?
- **Answer:** Yes, practical application and ritual effort are fully sufficient to complete the practice...
- **Question:** Is it acceptable to combine these practices with other schools like Tendai Esoteric (Taimitsu)?
- **Answer:** Yes, learning the foundation and combining it with other secret methods can be done as desired...

- **Question:** Regarding the transmission of the five secret categories, is this full secret teaching or partial?
- **Answer:** It contains the full depth of the secret teachings, combining the Diamond Realm and Womb Realm secrets...
- **Question:** Is there an outer aspect to these secret teachings?
- **Answer:** Yes, while secret on the inside, shallow outer explanations are provided for external guidance...

Here is the direct, line-by-line modern translation of pages 316 and 317, keeping the section titles at the top so you can easily track each topic:

[Page 316 — The Seven Altars Outline and Sacred Mountain Deities]

- **Outer and Inner Secret Teachings:** The inner aspect uses the Wisdom Seal secret teaching, while the outer aspect uses outer forms; therefore, it is called both hidden and revealed...
- **Question:** What is the meaning of the two mountain areas, Great Peak and Katsuragi?
- **Answer:** Great Peak represents the Diamond Realm, complete and full. Katsuragi represents the Womb Realm... Moving from Great Peak to Katsuragi is moving from cause to effect; moving from Katsuragi to Great Peak is moving from effect back to cause.
- **Question:** Where are the places where the Great Masters stay?
- **Answer:** In the combined state of both the Diamond and Womb Realms. Deep Sand God (Jinsa Daishō) is Tendai... Gold Child (Kongō Dōji) is the supreme deity of the Diamond Realm...

Section Title: Outline of the Seven Altars

- **Benzaiten (Goddess of Music/Water):** Represents a snake body and water spirit, bringing benefits in the sky and rivers...
- **Eight Great Dragon Kings:** Non-dual manifestation body, protecting mountain lands...
- **Deep Sand King (Jinsa Ō) & Mountain Deities:** Protecting practitioners, clearing sins, and removing evil karmic obstacles...
- **Kongō Dōji (Diamond Child):** Appearing in the current mountain to transform beings in the extremely evil, turbid world... Has three eyes and six arms, gathering three bodies into one...

[Page 317 — Wrathful Deities, Colors, Elements, and the Wisdom Seal]

- **King Kongō Dōji Form:** Outer name is Kongō Dōji, inner name is Hidden King Great Authority / Treasure Hidden King. Above the head is the seed character "A," transforming into a rock... Appears as blue, red, and black in three wrathful forms. Standing with hair turned upward... Right hand holding a single-pronged scepter as if striking... Left hand pressed to left hip... Right foot stepping on a giant rock...
- **Water, Fire, and Colors:** Water-element is large white color; North-direction shape can become Northern white color. Why? Because the North reaches the ultimate point... Black and white are the current colors...

- **Colors of the Directions:**
    - North: White round shape, water element.
    - East: Blue/Black color, Akshobhya Tathagata's wrathful body.
    - South: Red color, Ratnasambhava Tathagata's wrathful body.
    - Center: Dharma-realm body, Wisdom-nature, Western white color...
- **Aizen Myōō (Ragaraja) & Fudō Myōō (Acala):** Aizen Myōō is the wrathful body of Vajrasattva, presiding over the South. Fudō Myōō manifests in the North... Transforming ordinary bodies into the Diamond Joined-Palms Body...
- **Three-Pronged Wisdom & Non-Duality:** One stem with two branches represents both realms. One stem, one tree, principle and wisdom are not separate... The current Wisdom Seal is non-dual, combining both realms into the original fundamental reality...

[Page 318]

Not viewing and not observing, therefore showing the wrathful original body of compassion. Body is blue/green color, sky-like virtue, meaning principle and wisdom are non-dual. Equal body across the ten realms, flame is red color, great virtue. Fire burning away bad lives, two eyes seeing heaven and earth. Womb and Diamond realms fully equipped, holding ropes, supernatural powers not complete. Subduing great demons to enter correct mind, both divisions possessing full characteristics. Wisdom Seal and Womb non-different, Wisdom Seal establishing vast meaning. Observing deep secret seals, entering wisdom seals to achieve nirvana. This oral transmission is completely exhausted.

Great Master Dragon Tree (Nagarjuna): This Great Master receives the commands of Maitreya Bodhisattva, honoring revealed and secret teachings. Using the seed character "UN," gathering all reality as it is. Exoteric and Esoteric teachings rely on one single principle to establish their doctrine. In the evil age of the world, sentient beings are non-compliant, so wrathful forms are manifested first to tame practitioners. Manifesting Treasure Hidden King form...

Eight Dragon Kings: The practice traditions of the Eight Dragon Kings on Mount Omine were all transmitted secretly by the Great Master. Using this Great Master's practice to reach the ultimate peak, establishing the non-dual supreme body.

Diamond Realm Dainichi (Great Sun): Reverse five wheels: Earth, Water, Fire, Wind, Space. On Mount Sumeru, on the palace, in the center of the eight-petaled lotus, on the moon-disc sits Dainichi Nyorai.

Womb Realm Dainichi (Great Sun): Forward five wheels: Space, Wind, Fire, Water, Earth. On Mount Sumeru, on the palace, in the center of the eight-petaled lotus, on the moon-disc sits Dainichi Nyorai.

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Wisdom Seal Dainichi (Great Sun - Main Deity): On Mount Omine's upper palace altar, upon a lotus lion seat, the upper moon-disc holds a three-pronged diamond scepter, upon an eight-petaled lotus. The central moon-disc shines like the sun.

The altar of Mount Omine's Diamond and Womb Realms is non-dual; Great Sun Nyorai and all Buddhas assemble here. The figures depicted on the upper level stand to form the mandala. Fudō Myōō (The Unmoving One) is the transformed body of Dainichi Nyorai.

Furthermore, the four wisdoms and four close attendants offer the four offerings. The Great Master Dainichi Nyorai flows out to become the holy ones of the twelve palace gods and twenty-eight constellations, along with the outer Diamond division and the twenty heavens. They are all arranged here, originally existing naturally without differentiation.

Homa Offering: Mandala offerings can be known.

Unmoving Law: Practicing without changing the physical altar structure, leaving inner bad actions and outer physical form to return to the supreme vow of Great Japan's practice, and then returning to the Unmoving One. This is the complete appearance of the Treasure Hidden King and others' wishes and desires.

Dainichi Nyorai's Wisdom Seal: Transmitting the secret law of the Unmoving Two Children Seals. Now, inside these six prongs, analyzing the two Womb-Secret Treasure Hidden King and Diamond Child... The two children's love... These are the two Diamond Children, passed down in secret to the Great Master.

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Wisdom Seal Mandala General Assembly Seal Mantra: After the initiation, protective homa offering, and bell-ringing procedures, perform this initial fundamental ritual empowering practice.

- **Main Deity:**
    - Wisdom Seal
    - Outer Five-Gharba Seal
    - Seal: Empty Heart

Second Court:

- **Eastern Direction:** Two-head stance
- **Southern Direction:** Two-middle stance
- **Western Direction:** Two-nameless stance
- **Northern Direction:** Two-little-finger stance
- **Southeast Direction:** Inner-bound two-middle upright stance
- **Southwest Direction:** Two-head open-upright stance
- **Northwest Direction:** Two-index open-upright stance
- **Northeast Direction:** Two-little-finger joined stance
- **Third Court — Eastern Court:**
    - Secret Esoteric
    - Outer Bound

- King: Two-middle joined stance
- Love: Two-head open stance
- Joy: Two-index upright stance
- Bodhisattva: Two-little-finger joined stance

Southern Court:

- **Treasure Esoteric:** Empty Heart
- **Light:** Two-index open stance
- **Banner:** Two-nameless open stance
- **Laughter:** Two-middle open stance
- **Treasure:** Two-head treasure shape

Western Court:

- **Dharma Esoteric:** Lotus Joined
- **Benefit:** Two-head open stance
- **Cause:** Two-middle open stance

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- **Mantra:** Two ring-fingers stand open, generating sound.

Northern Court:

- **Dharma:** Secret Wisdom Seal: Left thumb presses right little finger, left thumb presses left pinky nail.
- **Tusk:** Both wrists crossed.
- **Fist:** Right-revolving turn.
- **Action:** Right-revolving turn.

Northeast Ryūju (Nagarjuna) Court:

- **Vajra Joined:** Inner-bound single-ring seal.
- **Outer-bound two-middle joined:**
- **Southeast Fudō (Acala) Court:**
- **Inner-bound five-prong seal:**
- **Northwest King Court:**
- **Inner bound using two index fingers to enter palm, pressing two small nail points to stand up two heads.**

Southwest Aizen Court:

- Inner five-prong seal, but two middle and two small fingers stand up.

Fourth Court — Southeast Corner:

- Two fists each at hip side, moving low to high.

Southwest Corner:

- Two fists joined from top of head, hanging down behind the head.

Northwest Corner:

- Two fists, side of body, moving from chest to mouth to disperse.

Northeast Corner:

- Two fists, both palms joined together, then dance with Vajra palms.

Southwest Jinsa Daishō (Deep Sand Great King) Court:

- Two fists resting on hips, following the spell to snap the fingers.

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Pure North Uga-jin King Court
Form the mudra with two fists joined, palms facing the heart. Apply ointment incense.
Seed Syllables: **A, VI** (Earth and Water elements).

Pure West Seven Stars Court
Mudra: Join the two palms (“two hearts”), the two index fingers forming a jewel shape.
Mantra: **On beishiramana ya sowaka**
(Join two palms, the two thumbs and two index fingers together, little fingers open and scattered).

Pure East Twelve Palaces Court
Mudra: Join the two palms, the two little fingers open to form a jewel shape.
Seed Syllables: [Siddham characters for various stars/constellations].

Fifth Court: Southwest Corner
Mudra: Cross the fists and point them downward.
Seed Syllables: **A, AM, Ā, ĀḤ**

Northwest Corner
Mudra: Cross the fists and point them upward.
Seed Syllables: **A, BA, RA, KA, KYA**

Northeast Corner
Mudra: Join the two palms, the two big fingers pointing straight like a needle.
Seed Syllables: **HA, RA, SHA, NA, U**

Southeast Corner
Mudra: Cross the fists as before.
Seed Syllables: [Siddham characters].

Pure South Direction
Mudra: Use the Trailokyavijaya (Gozanze) Seal. The two index fingers form a sword shape.
Mantra: **On bazara gunchari un patta**

Pure West Direction
Mudra: Follow the previous seal, the two index fingers curved and touching.
Mantra: **On amiritei un patta**

Pure North Direction
Mudra: Follow the previous seal, the two index fingers forming crossed hooks.
Mantra: **On bazara yakusha un**

Pure East Court
Mudra: Follow the previous seal, the wrists subtly trembling.
Mantra: **On bazara dato ban**

Pure Front, West Side
Mudra: Cross the fists at a distance of 3 sun, stand them upright and open.

Pure Front, North Side
Mudra: Cross the fists in a wrathful gesture. The recitation is the standard mantra for the sword and rope.

Pure North, East Side
From the Southeast corner to the West.

The Twenty-Eight Constellations (Nijūhasshuku)

South: Seven Stars
Mudra: Join the two palms.
Seed Syllable: **AM**

West: Seven Stars
Mudra: [Siddham character].

North: Seven Stars
Mudra: [Siddham character].

East: Seven Stars
Mudra: [Siddham character].

The Sixth Court
Mudra: Form a jewel shape with the two index fingers.
Seed Syllables: [Siddham characters].

Action: Form a Vajra Fist with the right hand and place it at the heart. Place the left fist face-up. Move the right hand from the left knee to the right knee. At each of the five locations, contemplate the elements.
Mantra: **A VI RA HUM KHAM**

The South Five Heavens

Abbreviated Meaning of the Ritual Order

Universal Prostration
Pervading the entire void, immeasurable offerings are made. We respectfully pay homage and perform the ritual of prostration.

Profound Commentary on the E-in Consecration Rituals

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Ointment Incense (Zukkō):
Contemplate the Five-fold Dharma Body. The practitioner obtains a pure, spotless body; the human body becomes the Buddha's body. The fragrance of virtue is all-pervading.

Equality Contemplation (Byōdō-kan):
This is the contemplation of the Three Mysteries. Through the sixteen realizations of enlightenment, one immediately attains the body of the Buddha.

Buddha Division (Butsu-bu):
Principle and Wisdom are non-dual. The Womb and Diamond Realms are harmonized and integrated within the body. The Buddha's body reaches the ten stages; there is no separation between Wisdom and Principle.

Lotus Division (Renge-bu):
This represents the fundamental vows of the Lotus. The Lotus division belongs to the Womb Realm. Recite this verse: "The Mother of Compassion achieves Buddhahood without doubt; she resides upon the lotus throne."

Diamond Division (Kongō-bu):
The Three Samaya Grounds are the Father-nature. Becoming a Buddha without doubt is the nature of Diamond. This is the "Indestructible" meaning. It refers to the Vajradhatu (Diamond Realm).

Profound Secret (Chū-shen-pi):
Combining these three divisions results in the Five Divisions of the Sun and the Moon. The Diamond and Womb are harmonized. The Womb is the physical form; the Diamond is the spirit. Their union is the profound intent.

Diamond Arising (Kongō-ki):
All follow the Tathagata's command. Emerging from meditation, one acts through divine power to protect practitioners.

Declaration (Hyōhaku):
This involves the help of Amaterasu Ōmikami and the deities of the three worlds. The intent is for the protection of the land and the realization of the Way.

Arousing Bodhicitta (Hotsu-bodai-shin):
The practitioner, in arousing the Bodhi mind, cuts through all errors and follows the Buddha's example. This is the ultimate meaning of the Tathagata's path.

Samaya Precepts (Sanmaya-kai):
Establish firm vows to generate the Bodhi mind. The mind-ground of the Buddha is the firm ground of the precepts. Even an ordinary person can penetrate the Three Mysteries if they hold these precepts. If one lacks these precepts, they cannot merge with the Buddhas.

The Five Great Vows:
Sentient beings are boundless, I vow to save them. Merit and wisdom are boundless, I vow to accumulate them. Dharma gates are boundless, I vow to study them. Tathagatas are boundless, I vow to serve them. Supreme Bodhi is unsurpassed, I vow to realize it.

Completion of the Dharma Realm:
Pervading the storehouse of the Dharma Realm. All Tathagatas are perfectly contained within.

Buddha-fruit Wheel Connection:
The Buddha-fruit consists of the four perfections. It is the supreme ground. One rejoices in the Buddha's fruit and turns the Dharma wheel for all beings.

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Armor (Hikō):
This represents the protective vows of the Three Divisions. The armor is firm like Diamond. It subdues demonic obstacles and alleviates the suffering of the evil realms.

Great Bodhi True Word (Twelve Syllables):
This mantra represents the twelve hours of the day. It harmonizes birth and death and fulfills the meaning of completion.
Mantra: A VI RA HUM KHAM (And the associated twelve syllables).

Scented Water (Kōsui):
Using pure scented water, sprinkle the altar and the body to remove all defilement. This is the meaning of the internal and external purification.

Expelling Demonic Beings (Heijyo-mamin):
This is the Lotus Division Samaya Mudra. By the power of this merit, the mind-ground is purified and one attains the state of the Lotus Lord. It is the light of the Diamond.

Subduing Mara (Fuma):
For those who wish to achieve correct enlightenment, one must first remove the demonic hordes. Offer secret offerings to the Buddhas to clear the path.

Contemplating the Buddha (Kanbutsu):
Pervading the void like a jewel. Offerings are made to all Tathagatas. Visualize the radiance of the Buddhas.

Great Diamond Wheel (Dai-kongō-rin):
Entering the Dharma Realm. May all sentient beings attain the Diamond Mandala. This ritual purifies the sins of transgressing the samayas and fulfills the vows of the practitioner.

Diamond Net (Kongō-mō):
Use the power of the Diamond to protect the crown and establish a firm boundary.

Ground Connection (Chi-ketsu):
Invoking the Earth Spirit to establish the Law. Contemplate the unborn and undying nature of the Samaya.

Four Directions Boundary (Shihō-ketsu):
Establishing the walls of the four directions is the boundary of the dojo. It protects the practitioner from all directions.

Golden Union (Kon-gō):
Recite to remove the stains of the mind-ground and the defilement of the altar. It purifies all actions and thoughts.

Entering the Gate (Nyūmon):
Perceiving the Ten Realms as Buddha-fruit. Transforming all beings into the state of the Buddha without distinction. This is the entry into the gate of the syllable **A**.

Meaning of the Gate (Mon-no-gi):
The fleshly body born of parents is used as the basis for the Two Realms of Principle and Wisdom. The moisture of the two realms flows into the body, establishing the state of the Diamond Youth.

Mantra: A VI RA HUM KHAM

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...The non-duality of Principle and Wisdom is produced. Thereafter, the fruit of the Ten Realms is purified. The Three Mysteries are established. This is the meaning of “Becoming a Buddha in this very body” through the Diamond fruit.

Observation of the Training Ground (Dōjō-kan):
This is the meaning of providing vast offerings.

Great Space Storehouse (Dai-kokūzō):
All wisdom relies on this Law. It is the meaning of perfection and fulfillment within the hidden assembly of sages. This is immediately the manifestation of supernatural power.

Small Diamond Wheel (Shō-kongō-rin):
The Diamond Mani. The Diamond Mani transforms into blessings and wisdom, just like a wish-granting jewel.

Vajra Samantabhadra (Kongō Fugen):
The ground of the Three Samayas is the entire form of the Great Vehicle.

Sending the Jewel Carriage (Sōsoryaku):
My heart and the earth; the Great Vehicle carriage is offered.

Inviting the Jewel Carriage (Shōsoryaku):
Causing the Buddhas to board the carriage and be invited from the void into the training ground.

Summoning (Invocation):
The **Four Attractions** (Shi-shō), also called the **Four Brilliances** (Shi-myō).

Mantra: Jyak-kun ban ko-ku

By using the hook, the lasso, the chain, and the bell, all the holy sages are drawn into the Great Mandala. Abiding firmly and not dispersing, they arouse great joy.

Clapping (Hakushō):
The meaning of the “Sacred Multitude Rejoicing.”

Dharma Conch (Hōra):
The natural Law itself. The Buddha’s preaching of the Law sounds like the roar of a conch shell. Blowing the conch brings the shadow of the good spirits and displays the power of the Great Law. It extinguishes sins and obstacles.

Establishing the Boundary (Kekkai):
Relying on the establishment of the boundary to remove all demonic obstacles and swiftly achieve the goal.

Mudra of Removing Deficiencies (Dushigiman):
The meaning of this is as stated.

Diamond Net (Kongō-mō):
Transformed and residing in the Heavens. Obstacles cannot enter; one abides in the meaning of “Residing in Peaceful Joy.”

Fire Fence (Kain):
The wall of flames fills the surrounding area, establishing the meaning of a firm and pure Fire Realm.

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Lotus Seat (Renge-za):
The immeasurable Diamond Lotus pervades the Great Mandala. Upon it, the Great Sun Tathagata (Dainichi) and all the holy hosts attain this lotus seat. The practitioner sits upon the same single-petal lotus, establishing the Buddha-nature through the three karmas.

One Vehicle (Ichijō):
The joy of the One Vehicle is unsurpassed. It is the meaning of the Diamond Bodhisattva’s joy.

Ringing the Bell (Shinrei):
The profound secret.

Five Offerings (Go-kuyō):
The Five Offerings or Seven Offerings. The sutras explain their specific meanings. Relying on this merit, the "rain of nectar" and the "sea of wondrous clouds" are offered. Within the assembly of Buddhas, one achieves the vast offering of true reality. Merit is accumulated without limit. Like the void, it has no boundaries. Abiding eternally in the Great Assembly of Buddhas, the five supernatural powers naturally manifest in one's body.

Mani Offering (摩尼供):
The meaning of saving and rescuing all sentient beings.

Small Vow (小祈願):
The ritual of prostration to the Buddha.

The Perfect Circle Completion (環輪円成):
The Mudra of the Wheel. The Diamond Wheel rotates, destroying all evil paths. Through the turning of the Law-wheel, one fulfills the meaning of perfect achievement.

Syllable Wheel Contemplation (字輪観):
Empowering the Main Deity.

Buddha Eye (佛眼):
This represents the eyes of the Tathagata. On the face, the five eyes are opened.

Mantra: Na-ma sa-man-ta bo-da-nan on bo-ro bo-ro u-shi-ni-sha so-wa-ka

Empowering the Prayer Beads (加持念珠):
Also called the "Right Mindfulness Recitation."

Six Types of Dedication (六種廻向):
The meaning of universal compassion toward sentient beings. The merit of the practice is dedicated to others toward the supreme and correct enlightenment.

Releasing the Boundary (解界):
The achievement of the Yoga contemplation.

Sending-off (奉送):
Also called "Granting the Way." Constantly abiding like a shadow following the form. In this place, they abide with us and share in the merit of the Great Assembly of the Mandala.

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Dharma Conch (Hōra): This signifies the meaning of “Sending-off.”
Universal Salutation: Recite the Buddha’s name and scriptures as usual.
(End of the above).

Matters of Altar Adornments (Danjō Shōgon no Koto)

The Four Banners (Shi-shiki): Also called the “Two Signs.” From the practitioner’s left side, they follow the compliant direction.
The **Vajra Thread (Kongō-sen):** It follows from the top downward, or from the bottom upward, signifying the connection between Wisdom and Principle.

The Six Great Symbols:
The syllable **A** (Earth), **VI** (Water), **RA** (Fire), **HUM** (Wind), **KHAM** (Void).
The sequence of the scrolls follows the progress from the bottom (Wisdom) to the top (Principle).

The Five Flasks (Go-kyō): These represent the Five Wisdoms and the completion of the Perfections.
The Diamond Tray (Kongō-ban): Signifying the realms of the Three Divisions (Buddha, Lotus, Diamond).
The Sound of the Bell (Shinrei): The natural Law itself. The bell sound reaches the deep secrets of the Heavens.

Regarding the **A** and **UN** syllables:
A is the Father; **UN** is the Mother.
A is the Principle; **UN** is the Wisdom.
Principle and Wisdom are non-dual. Therefore, do not separate the seal from the heart.

Placement of the Flower-Garlands (Hagematsu):
These represent the Four Leaves. The four leaves represent the Four Elements. Contemplate the form of the offering as an expansion of the Buddha’s body.
The red-colored wood represents the Great Sage [Fudo].

Dimensions of the Altar Site:
The size is determined by the specific ritual.
2 shaku, 3 shaku, 4 shaku, or 6 shaku. One must act according to their spiritual strength.

Prayer Beads (Nenju)

The superior set has 108 beads. The highest quality set has 1,080 beads. There are also sets of 54, 27, and 14 beads.
The 108 beads represent the 108 worldly afflictions. The 54 beads represent the stages of the Bodhisattva. The 27 beads represent the Sages.
The mother-bead represents **Amitābha**, the mother of all Buddhas. The string represents the thread of the heart, which must not be broken.

The Incense Burner (Kōro):
A person's scent or breath is used to represent the fragrance of the Law. Therefore, first burn incense to purify the body and provide offerings to the Buddhas.

The Scented Water (Kōsui):
Use pure fragrance and water to sprinkle the altar and oneself to remove all defilements.

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Matters to be Kept in Mind by the Master (Hishoku Okuji no Koto)

The Master must guard the secrets of the school.
Do not transmit the teachings to those who are not "vessels" of the Dharma.
Do not transmit to those who are arrogant or those who slander their teachers.
To reveal these secrets to the uninitiated is a heavy sin.
The Master must first verify the roots of the disciple.
The disciple must maintain a heart of compassion and be firm in their practice.

A true practitioner must not have an arrogant mind. "No-Self" is the source of Great Wisdom. If the master or disciple harbors ill-will or slanders the Three Jewels, they shall fall into the evil realms. A good disciple is like an upright vessel, ready to receive the water of the Dharma.

The secret path of the peaks was established by the Ancestral Founder [En no Gyōja] for the sake of saving sentient beings. He did not seek long life or wealth, but practiced bravery and diligent good deeds.

Mantra: A VI RA HUM KHAM
(The Five Elements of the body).

Dimensions at the Peak:
The path is measured in traditional units. 3 shaku represents the average person. To reach the state of the "Saint" who is beyond measure, one must follow the path exactly as transmitted.

The Sutra (the *Collected Dharanis Sutra*) says: "The Buddha told the bhiksus: For those who have not entered the Samaya Mandala, you must not speak of the Three Samaya Dharanis or show them the Mudras and Mantras. If you speak of them to such people, both the speaker and the listener will fall into the hell of the hells. Their names will be recorded by the spirits and ghosts as one who has violated the Law."

The *Dharani-shū-kyō*, Volume One, states: "The Mudra of the Buddha's Crown is a secret place; the practitioner must obtain the correct permission to use the mantras."

The *Subhakarasimha Sutra* says: "To receive the True Words, one must kneel on both knees. Previously, at the place of the Master Subhakarasimha, he broadly spread the teachings and performed the empowerment with his hands. He aroused the wondrous heart and conferred the oral transmission three times."

The Scripture says: "If one receives the Consecration of the Crown, the rank of the Prince of the Law is attained. Before long, one shall reach the state of the Tathagata. Even if born in the world for thousands of generations as a Wheel-turning King, it is nothing compared to the merit of receiving this Law. One shall be liberated from all afflictions and attain the wisdom of the Buddhas. This is determined without doubt."

Oral Decisions on the Profound Esoteric Ultimate Secret Lamp-Transmission Certificates

Mudra: Join two hands and stand the ten fingers upright.

- **Two Small Fingers Joined:** Mantra: **UN**
- **Two Ring Fingers Joined:** Mantra: **A**
- **Two Middle Fingers Joined:** Mantra: **UN**
- **Two Index Fingers Joined:** Mantra: **KAN**
- **Two Thumbs Joined:** This is the Great Dharma Paper Seal.

Great Dharma Paper Seal: Reaches everywhere. Mantra: **A**
Middle Report Paper Seal: Mantra: **UN**
Small Response Paper Seal: Mantra: **A**
Secret Mudra: Internal and External Binding. Mantra: **A UN**

The Diamond Realm:
Mudra: Wisdom Fist Mudra (Chiken-in).
Mantra: **ON BA-ZA-RA DA-TO BAN**
Mantra: **NO-BO SA-MAN-DA BO-DA-NAN BO-RON**

The Womb Realm:
Mudra: Dharma Realm Meditation Mudra.
Mantra: **A BI RA UN KEN**

The Five Secret Mudras
(These represent the deep meaning of the school and are conferred in the following order):

1. **First Mudra: Great Wisdom Sword Mudra.**
2. **Second Mudra: Samantabhadra (Pugen) Samaya Mudra.**
3. **Third Mudra: Dharma Realm Meditation Mudra.**
4. **Fourth Mudra: Outer Five-Pronged Ancient Seal.**
5. **Fifth Mudra: Great Single-Pronged Ancient Seal.**

The levels described above are the secrets within the profound secrets of the Master's oral transmission. If one deviates from the holy intention of the Ancestral Founder and instead seeks to confuse others with shallow wisdom, they are not a "vessel" of the Dharma. The Master must look down and determine the student's capacity over a long period. In this latter age, many are of poor capacity and harbor doubts; therefore, these secret records are compiled into a single scroll.

The seven levels are:

1. The great meaning of the school.
2. The great outline of the altar.
3. The general assembly.
4. The names of the secondary parts.
5. The matters of altar adornment.
6. The observation of the Master's status.
7. The oral decisions regarding the certificates and seals.

These are the Master's instructions. To deviate from them is a sin beyond measure; one can only lament such a choice.

February 25th, Year of the Water Horse, Chōkyū 3 (1042 AD).
Yamabushi Masamune Sōjō, Ningai (Respectfully recorded).

(Additional notes regarding the Meitoku era and the Consecration at the Daigo-ji Dojo are appended).

Record of the Beginning of the Scroll

The name of our sect is the Original Yamabushi Sect. Shugendo was not established through noble titles alone, but arose from the actual practice of the mountains. It is documented in the secret records. During the Genpō era, the restoration of the sect occurred. The Great Master [Rigen Daishi] entered the peaks and performed extraordinary ascetic practices. This path is founded on the

supreme secret law conferred by the Great Master Nagarjuna [Ryūju]. It is the correct practice of Shugendo. The lineage began with the opening of the Iron Tower in the South. After the transmission reached the Great Master, his name became famous throughout the world. Those of the school who seek the light of the Lamp should observe this mirror.
— The Great Master

Record of the Back of the Scroll
The imperial protocol established by the Ancestral Founder [En no Gyōja] for the mountains. High Priest Seijitsu's calligraphy.
— Sramana Narizane

Consecration Protocol
The imperial document of the Ancestral Founder. Created for the spirits of the Great Mountains.

Mudra and Mantra of the Great Diamond Youth and Others
— Sramana Narizane

Supplementary Protocol
Created by the Senior Practitioner, High Priest Ken-shun.
Calligraphy of Master Jun-yū.
Calligraphy of High Priest Seijitsu.
Regarding the Two Ancestors' Seven Altar Mandala and the liturgy of the practitioners.
— High Priest Motokai

The above represent the private documents of the High Priest of the Correct Dharma Lineage.

1. Supplementary Consecration Final Record: "Arouse the heart and reach the deep clouds." Master Ken-shun.
2. Original characters and lineage. Master Ken-shun.
3. Supplementary Consecration Observations: Written by Master Genka. Master Ken-shun.
4. Record of the Bloodline and Transmission of the Lamp: Establishing the paper-knot bond for the four corners. Used by the Great Master.
   — Private Notes of the King of Assistants

The Bloodline Succession
From the Great Sun Mahavairocana to the current generations.
(Front: Bloodline / Back: Connection)

Registry of Masters and Disciples
[Certain Year, Month, Day] at [Certain Dojo].
Senior Practitioner [Name].
The transmission from the High Priest to the disciples.

Ultimate Consecration Hand-mirror (Final Supplement)
The Oral Decisions on the Consecration Procedures:
Regarding the Five Elements of the body: This is not merely a name or a form, but the very essence of the practitioner. Do not deviate from these meanings.

The Form and Essence of the Diamond Youth (Kongō Dōji):
Inside his heart is secret compassion. His body manifests a wrathful form. He turns the Law-wheel in the West, opens the South, and subdues the North. In the East, the Golden light appears; in the South, the Red flames; in the West, the White sword; in the North, the Blue void; in the Center, the Yellow earth. These colors transform into immeasurable wisdom to save sentient beings. This is the mystery of the Five Wisdoms and Five Colors. The Ancestral Founder's three bodies are distinct, yet all collect into this single heart-to-heart transmission. According to the sutras and the secret rituals of the Diamond division, the moisture of the Law flows out from the four Buddhas and fills the treasure vessel. This is the non-dual body of the Three Samayas and the Mahavairocana.

The Oral Decisions regarding the Three Wrathful Ones:
Their blue-black fierce countenances signify the subduing of the three poisons.

The Ritual Form of Nagarjuna Bodhisattva (Ryūju Bosatsu):
His form is that of a Great Being, following the causal ground toward the result. He is perfectly full and compassionate.
(Secret notes of Acharya Yūkei).
Regarding the three-pronged scepter: "I pray that through the merit of the Great Master Nagarjuna, having passed through the vast ages, I may collect the remains of all Buddhas and save all sentient beings. By establishing the Wisdom-Seal and receiving the Lamp, I testify to the True Reality."
— **Private notes of Master Katsukon**

The Ritual Form of the Womb Realm (Taizōkai):
This is the protocol for the manifestation of the body of Principle. The Womb Realm is entirely solar virtue. The color of the sun is the Law. It represents the Buddha-nature emerging in the world. It is the solar heart. Reaching the extreme point, it is the manifestation of the "Yang" virtue. It is the solar body of Amaterasu Omikami. Just as the Sun and Moon are like Yin and Yang, the Womb and Diamond realms are thus. The Womb-nature is the secret of the "Yin" virtue. The Diamond-nature is the manifestation of the "Yang" virtue. Fulfilling the spirit of the Great Emperor and the Great Sun, the body is established in the non-dual Light.

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…And how can there be Yin virtue? It is simply the natural determination of the Ancestral Founder; thus, it is judged as such.
—**Private Notes of Master Kansen**

Abbreviated Meanings of the Three Divisions (Back of the Scroll)
The Three Divisions follow the condensed protocol of the Five Divisions. Therefore, it is said that all laws are the Three Great High Priests. Our school does not follow the count of kalpas; instead, through the realization of the wisdom-ground, the path is established. Just as the Great Sun (Dainichi) returns to the True Word, the practice of the practitioners and the Bodhisattvas has a sequence of ascent.

Regarding the lands of the Two Vehicles and the Three Realms, the nature of the Samaya is non-dual. The Tendai lineage establishes the center of the heart. Reaching the ultimate pure land, all actions are the fruit of the Law. These are the Three Great High Priests. The Reward-body Buddha

and the Response-body Buddha are not separate from the Main Deity. This is the most secret and profound realization. It is the realization of the self-nature body of the heart. It is the ultimate and absolute vehicle.
—Master Ryōjun

The Matter of the Scented Water (Back of the Scroll)
For the scattering staff (*shanjō*), use a branch of approximately 1 shaku 8 sun, or 1 shaku 6 sun, or 1 shaku 2 sun, or 8 sun, according to preference. According to the Ancestor's intent, use peach or willow branches. For the Great Altar, a three-layered eight-petaled lotus is carved. Use the East branch. Retrieve the branch as directed by the Master.
—Sramana Shō-ō's Private Notes

The Matter of Altar Adornment (Back of the Scroll)
Regarding the two banners: From the practitioner's left side, follow the compliant direction. The Triple Gem Cloister (*Sanbō-in*) contains the Twelve Lineages. The central flow encompasses the Six Lineages. The source of the flow is one. Just as the ritual setup has an original source, so too does the Womb-Diamond relationship. Does the East face have a Father? Does the South face have a Mother? Without the Father or Mother, how could the descendants exist? This is the wisdom-seal of the Gold-Womb (Kon-tai). Both realms are the source of all schools.
—Sramana Shō-ō's Private Notes

Color Symbology:

- **East:** Blue.
- **Southeast:** Red-Blue.
- **South:** Red.
- **Southwest:** White-Red.
- **West:** White.
- **Northwest:** Black-White.
- **North:** Black.
- **Northeast:** Blue-Black.

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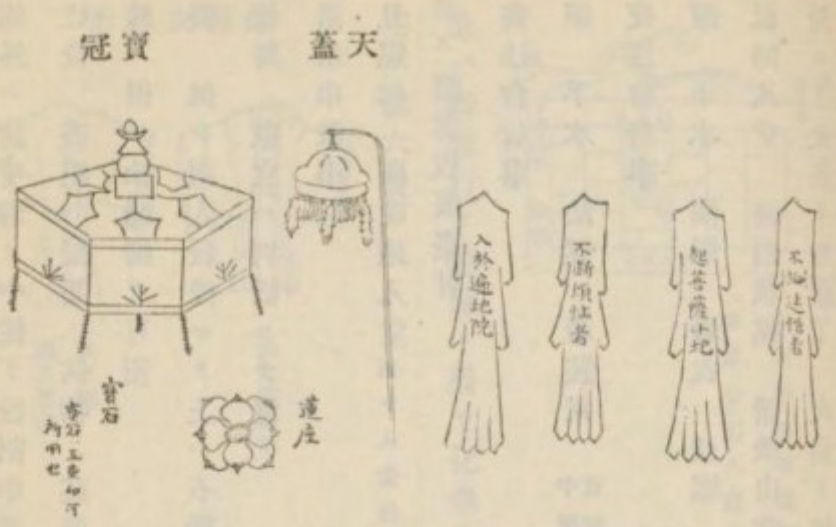
Master's Recollection of Ritual Protocols (Back of the Scroll)
Regarding the "Entrance to the Hall": Follow the instructions for the Master's seat. Sit upon the "Tiger Seat" and perform the ritual actions yourself. Use the incense burner and perform the three prostrations. Contemplate the Master achieving the Law-body of the Great Sun. The current state is the unborn nature of the syllable **A**. Recite: "I am the manifestation of the Diamond-water. This is the teaching of the Master." Follow the Master's movements.
—Sramana Shō-ō's Private Notes

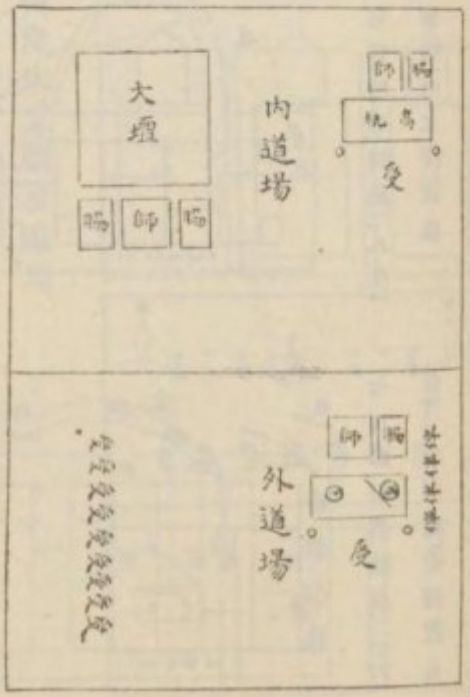
The Bloodline Succession (Back of the Scroll)
The chronological succession of the Founders and High Priests of the Tōzan/Daigo lineage:

- **Ancestral Founder:** Shinpen Daibosatsu (En no Gyōja).
- **Restoration Master:** Rigen Daishi (Shōbō).
- **High Priest Kanjitsu:** Abbot of Enkyō-ji, age 78. (Year: Enkyū 9 / 1077 AD).
- **High Priest Genshin:** Abbot of Daigo-ji, age 85. (Year: Enkyū 3 / 1071 AD).
- **High Priest Jun-yū:** Abbot of Ishiyama-dera, age 85.
- **High Priest Gen-ei:** Abbot of Enkyō-ji, age 64.
- **High Priest Gen-ka:** Abbot of the same, age 85.
- **High Priest Ninka:** Abbot of the Ono lineage, age 92. (Year: Eishō / 1504 AD).
- **High Priest Naritomo:** Abbot of the Ono lineage, age 62.
- **High Priest Seiyū:** Abbot of the Ono lineage, age 63.
- **High Priest Giken:** (Year: Kanpō / 1741 AD), age 66.
- **High Priest Shōgaku:** (Year: Hōreki / 1751 AD), age 73.
- **High Priest Sadakazu:** (Year: Hōreki / 1751 AD), age 76.
- **High Priest Motokai:** (Year: Tenmei / 1781 AD), age 64.
- **High Priest Jitsun-un:** (Year: Bunka / 1804 AD), age 54.
- **High Priest Shōkan:** (Year: Bunsei / 1818 AD).
- **High Priest Teisho:** (Year: Tenpō / 1830 AD).
- **High Priest Ken-shō:** (Year: Kaei / 1848 AD).
- **High Priest Teisai:** (Year: Ansei / 1854 AD).
- **High Priest Teishō:** (Year: Meiji / 1868 AD).
- **High Priest Ryōzen:** Age 51.

傳法灌頂器具之圖



滅罪覺悟前略圖



○灌頂中式定

稽首勤方覺

諸衆配役等其官位幷分量許相定

差定張紙相認　但シ大祇教授ノ心得次第外

Coordination and Diagrams for the E-in Consecration

My master, Father E-kyō, after resigning his office, continued his aspirations and practice alone, wandering through several provinces. Relying on the standard model of the bloodline, he established the Consecration in the mountains. This was practiced during the Genwa era and restored during the Enkyō era. It follows the secret laws of the Restoration Master [Rigen Daishi]. These excerpts of the "Most Excellent Shugendo E-in Samaya Profound Oral Transmissions" are compiled here for the benefit of the lineage.

Coordination for the E-in Dharma Transmission Consecration

- **Large Altar**
- **Mandala Scroll**
- **Altar Implements**
- **Five Flasks**
- **Six Vessels**
- **Diamond Tray**
- **Ritual Bell**
- **Five-Pronged Scepter**
- **Three-Pronged Scepter**
- **Single-Pronged Scepter**
- **Cake Vessels (24)**
- **Offering Bowls (4)**
- **Wheel Treasure (1)**
- **Food Offering Vessels (2)**
- **Small Food Vessels (8)**
- **Large Rice (5 portions), Small Rice**
- **Five-Colored Cords**
- **Altar Guide Banner**
- **Striking Gong (1)**
- **Named Incense**
- **Ointment Incense**
- **Purification Water Vessel**
- **Dharma Conch**
- **Fire Box**

- **Long Incense**
- **Lamp Stands (4)**
- **Ritual Offering Tray**
- **Side Tags (2)**
- **Six-Sun Single-Pronged Scepter (1)**
- **Wall/Floor Mat Substitute**
- **Folding Screen**
- **Flower Vases (5)**

Diagram of Utensils for the Dharma Transmission Consecration

(Diagrams of the five-element stupa components representing levels of realization):

- **Level 1:** Entering the Dharma Realm Ground
- **Level 2:** Unmoved Mind
- **Level 3:** Contemplation of the Bodhisattva Ten Grounds
- **Level 4:** [Text refers to the Peak]

Illustrated Items:

- **Altar Canopy (Ten-gyai)**
- **Lotus Throne (Ren-za)**
- **Jewel Crown (Hō-kan)**
- **Ritual Hood (Tokin)**

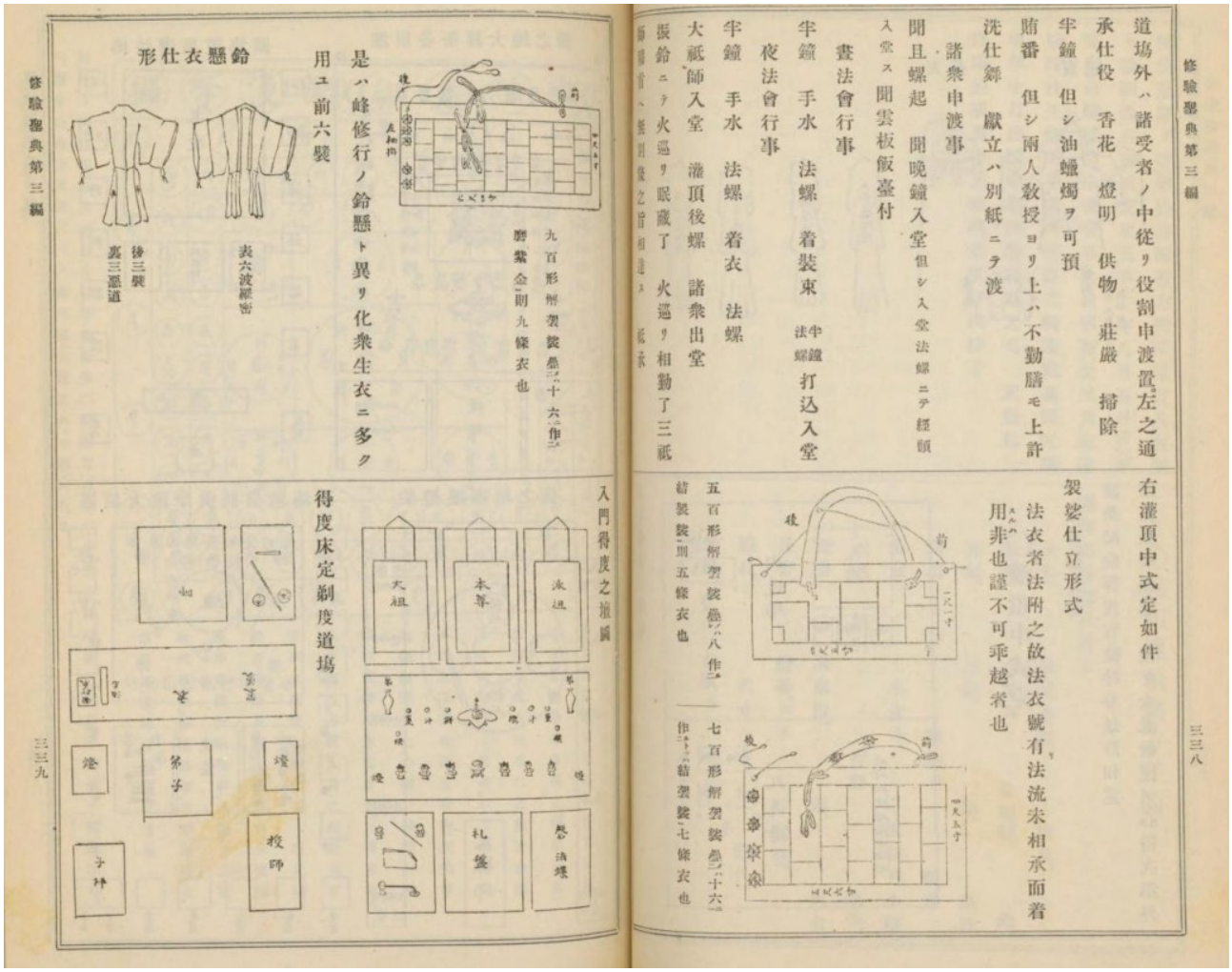
Abbreviated Diagram of the Altar for the Eradication of Sins and Awakening

(Layout showing the spatial relationship between):

- **Inner Dojo** (Nai-dōjō) containing the Great Altar and seats for the Master and Assistants.
- **Outer Dojo** (Ge-dōjō) containing the designated positions for the Recipient.

Determination of the Middle Ritual for Consecration

I prostrate and respectfully coordinate the training. The allocation of roles for the various practitioners, their ranks, and the permission for their specific duties should be handled according to the following guidelines. It is essential that the heart of the Grand Ritual Master is maintained throughout the sequence...



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Procedures for the Outer Training Hall and Assembly Roles
Outside the training hall, roles among the recipients are divided as follows: assisting with incense and flowers, lamps and lighting, offerings, ritual adornments, and cleaning.

The Half-Bell: Only to be used for the preparation of oil lamps and candles.
Offerings/Gifts: These are only permitted if authorized by the two Masters; they are not for general practitioners to handle as they please.

Announcements for the Assembly:

- Morning and evening bell tolls and the sequence for entering the hall.
- Protocols for washing hands, blowing the conch shell, and putting on ritual vestments.
- Entry into the hall for the Consecration ceremony and the final watches of the night.
- Sequence for the Master’s entry, the blowing of the conch, and the assembly’s departure.
- Ringing the bell to signal the start of the fire ritual and the coordination of the three masters.

Form and Significance of the Ritual Robe (Hōe):
The ritual robe is inextricably tied to the Law. Therefore, the name and style of the robe must follow the established lineage. It must be inherited correctly and worn according to the formal protocols. One must be diligent and never violate these forms or act with negligence.

[Page 339]

Diagrams of Ritual Symbolism and Layout

Top Right Diagram (Sickle/Robe Tool):

- Measurements: 1 shaku 2 sun; 4 sun 5 bun.
- Symbolism: Represents the 500 types of interpretation and the 8-fold path.
- Bottom section: Represents the 700 types of interpretation and the 16 deities.

Top Left Diagram (Ritual Branch):

- Represents the 900 types of interpretation and the 36 deities.
- Associated with the "Purple-Gold" rank and the 9-strip robe.

Middle Diagram: Layout for Entry and Receiving the Law

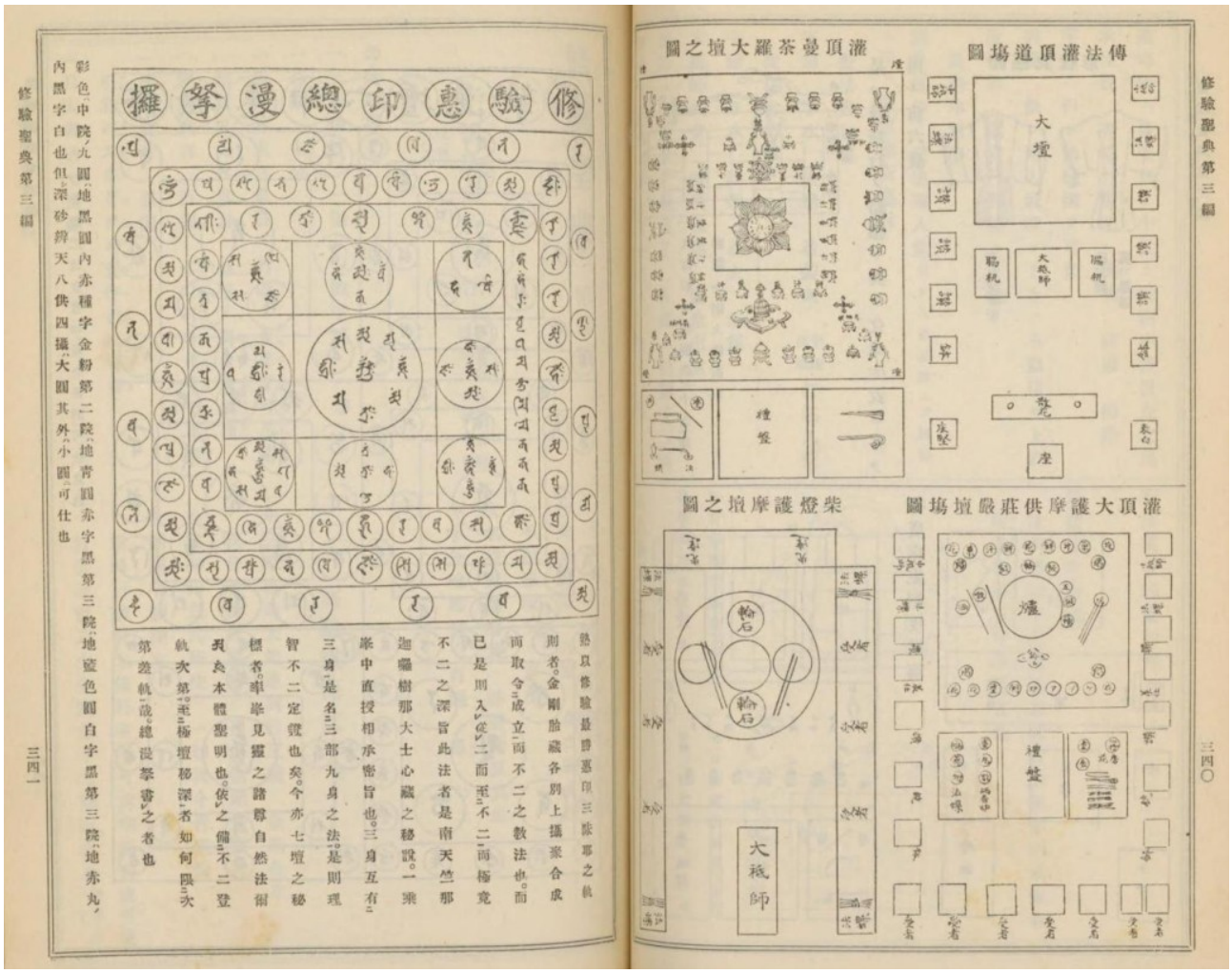
- **Top Boxes:** Great Ancestor (Founder), Main Deity.
- **Circles:** Circumambulation path.
- **Center:** Direction for prostrations.
- **Right Side:** Offering Tray (Reiban), Dharma Conch.
- **Seed Syllables in circles:** Represents the cardinal elements (A, VI, RA, HUM, KHAM).

Bottom Left Diagram: Dojo for Consecration and Shaving the Head (Tokudo)

- **Master of Consecration** (Located at the top right).
- **Disciple** (Located in the center).
- **Lamps** (Positioned at the corners).
- **Attendant** (Positioned at the bottom).

Robe Illustration: Form of the Bell-hanging Robe (Suzukake-hō)

- This robe is unique to mountain practice and differs from standard monastic robes by the inclusion of hanging bells.
- **Front:** Features 6 loops representing the Six Paramitas.
- **Back:** Adorned with patterns representing the Three Realms and the transition from the Exoteric to the Esoteric teachings.
- The bells represent the voice of the Law awakening sentient beings from their delusions.



Sacred Scripture of Shugendō, Volume Three

[Page 340 — Diagrams of Altar Coordination]

Top Right: Dojo Layout for the Dharma Transmission Consecration (Denpō Kanjō Dōjō-zu)

- **Great Altar (Daidan):** Located at the center.
- **Grand Ritual Master (Daisendatsu):** Positioned at the central high seat.
- **Medium Ritual Master (Chūsendatsu):** Positioned to the right of the altar.
- **Minor Ritual Master (Shōsendatsu):** Positioned to the left of the altar.
- **Side Table (Waki-zukue):** Placement for ritual items and the incense burner.
- **Incense Elephant (Zō):** Positioned before the entrance.
- **Entrance (Nyūmon):** Designated for the recipient.
- **Prostration Mat (Reiban):** Designated for the recipient’s initial salutations.
- **Seat (座):** The seat for the recipient.

Top Left: Mandala of the Great Consecration Altar (Kanjō Mandara Daidan no Zu)

- Central Lotus representing the five Buddhas.

- **Flowers (花), Lamps (灯):** Cardinal positions for offerings.
- Arrangement of the Five Elements: Earth, Water, Fire, Wind, Void.

Bottom Right: Dojo Layout for the Adorned Altar of the Great Consecration Fire Ritual (Daikanjō Goma Shōgon Danba-zu)

- **Furnace (Luo):** Central fire pit.
- **Dainichi:** Central focus.
- **Ryūju (Nagarjuna):** Positioned within the internal retinue.
- **Aizen, Fudō:** Cardinal protective positions.
- **Offering Vessels:** Layout for the five types of offerings and ritual water.

Bottom Left: Diagram of the Altar for the Lamp-holding Fire Offering (Saitō Goma-dan no Zu)

- **Unmoving Rock (Fudō-ishi):** Representing the foundation of the altar.
- **Katen (Fire Deity):** Central position within the furnace.
- **Grand Ritual Master (Daigishū):** Master’s position before the flames.

[Page 341 — The E-in Samaya General Mandala]

Shugendō E-in Samaya General Mandala (修驗恵印三昧耶總曼荼羅)

Regarding the practice of the Most Excellent Shugendō E-in Samaya: The protocol integrates the Two Realms of the Womb and the Diamond. Principle and Wisdom are non-dual, gathered as one Law. Reaching the ultimate non-duality is the secret intent of this path. This method follows the direct heart-to-heart transmission from India reaching the Great Master Nagarjuna [Ryūju]. It is the "One Vehicle" (*Ichijō*) direct path of the heart. The "Three Bodies" (*Sanshin*) are the names for the three divisions, yet the law of the nine realms is the Principle. Wisdom and Principle are non-dual and determined as such.

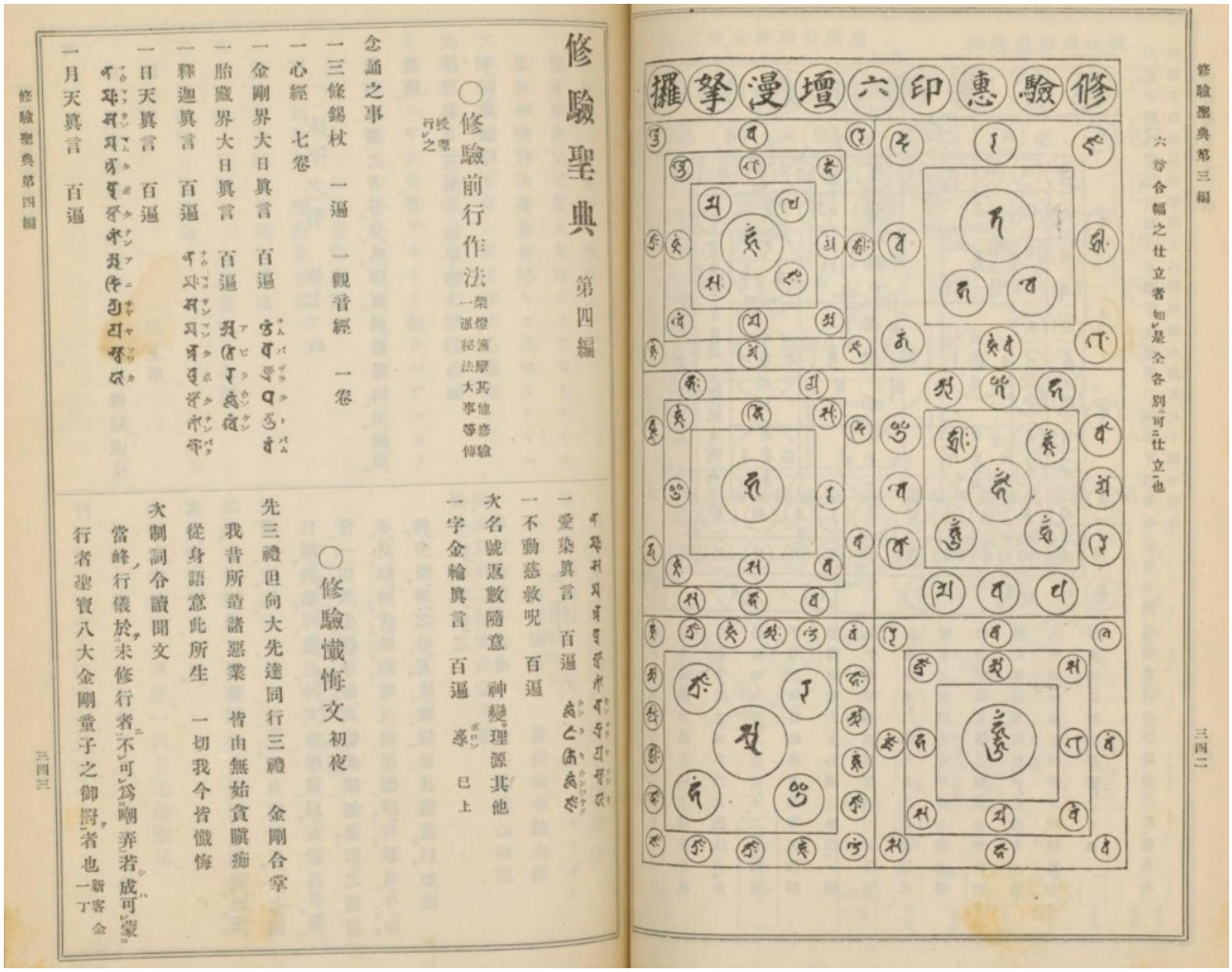
This is the mystery of the Seven Altars. Mount Ōmine is the spiritual ground. According to the protocol for the manifestation of the Buddha, the "Body Itself" (*Sokushin*) is realized through the entry into the gate of the syllable **A**. This is the first level of the high altar. It is the secret of the profound mystery. Those who follow this path reach the ultimate state.

Mandala Symbols and Colors:

- **The First Rank (Nine Circles):** The ground is black. Within the circles are red seed syllables written in gold powder.
- **The Second Rank:** The ground is blue. Within the circles are red seed syllables written in black ink.
- **The Third Rank:** The ground is indigo. Within the circles are white seed syllables.
- **The Fourth Rank:** Red circles containing white seed syllables.

Seed Syllables (Siddham):
Central Syllable: **A** (阿)
Outer Syllables: **VI, RA, HUM, KHAM** (微 羅 吽 欠)
Diamond Realm Syllable: **VAM** (鑁)

The above General Mandala is the summary of the certificates and seals of the lineage. This is the conclusion of the ritual records.



[Page 342 — Integrated Six-Fold Altar Diagram]

The diagram illustrates the "Integrated Six-Fold Mandala" layout. The characters at the top within the circles read: **Shu-Gen-E-In-Roku-Dan-Man-Da-Ra** (The Six-Altar Mandala of the Shugendō E-in Samaya).

Each square represents a specific orientation (East, South, West, North, Center) containing Siddham seed syllables:

- **Central focus:** The syllable **A** (阿) and **VAM** (鑁), representing the Womb and Diamond Realms.
- **Surrounding circles:** Contain the seed syllables of the five elements (**A, VI, RA, HUM, KHAM**) and various protective deities.

- **Bottom note:** "The layout for the integrated six-fold scroll is as shown; each part should be established separately."

[Page 343 — Preliminary Ritual Procedures]

Shugendō Preliminary Practice Rituals
(Includes the Lamp-holding Ritual, the Fire Ritual, and other secret matters of the lineage).

Matters of Recitation:

- **Three-Section Staff (Sanjō Shakujō):** One circuit.
- **Kannon Sutra (Universal Gate Chapter):** One scroll.
- **The Heart Sutra:** Seven scrolls.

Various Mantras:

- **Diamond Realm Dainichi Mantra:** (100 times).
  Mantra: **On bazara dato ban**
- **Womb Realm Dainichi Mantra:** (100 times).
  Mantra: **A bi ra un ken**
- **Shakamuni Nyorai Mantra:** (100 times).
  Mantra: **Namu samanda bodanan baku**
- **Sun Deity (Nittenshi) Mantra:** (100 times).
  Mantra: **On adichiyaya sowaka**
- **Moon Deity (Gattenshi) Mantra:** (100 times).
  Mantra: **On somaya sowaka**
- **Aizen Myōō (Ragaraja) Mantra:** (100 times).
  Mantra: **On makaraga bazara ushunisha bazara sattoba jaku un ban koku**
- **Fudō Compassion Salvation Mantra:** (100 times).
  Mantra: **Naumaku samanda bazaranan senda makaroshana sowataya un tarata kan man**
- **Names of the Two Ancestors (Shinpen Daibosatsu and Rigen Daishi)** and other deities as preferred.
- **One-Syllable Golden Wheel Mantra:** (100 times).
  Mantra: **Nobō samanda bodanan bōron**

Shugendō Text of Confession (Zange-mon) — First Watch of the Night

First, perform three prostrations toward the Great Senior Practitioner (Daisendatsu) and fellow practitioners. Form the Vajra Anjali (Gasshō).

Confession Verse:
"All the evil karma I have created in the past,
Arising from beginningless greed, anger, and folly,

Born of my body, speech, and mind—
I now repent for all of it."

Commandment and Instruction:
"The rituals of the Peaks must not be performed or mocked by those who have not undertaken the training. For new practitioners, the merit of the Eight Great Vajra Youths is conferred..."

Sacred Scripture of Shugendō, Part Four

Next: Conferring the Three Refuges
"I, the disciple [Name], vow from this body until the end of the future to take refuge in the Buddha, take refuge in the Dharma, and take refuge in the Sangha." (The above is the prostration).

Matters Concerning Tokogatame (Stabilizing the Floor/Bed)
Time: 7:00 AM.
First, for those newly entering the peaks, each shall cover their face and reside within the dojo until they reach the designated seat. Next, purify the Three Karmas. Next, Three Divisions and Donning Armor. Next, Conferring the Floor Stabilization Seal.

[Note on specific years]: In the year of the Water Monkey, use the left hand for the right, and the right for the left. In the year of the Water Rabbit, use the left hand. These represent the forms of contemplation.

Conferring the Liturgy:
"Even if slandered or struck, I shall endure all. I now become a Buddha-body, sitting upright and contemplating the True Phase of reality."

Next: Contemplating the Merit of Grain-Fasting:
Now, those who wander the peaks arouse their hearts to practice the rituals of the Six Paths. This merit reaches the state of the Awakened King. However, today’s ritual is for the realm of Hungry Ghosts. For seven days, one severs the flavor of grains to repay the deep kindness of Heaven and Earth and the immeasurable grace of the five grains that nourish all life. Following the Ancestral Founder, this difficult practice is undertaken. This represents the subduing of the mind and the extraction of the roots of attachment.

Next: Conferring the Union Anjali (Gasshō):
"I am immediately: **A BI RA UN KEN**. (Arranged as: Waist, Belly, Heart, Forehead, Crown). Without changing this very body, its name is 'The Body Itself' (Sokushin). Awakening to this portion is the attainment of Buddhahood."
Next: Using the scepter, touch between the Wind and Fire fingers (index and middle fingers). Touch the lower parts and recite the Five Syllables of Brilliance. Confer this three times.

Return and entrust your life. Mudra of Omnipresence and its transmission.
The Eater and the Eaten; the Two Offerings and the Six Great Elements.
Oneness of subject and environment; nourishing one’s own body.

I take refuge in the Original Enlightenment Heart-Dharma Body. Constantly residing in the Wondrous Law Heart Lotus Throne. Originally endowed with the virtues of the Three Bodies. The thirty-seven Honored Ones reside in the heart-fortress.

Next, using the tooth-sticks and the milky wood, perform the offering procedure. Repeat the Brilliance Mantra three times.

Mantra: On a-bi-ra-un-ken un (The Outer Five-Pronged Seal and Liturgy).

"This body is a harmony of the four great elements: bone, flesh, hands, and feet. Like wood exhausted and fire extinguished, together all enter the Buddha Land."
Next: Relic Salutation (3 times). Next: Compassion Salvation Mantra (7 times).
Next: Three Divisions and Donning Armor. Next: Exiting the Dojo.

Procedure for the Most Excellent E-in Outdoor Fire Offering (Saitō Goma)
This is the standard procedure.
(Note: Refer to Volume Two of this book for details; they are not repeated here).

Private Records of the Outdoor Fire Ritual Ceremony

Assembly:
First, enter the various Diamond Dojo sites. The Fire Ritual Master has one prostration, performs the Purification of the Floor, and chants the Brilliance Mantra.
Next, the Master ascends the altar. Establish the cardinal orientations. One prostration and then entry into the furnace area.
General Prostration (one time).
The role of the Pine Torch: From the start until the fire is turned in the furnace...

Sacred Scripture of Shugendō, Part Four

[Page 346 — Ritual Procedures and Instructions for the Officiating Master of the Outdoor Fire Ritual Sutra]

Next: At the folding screen, one should quickly strike the metal gong once, or blow the Dharma conch shell three times. Regarding the two masters at the screen, they must not let the sound be heard outside; this is a strict prohibition of the Peaks. There is a specific oral transmission for the conch.

Next: The lead practitioner’s bell and the conch sound together. Simultaneously, strike the metal gong twice.

Next: The assembly chants the *Universal Gate Chapter* (Fumon-bon) or the *Lotus Sutra Verses*. The sistrum (shakujō) is used according to the length of the ceremony.

Next: Reciting the sutras. Strike the metal gong once. Recite the Compassion Salvation Mantra for an indefinite count. Chanted in unison by those atop the altar and those below.

Mantra (Compassion Salvation Mantra): Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man

Next: At the conclusion of the fire ritual, strike the metal gong three times. Recite the "Mantra of Stopping" (Chū-ju).

Next: The Fire Ritual Master, having completed the ritual, leads the way. Reaching the front of the altar, perform one prostration and one sweep of the floor.

Next: Reveal the Brilliance Seal. Sincere prayer and mindfulness. Withdrawal.

Next: The Fire Ritual Master and the assembly together exit the Diamond Dojo. The ritual is complete.

[Page 347 — Excerpts on Preparations for the Outdoor Fire Ritual]

- **Scattering Staff (Sanjō):** Made of willow or plum. Middle-finger thickness. Length of 2 shaku or 3 shaku. (Quantity: 2).
- **Four Buckets (Shi-oke):** With handles made of plum or willow according to oral transmission. Length: 1 shaku 8 sun.
- **Torii Wood:** Oral transmission using pine or plum. Length of 3 shaku 6 sun or 1 shaku 8 sun.
- **Furnace (Luo):** Not to be used during certain designated times.
- **Wheel Stone (Rin-seki):** One face. Circumference of the mouth: 2 shaku 2 sun. Inside the center: 8 sun. Depth: 7 shaku 3 sun. (Total: 6 sun 8 bun).
- **Floor Skin (Shiki-pi):** Deer skin. One piece.
- **Altar Wood (Tan-moku):** Treasure-jewel shaped. Made of cypress or horse-chestnut. (Total: 108 sticks).
- **Small Wood (Ko-utagi):** Length: 2 shaku 5 sun. Large-finger thickness.

- **Large and Small Wood:** Made of willow or spindle-tree. Shredded or shaved. Three bundles. (Follow the oral transmission).
- **Milky Wood (Nyumoku):** Made of willow. No name tags. (Total: 25 sticks).
- **Bundle Placement:** Place the wood at the left side of the Master. Seven pieces below, nine pieces above. Total of 21. Four remaining pieces for the four lamps. (Total: 25).
- **Shaved Wood (Hagi):** Tied in three bundles. Length: 8 sun. (Total: 36 sticks).

[Diagram Note]: This form represents the "Heart-flower" in the center. The fire-claws/flames and the paper wrapping indicate the position of the Great Altar.

- **Sistrum (Shakujō):** Strike once to sound.
- **Half-mat (Han-tatami):** Seat for the practitioner.

Mantra (Five Syllables of Brilliance): A BI RA UN KEN

Great Fire-Birth Samaya Method

First, Body Protection Ritual. The entire body becomes the syllable **RAM**.
Next, Mudra of Omnipresence. Entrusting life (**Namu**).
Next, Vajra Anjali (Gasshō). Mindfulness of the Main Deity and Devas.
Next, Heavenly Water. Main Deity and Wisdom are one.
Next, Correct Principle Purity. Fire produces Water.
Next, Outer Lion Mudra. Fire and Water are the source.
Next, Great Ocean Mudra. Scattering the body.
Next, Water Heaven Mudra. External binding, two large fingers standing together.
Next, Scepter Mudra. Observation of Water. Next, Fundamental Root Mudra.
Fire Boundary Mantra (Recite 3 times): **Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man**.
Next, Scepter Mudra. Compassion Salvation Mantra (Recite 21 times).
Next, Outer Five Ancient Seals. One-Syllable Mantra (Recite 7 times).
Mantra: **Kan**.
Next, "Entering Me, Me Entering" meditation. Fixed Samadhi.

Contemplation: Above the heart, the syllable **A** transforms into a moon wheel. The moon wheel transforms into a Wisdom Sword. The sword transforms into the deity Acala (Unmoving Lord). His form is perfectly full. My body is immediately the deity’s body.
Next, Five Great Contemplations. Meditation Mudra.
Right hand: Trailokyavijaya (Gōzanze). Left hand: Kundali (Gundari). Right foot: Yamantaka (Daiitoku). Left foot: Vajrayaksa (Kongōyasha).
Next, recite sutras as preferred. Next, Pine Torch ritual as preferred.

Declaration for the Fire-Birth Samaya

I respectfully declare that the Fire-Birth Samaya is a type of protective Goma Consecration method. Its intent is to reach all places. Specifically, the Great Sage Unmoving Lord (Fudō Myōō) manifests a fierce and wrathful form, holding a sword and rope to subdue demons. Through the power of the Spirit, a great wrathful form is revealed.

Contemplate that within the heart, the syllable **A** flows and pours nectar water upon all feverish afflictions of sentient beings. This life-bestowing Bodhi-seed grows. Contemplate the syllable **A** pervading and flowing as a great light. Without exception, the flames of wisdom burn away the fuel of karmic afflictions. Fudō Myōō manifests to save beings in the three worlds and the five paths of existence. Within the practitioner's body, the unmoving mind-ground is established. The radiance of the flames pervades the Dharma-realm, consuming all obstacles. This Samaya is the profound truth of the Great Vehicle, established to guide practitioners toward the unshakeable Correct Samadhi.

Dated: [Year, Month, Day]
Master’s Title and Name.
Abbot and Assembly.

The Great Matter of Striking the Heavens to Produce Water and Extinguish Fire

First, Great Hook Summoning Mudra.
"I respectfully invite the Five Great Dragon Kings of the Heavens, the Eight Great Dragon Kings, and the myriad Dragon Spirits. I pray you look down upon this disciple and this pure altar. May you manifest your presence and bestow the merit of producing water to extinguish fire."

Mantra: **On sa-ra-ba tei-ei-sei shi-ya so-wa-ka**.

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[Page 350 — Continuation of the Ritual to Produce Water/Extinguish Fire]

Next: Great Ocean Mudra (Dai-kai-in).
Mantra: **On sa-ra-ba tei-ei-sei shi-ya so-wa-ka**

Next: Dharma-Realm Meditation Mudra.
Contemplation: Visualize that above the heart-lotus, the syllable **A** transforms into a Great Water Wheel, which then transforms into a Dragon Lasso (*Ryūsaku*). From it, the Water Deities manifest. Their bodies are light green. The right hand holds a sword; the left hand holds the Dragon Lasso. Atop the crown are five Dragon Kings. Their bodies are moist and luminous. All sentient beings are naturally endowed with this Water-Wheel nature. This is the ritual for the Eight Great Dragon Kings circling the practitioner.

Next: Outer Five-Pronged Seal.
Next: Great Ocean Mudra.
“I respectfully prostrate and invite the Nanda and Upananda Dragon Kings, and the Eight Great Dragon Kings with their retinues. Board the clouds and descend to this place. Through this Samaya, reveal the water seed from the Heavenly River. Manifest the water that extinguishes the fire ritual.”
Dragon Lasso Mudra: Internal binding, two Wind (index) fingers stand together like a ring.

The Mantras for the Various Waters:

- **Water of the Heavenly Deities:** On adichiyaya sowaka
- **Water of the Earth Deities:** On chichibiei sowaka
- **Water of the Water Deities:** On barunaya sowaka
- **Water of the Dragon Deities:** On meigyashanyiei sowaka

- **Water of the Metal Deities:** Namu samanda bodanan kenbaya kenbaya sowaka
- **Water of the Demon Kings:** On bazara bokushya bokushya
- **Water of the Three Jewels:** Namu sambo
- **Water of the Fire Dragons:** On agyanaei sowaka

“May the water be granted as desired to extinguish the flames.”

Next: Great Ocean Mudra. Recite 7 times.
Next: Water Heaven Mudra. Fix the Mudra and extend the Wind fingers slightly. Place hands at the knees.
Mantra: **On barunaya sowaka**

Next: Treading the Fire.
“This is the Great Matter of extinguishing fire or producing water. Know that this water is not ordinary; it is the realization of the Buddha’s wisdom. Do not transmit this lightly.”
(Recorded and verified at the Daigo-ji Temple Dharma Office).

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The Samadhi of the Iron Fire (Tekka Sanmai)

Body Protection: Perform the ritual as usual.
Next: **Recite the Nine Syllables (Kuji).**
RIN, PYŌ, TŌ, SHA, KAI, JIN, RETSU, ZAI, ZEN.

Next: **Sword Mudra.** Recite the **Compassion Salvation Mantra** (Jikyū-ju):
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man**

Secret Poem (Hika):
“Upon the moon of the sea, the rabbit floats and runs across the waves. The virtue of the water is perfectly full. Through the empowerment of the Three Origins, walk directly into the Iron Fire.”
Next: Recite the syllable **UN** (7 times).
Next: Three Divisions and Donning Armor. Snap the fingers.

The Method of the Eight Swords of Igaki (Igaki Hakkenshō)

Body Protection Ritual:
Contemplate the syllable **RAM**. The entire body becomes a Diamond.
Next: **Recite the Nine Syllables.**
RIN, PYŌ, TŌ, SHA, KAI, JIN, RETSU, ZAI, ZEN.
Recite the character “Victory” in the center of the palm. Next: The Four Brilliances.

Next: **Wisdom Fist Mudra (Chiken-in).**
Mantra: **On bazara dato ban**

Procedure for the Sword Test:
Use paper to test the sharpness. Next: Draw the sword and perform the crossing ritual.

Next: **Mudra of Omnipresence.** As before.
Next: **Wisdom Fist Mudra.** As before.

The Great Matter of the Profound Secrets of Opening the Peaks
First: **Outer Five-Pronged Seal.**
“Regarding the above secrets, it is recorded that when the Tripitaka Master Xuanzang was crossing the flowing sands of the desert, he relied on the virtue of these bright mantras. He safely reached the Heavens and received the Great Prajna. By the power of the spirits and ghosts, and by the virtue of these mantras, one reaches the goal.”
(End of this section).

Collection of Profound Rituals of the Great Holy Fudō Myōō (Acala)

Compiled in July, Year of the Wood Rabbit, Kaei 8 (1855)
By Engoshi, Grand Acharya of the E-in Samaya
Syllable: **A** (阿) Fixed Contemplation

Secret Method of the Golden Binding of the Great Holy Fudō Myōō

Initial Procedure:
Perform Body Protection as usual.
Next: Recite the Liturgy and the Mudras of the Five Great Honored Ones:

- **East:** Gōzanze Myōō
- **South:** Gundari Myōō
- **West:** Daiitoku Myōō
- **North:** Kongō-yasha Myōō
- **Center:** Great Sun Mahavairocana (Dainichi) / Great Holy Fudō Myōō

Next: Vajra Anjali (Gasshō).
Aspiration Verse: "Whoever sees my body shall give rise to the Bodhi mind. Whoever hears my name shall sever all delusions and practice goodness. Whoever hears my teaching shall attain great wisdom. Whoever knows my heart shall become a Buddha in this very body."

Next: Wrathful Fist Mudra.
Next: Recite the Mantra of Wisdom: "Those who hear my words obtain great wisdom; those who know my heart immediately become Buddhas."
Mantra: **On a-bi-ra-un-ken so-wa-ka**

Next: Vajra Wheel Mudra.
Next: Great Diamond Wheel Mantra.
Next: Sing the Verse.

The Ritual of Contemplation:
Below the forehead is the realm of Karmic Deeds. The color is black, represented by a half-moon shape and the Great Power Wind.
At the crown is the Syllable **KHAM** (欠) in the Great Void. The color is blue, represented by a spherical shape and the Great Void Wheel.
Layer upon layer, without gaps or distinctions.
Just as the body and the earth are one suchness.
One becomes the deity, subduing the spirits and protecting the self. (Repeat 3 times).

Next: The Four Brilliances.
Mantra: **On a-gi-ni-hi-ki-ya-ra-un**

Contemplation: The single body is like a vast Diamond Rock. The light of the Sun and Moon, the love of the Rock-dwelling Marici-ten, and the protection of Fudō Myōō—I pray that you look upon this disciple and provide protection.

Next: Mudra of the Two Attendants.
Kongara Dōji and Seitaka Dōji: (Recite 3 times).

Fudō Myōō One-syllable Mantra: (Recite 3 times).
Mantra: **Kan**

Compassion Salvation Mantra: (Recite 3 times).
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man**

Next: Vajra Instrument Mudra (The Lasso).
Next: Mudra of Omnipresence.
Next: Unmoving One-syllable Mantra. (Recite 3 times).
Mantra: **Kan**

Next: Secret Armor Mudra. Next: Body Protection Mudra.
Mantra: **On a-bi-ra-un-ken un**

Next: Internal Verification Secret Mudra.
Next: Mudra of Omnipresence.
Next: Unmoving Secret Mudra.
Next: Flame Mudra.
Next: Unmoving Secret Mudra.
Next: Sword Mudra.
Next: Unmoving Secret Mudra.

Collection Table of Contents (Left Page):

- Secret Method of the Golden Binding
- Method of Untying the Net
- Method of Fudō Following Like a Shadow
- Great Matter of the Golden Binding
- Great Matter of the Empty Binding
- Secret Golden Binding Method of the En-no-Gyōja Lineage
- The Shugendō Method of "Fudō is Myself"
- The Shugendō Secret Method of the Fudō Mind-Ground

Establishing the Boundary and Body Protection:
Fire Boundary Mantra:
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man**

Next: Wisdom Fist Mudra.
Mantra: **On ba-za-ra da-to ban**

Next: Three-pronged Scepter Mudra. (Recite 3 times).
Mantra: **Ki-ri-ki-ri ba-za-ra un pat-ta**

Next: Establishing the Boundary Contemplation.
Syllable **A** (阿): Above the seal, the syllable transforms into a Sword. The sword transforms into

Fudō Myōō. He manifests a blue-black fierce form. Fierce flames pervade his body. He holds a great scepter and a rope. Do not move.
Mantra: **On a-bi-ra-un-ken so-wa-ka**

Next: Vajra Binding Mudra.
Next: Ritual of the Sun, Moon, and Marici-ten. The unmoving protector guards the practitioner.
Next: The Small Dharma Wheel Mudra.
Mantra: **On a-bo-kya bei-ro-sha-no ma-ka-bo-da-ra ma-ni han-do-ma jin-ba-ra ha-ra-ba-ri-ta-ya un**

Next: Snap the fingers toward the left and right two times.
Next: Recite the Diamond Youth (Kongō Dōji) Mantra.
Mantra: **On ba-za-ra shu-shu-da un**
(Touching the knees of the Youth).

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Method of Untying the Net
"...This is the fundamental vow of the Youth and Fudo Myoo. To bind and remove evil spirits is the great vow. Removing the jewel-husk. If one does not realize the command of the Unmoving King, they are caught within the net. The horizontal and vertical characters form the unmoving mountain. The Triple Gem is realized through the thirty-six youths and the eight great youths. From the darkness, the evil wind is removed. One takes the jewel of enlightenment."

Mudra: Vajra Anjali (Gasshō).
Mantra: On ba-za-ra sa-to-ba un

"The practitioner now releases the binding of the net."
Exclaim: Ho! Ho! Ho!
"Do not stay trapped within the net of worldly affairs."
Mantra: Ban un to ku

Next: Recite the Nine Syllables (RIN, PYŌ, TŌ, SHA, KAI, JIN, RETSU, ZAI, ZEN).

Method of Fudo Following Like a Shadow
First: Body Protection ritual.
Next: The Five Great General Seals. Empowerment of the Five Directions.
Next: Donning Armor and Body Protection.
"The practitioner now releases the net of the three poisons."
Exclaim: Ho! Ho! Ho!
Proclamation: "One who follows the path reaches the limit." (Recite 3 times).
End.

First: Body Protection ritual as usual.
"Whoever sees my body shall give rise to the Bodhi mind. Whoever hears my name shall sever all

delusions and practice goodness. Whoever hears my teaching shall attain great wisdom. Whoever knows my heart shall become a Buddha in this very body."

Next: Scepter Mudra.
Next: Sword Mudra.
Next: Wisdom Fist Mudra.
Next: Mudra of Omnipresence.

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Next: Scepter Mudra. Recite the Compassion Salvation Mantra.
Next: External Five-Pronged Seal.
Mantra: Ran ban ko chi ki kan un da ra ku ban ma ne man hara ran ta ra tei ya ba za ra un

Next: Wisdom Fist Mudra.
Next: Four-Character Mudra.
Next: Five Great Honored Ones Seals:

- **East:** Trailokyavijaya (Gōzanze).
- **South:** Kundali (Gundari).
- **West:** Yamantaka (Daiitoku).
- **North:** Vajrayaksa (Kongōyasha).
- **Center:** Great Sun (Dainichi) / Unmoving Lord (Fudo).

Next: Fire Boundary Mantra.
Mantra: Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man

Next: Offering Mantra (Recite several times).
Mantra: On a-bo-kya pu-ja ma-ni han-do-ma ba-za-ra ta-ta-gya-ta bi-ro-ki-chi un

Next: Mudra of the Syllable-Wheel.
Contemplation: "The nature of the heart is the essence of Fudo Myoo. Pervading the three thousand worlds, it is the Great Wisdom Sword. By realizing this..."

The Great Matter of Fudō Myōō's Golden Binding

First: Body Protection ritual as usual.
Next: Single-pronged scepter mudra and oral transmission.
Contemplation: "Holding the Great Compassion Lasso. Seeing its essence. This name is the Single-body Triple Gem. The above constitutes the method."

Next: Recite the Compassion Salvation Mantra seven times.
Mantra: Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man

Next: Fire Boundary Mantra (Recite 50 times).
Next: Hariti Mantra (Recite 7 times).
Mantra: On ka-ri-chi-ei so-wa-ka

Next: Uṣṇīṣa Vijaya Dhāraṇī (Recite 7 times).
Mantra: No-bō sa-man-da bo-da-nan bō-ron

"At the start, return to the original form. Afterward, perform six rotations. Do not deviate. For every movement of the thumb, keep the heart unshakeable. This is the great matter of the seal. First, form the seal and then manifest the radiance."

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Form the Lotus Anjali (Gasshō). Open the two large and two small fingers; the two ring fingers are crossed and stand upright.
Mantra: **Ba-za-ra ta-ra-ma ki-ri-ku**

“Homage to the Thousand-Armed, Thousand-Eyed Avalokiteshvara. Throughout every birth and world, may he be our protector. Upon hearing his name, heavy sins as numerous as the sands of the Ganges shall be extinguished.” (Recite 3 times).

Next: Dismissal (Hōsō)
Snap the fingers three times.
Mantra: **Ba-za-ra bo-ku-sha bo-ku-sha** (Recite 3 times).
(Note: Wrap the items in paper and store them securely).

Warning: This secret law is to be transmitted to only one person. Even if offered a thousand pieces of gold, it must not be given to others. It is the secret of the heart and the marrow of the lineage.

Fudō Secret Protocol
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan kan**
(Mudra: Form the Sword Mudra. Direct the wisdom-sword forward and perform three rotations).
Mantra: **Chi-ri-ku ki-ri-ku**
Oral transmission: Proclaim that the goal is reached; perform compliant and reverse rotations.

Next: Dharma Wheel Mudra
Perform three rotations to the left and right. The mantra is as before.

Names of the Five Great Honored Ones:

- **East:** Trailokyavijaya (Gōzanze)
- **South:** Kundali (Gundari)
- **West:** Yamantaka (Daiitoku)
- **North:** Kongō-yasha
- **Center:** Great Sage Unmoving Lord (Fudō)

Next: The Four Brilliances
Mantra: **On a-gi-ni-hi-ki-ya-ra-un**
(Action: Form the summoning gesture).

Next: Internal Binding
Bind and subdue the obstacles. Contemplate the syllable **A** pervading the ten directions. Subdue them.

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The Great Matter of the Fudō Empty Binding

First: Perform the Fudō practice of “Entering Me, Me Entering.” Form the contemplation of the nineteen locations.
Next: Form the Mudra at the heart. Use the two hands to form the Sword Mudra. Perform three reverse (left) rotations and three compliant (right) rotations.

Next: Dharma Wheel Mudra
Mudra as usual.
Next: Recite the mantra while touching the heart.
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan kan**

Next: Five Great Honored Ones Seals:

- **East: Gōzanze.** Right thumb and left ring finger.
- **South: Gundari.** Right and left thumbs together.
- **West: Daiitoku.** Left thumb and right ring finger.
- **North: Kongō-yasha.** Left and right index fingers.
- **Center: Unmoving Lord.** Left and right middle fingers.

Next: The Four Brilliances
Mantra: **On a-gi-ni-hi-ki-ya-ra-un**
(Recite 3 times while performing the summoning gesture).

Next: Internal Binding
Form the Internal Binding Mudra.
First: Take the five-colored cord and form the Sword Mudra.
Contemplation: Use the left hand to take the end of the cord and the right hand to pull it, wrapping the target.
Perform this three times.
Mantra: **Ki-ri-ki-ri ba-za-ra un pat-ta**

Next: Internal Binding. Wrap the rope inside. For enemies or those who harbor ill-will toward [Name], bind them and cause their intent to be silenced. Wrap the cord in paper and hide it at the base of the furnace. Use the Diamond Seal to empower and maintain the binding.

Mantra (for subduing): On ba-za-ra sha-ta ba-za-ra sa-ta-ba-sha-ya-un a-ko ba-za-ra un

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"Bind and seize the evil spirits and spirits of the dead... do not allow the Bright King’s power to be hidden or avoided."
Mantra: A-AM-Ā-ĀḶ-VI-VAM-VĪ-VĪḶ-RA-RAM-RĀ-RĀḶ-UN (Recite 3 times).

Next: Sword Mudra.
Next: Invitation Mudra.
Next: Wisdom Fist Mudra.
Next: Internal Binding Mudra.

"Establish a vast gateway between the space of Heaven and Earth... all things of the myriad worlds are unified into one body within this single seal."
Mantra: (Recite 3 times).

Next: Turning the Dharma Wheel Mudra.
Recite the Unmoving (Fudō) One-syllable Mantra several times.
Mantra: KAN.

The Shugendō Method of "Fudō is Myself"
(Perform the ritual as usual).

Buddha Division Samaya Mudra.
Mudra: Open the right and left index fingers.
Mantra: A-RA-HA-SHA-NA-U (Open the right thumb).
Mantra: A-RA-HA-SHA-NA-U (Open the left thumb).

Fundamental Single-pronged Mudra (Nine Syllables):
Touch the following locations: Crown, Forehead, Hair, Left/Right Ears, Left/Right Eyes, Nose, Mouth, Tongue, Both Shoulders, Throat, Heart, Belly, Both Flanks, Waist, Both Knees.

Text of the Mothers of the Alphabet of All Sutras:
Vajra Anjali (Gasshō).
"Homage to the inexhaustible Triple Gem, to the vast, great, and perfect Void of the Dharma Realm..."

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Empowerment of the Main Deity:
As usual. For practitioners, follow the dual-layered Law-knot seal written in red. Perform the empowerment for a period of 17, 27, or 37 days according to preference.

If offerings are not maintained, the practitioner should contemplate the seed syllable inside the heart and perform the "Three-Scepter Seizure." After this, perform the Nineteen-Character Body Arrangement contemplation. For empowerment against possession by wild foxes, perform the ritual and then rotate the mudra in reverse once to untie the knot. Use a five-colored rope of 8 shaku 6 sun. However, use the gold ruler for measurements.

The Secret Golden Binding Method of the En-no-Gyōja Lineage

First: Body Protection Ritual as usual.
Next: Five Great Honored Ones Mudra.
Establish the boundary for the four directions and the night.
The Text says:
Mantra: A-AM-Ā-ĀḤ-VI-VAM-VĪ-VĪḤ-RA-RAM-RĀ-RĀḤ-HUM-MAM (Recite 3 times).

Next: Releasing the Boundary.
Turning the Dharma Wheel Mudra.
Mantra: (As before).

Next: Single-pronged Mudra.
Recite the Compassion Salvation Mantra.
Mantra: NA-U-MA-KU SA-MAN-TA BA-ZA-RA-NAN SEN-DA MA-KA-RO-SHA-NA SO-WA-TA-YA UN TA-RA-TA KAN MAN.

Next: Snapping the Fingers.
"This Golden Binding secret law is the direct inheritance of En-no-Gyōja. It must not be shown to others. Violators shall suffer divine punishment from the spirits."

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Shugendō Secret Method of the Fudō Mind-Ground (Conclusion)
(Perform the ritual as usual).
Mantra: **Na-mu sa-man-ta bo-da-nan a-bi-ra-un-ken un** (Recite 5 times).
"The heart is the Unmoving King; its essence is as vast as the three thousand worlds. Realizing Great Wisdom and attaining completion."
Mantra: **Ma-ka ba-za-ra shu-shu-da sei-kan un pat-ta** (Recite 5 times).
"By observing the heart-lotus, the unmoving heart and the Buddha are not two; they are without distinction."

Procedure for the Kōshin Vigil (Kōshin-machi)

First: Body Protection ritual as usual. Next: Vajra Anjali (Gasshō).
Sincere Vow:
"To the Great Sun Mahavairocana, the assembly of the Two Realms, the Diamond Kings, the Eight Great Attendants, and the various Heavenly Kings. May you accept these wondrous offerings and remove all suffering. For the protection of the donor [Name] and the fulfillment of all good wishes. Extinguish all curses, evil spells, and ill-will. May all karmic sins committed since time immemorial be purified throughout the Dharma Realm. Equality and benefit."

Next: Unmoving Single-pronged Seal. Brilliance (Recite 3 times).
Mantra: **On shi-shi-ba-ya-ya-ya-mi-sa un pat-ta**

Next: Outer Five Ancient Seals. Brilliance (Recite 3 times).
Mantra: **On sha-ku-ri-ya-dei-ba-ya-ya-ya so-wa-ka**

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Collection of Transmission Papers (Kirigami) of the Dharma Lineage, Part 1

- The Great Matter of Exorcising Demons
- Matters Concerning Prayer and Incantation
- The Great Matter of Exorcising Wild Fox Possession
- The Method of Empowering (Kaji) Weapons and Armor
- Empowerment of the Sword
- Empowerment of the Horse
- Matters Concerning Amulets to be Posted in Stables
- The Nine-Syllable Method of Marīcī-ten
- The Great Matter of Fire Prevention
- Amulets for Warding Off Fire (Great Matter)
- Method for Warding Off the Metal Deity (Konjin)
- Secret Matters of Prayer for Warding Off the Metal Deity
- Incantations to Forbid Pests in Crops and Seedlings
- Prayer Amulets Against Crop Damage by Insects
- The Saidai-ji Ritual for Stopping Runaways and Thieves
- The Great Matter of Summoning Consciousness/Spirits
- Incantation for Smallpox
- Amulets for Warding Off Thieves
- The Form of the Talisman for Subduing Biting Foxes
- Ritual Procedure for Empowering Healing for Illness
- Incantation for Skin Sores and Boils
- Empowerment of Full Suit of Armor
- The Method of Empowering Bows and Arrows
- Empowerment of the Whip
- The Great Matter of the Nine Syllables (Kuji)
- The Great Matter of the Cross (Decagram) in Strategy
- Amulets for Warding Off Fire
- Amulets for Changing Directions (Directional Protection)
- Methods for Sustaining One's Family and Household
- Prayer Amulets Against Crop Damage by Insects

- The Great Matter of Summoning Consciousness/Spirits
- Amulets for Warding Off Thieves
- The Form of the Talisman for Subduing Biting Foxes
- The Form of the Same Talisman
- Talisman Form for when Foxes Run Wild at their Dens

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Transmission Papers of the Dharma Lineage (Continued)

- Method for Changing a Fetus into a Male
- Ritual Procedure for the Sun-Wait Vigil
- Method for Separation (Divorce)
- Amulet for Safe Childbirth
- Talisman for Difficult Labor
- Incantation for Malaria (Ague)
- Incantation to Cure Toothache
- Incantation to Cure Burns
- Incantation to Remove a Fish Bone Stuck in the Throat
- Amulet for Protecting Menstrual Flow
- Method to Stop Rain
- Amulet Against Excessive Bleeding
- Immediate Cure for Abdominal Worms
- Talisman for Bird Entering the House
- Talisman Form for Bad Dreams
- Talisman for Snake in a Well

The Great Matter of Exorcising Demons

This ritual is utilized for subduing pestilence and demonic obstacles. By the power of the Spirit, the body is made firm. This is applicable in all such matters.

The divinity corresponds to the Seven Syllables and the Seven Mother Deities. It is Hariti (Kishimojin) and the spirit of Marici-ten. The oral transmission describes this as the method for subduing pestilence. This talisman represents Hariti. Fudo’s "Great Wisdom Sword" is the fire that consumes the demonic seeds. The Seven Mothers and the Fifteen Attendants provide protection. The "Mother-of-Heavens" refers to the Womb Realm. The "Heavens and the Seven/Eight Offerings" are described in this talisman’s seal. After the Buddha-Eye Mantra, the Unmoving Lord

(Fudō) Seal and the Daikokuten (Mahakala) Seal are used to empower the practitioner. The Seven Mother Deities and the Heavenly Maidens satisfy all offerings. This is a private transmission.

Mantra (Body Protection): On arahashana aginnibi gyarama un

The General Seal of the Seven Mother Deities:
A secret seal determined by the school. Form the mudra and touch the heart. It is the "Heart-Mirror Seal."
Mantra (Marici-ten): On marishiei sowaka

The Brahma Seal:
Form the Lotus Anjali (Gasshō). Place it at the waist. Extend the five fingers and stand them upright.
Action: Move the hand over the shoulder.
Mantra: (The True Word is as stated above).

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Ritual Procedure for Empowering Healing for Illness

Talisman for Guarding Against Illness:
(Diagram of the sacred talisman characters).

The oral transmission states: Recite the syllable **RAM** (Fire) to burn the demon of illness. Below it, recite the syllable **VAM** (Water) to wash away impurities. Invite the Great Heaven and Great Black Deity (Daikokuten).

Mantra: On ba-za-ra bo-dhi kyan-pa-ya un

Matters Concerning Prayer

Regarding the ritual for healing:
Next: The Internal Lion Mudra.
The oral transmission says: Recite the mantra while performing the summoning gesture upward three times.
Mantra (Dainichi): On abiraunken sowaka

Next: The External Lion Mudra.
The oral transmission says: Recite the mantra while performing the summoning gesture downward three times. This is the method for purifying the "Three Poisons" (Greed, Anger, Folly) and the "Three Karmas" of the sick person. It subdues the internal and external demonic armies and prevents any transgression.

Mantra (Fudo Myoo): Naumaku samanda bazaranan senda makaroshana sowataya un tarata kan man

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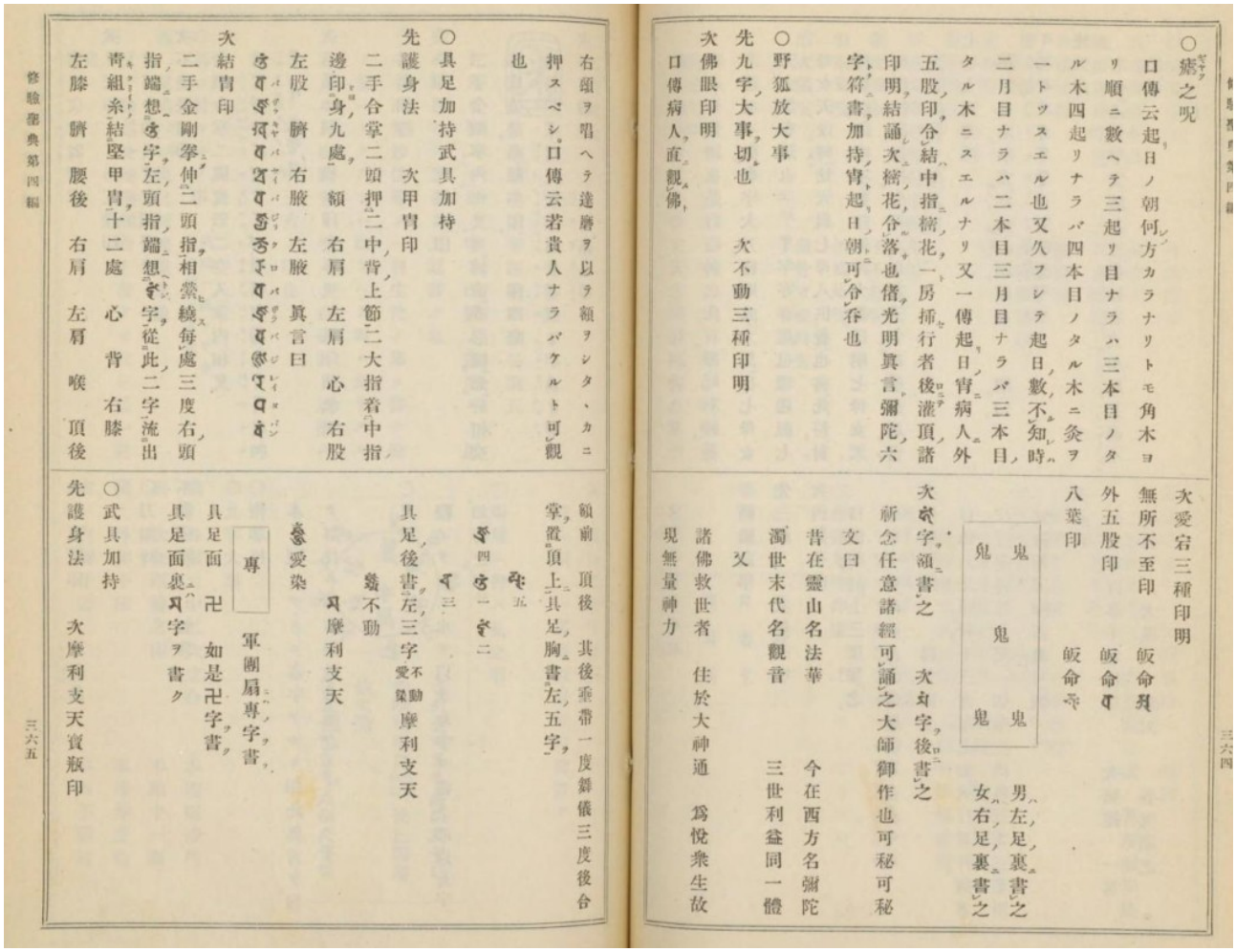
Next: Heart Sutra
Recite 7 scrolls, 100 scrolls, or 1,000 scrolls according to preference.
Next: Secret Key of the Heart Sutra, one scroll.

Main Deities:
Fudo Myoo, Daikokuten, Bonten (Brahma).
Action: Recite each mantra and perform the prostrations.



Incantation for Sores

The oral tradition states: At sunrise, regardless of the direction, look at the corner of a wooden post or beam. Count them in order: if it is the second corner, count three; if it is the third, count four; if it is the fourth, count five. It is also said that one should count the days since the start of the month. In the second month, use two posts; in the third month, use three. This ritual is for removing the illness from the person's body.

Form the Five-pronged Mudra and touch the sores with the middle finger. Perform the Consecration ritual at the crown of the head. Recite the Mantra of Light and the Six Characters of Amida. Write the talisman and have the patient swallow it at sunrise.

The Great Matter of Releasing Wild Foxes (Exorcism)

First, perform the Nine-Syllable Great Matter. Next, the Three Types of Unmoving (Fudō) Seals and Mantras. Next, the Buddha-Eye Seal and Brilliance. The oral tradition says to look directly at the Buddha of the patient.

(Instructions for the grid): Write the character for "Ghost" (鬼).
For a man: Write the following characters on the sole of the left foot.
For a woman: Write them on the sole of the right foot.

Recite the Verse:
"Formerly at Vulture Peak, it was the Dharma of the Lotus; now in the West, it is the name of Amida; in this degenerate latter age, it is the name of Kannon. Across the three worlds and through the three ages, the essence is the same. The Buddhas who save the world abide in immeasurable divine power. For the sake of giving joy and preserving life..."

Three Types of Seals and Mantras of Atago

1. Mudra of Omnipresence and Brilliance.
   Mantra: Meshi-inochi-on.
2. External Five-Pronged Seal.
   Mantra: Meshi-inochi-ba.
3. Eight-Petaled Lotus Mudra.
   Mantra: Meshi-inochi-un.

Empowerment of Full Suit of Armor and Weapons

First: Body Protection Method.
Next: Armor Mudra.
Join the hands in anjali, the two index fingers pressing against the upper joints of the middle fingers. Place the two thumbs upon the index fingers. Touch the nine locations of the body: Forehead, Right shoulder, Left shoulder, Heart, Right flank, Left flank, Navel, Right hip, and Left hip.

Recite the True Word:

- **Mantra:** On abiraunken sowaka.
- **Mantra:** On kani dashiun patta.

Next: The Diamond Fist.
Form Diamond Fists with both hands. Extend the two index fingers and intertwine them. Perform empowerment at each location. Contemplate the syllable **A** at the tips of the fingers, then contemplate the syllable **UN**. From these two syllables, the light flows out to make the armor firm.

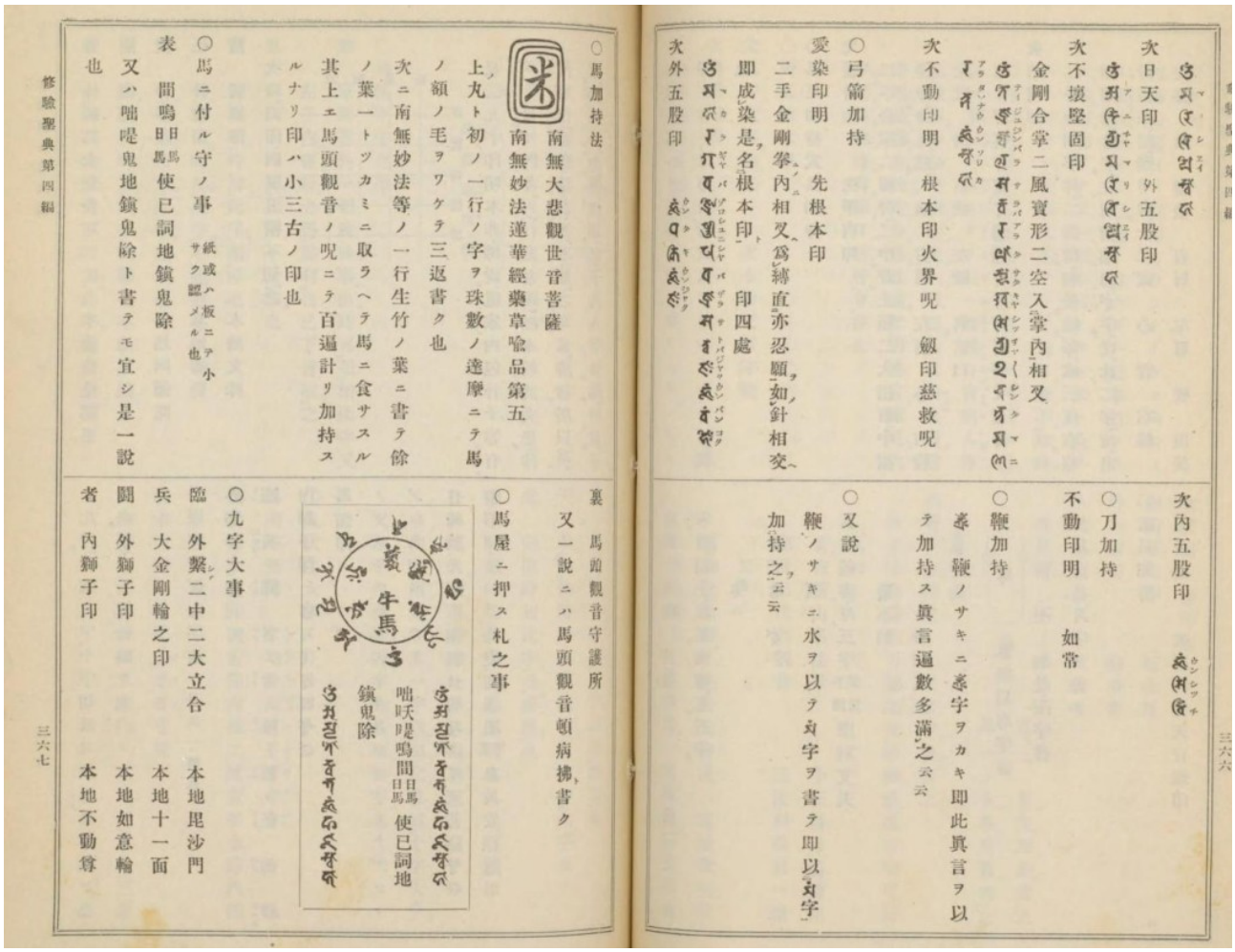
Touch the twelve locations: Heart, Back, Right shoulder, Left shoulder, Throat, Crown, Forehead, Rear of head, Left knee, Navel, Waist, and Right knee.

The Nine Characters (Kuji):
Recite the character for "Victory" (勝) in the center of the palm.
Next: The Four Brilliances.
Next: Wisdom Fist Mudra. Recite the syllables **A** and **UN**.

Mantra: Na-mo sa-man-ta bo-da-nan san-man-da ha-ra sa-ra un.

Empowerment of Weapons

First: Body Protection Method.
Next: Marishi-ten's Treasure Bottle Seal.



Mantra: **On sa-ra-ba ta-ta-gya-ta hanna man-na no kyo-ro mi** (Recite 6 times).

Next: **Sun Seal (Nitten-in)**. External Five-pronged Seal.
Mantra: **On a-di-chi-ya-ya so-wa-ka**

Next: **Marishi-ten Seal**.
Mantra: **On ma-ri-shi-ei so-wa-ka**

Next: **Indestructible Firm Seal**.
Mantra: **On tei-ji-shun-ba-ra ha-ra-ba-ra sa-ku-ya-shi-shya-mi-shya-ta-ma-ni tei-ri-ma-ma-tei-sha-ha-ta-ka-gi-shitsu-gi-ei un-pa-chi so-wa-ka**

Next: **Fudō Seal and Brilliance**. Fundamental Root Fire Boundary Mantra. Recite the Compassion Salvation Mantra.

Empowerment of Bows and Arrows

Aizen Seal and Brilliance: First, form the Fundamental Seal. Two hands in Vajra Fists, fingers intertwined inside. This is called the "Rope-Binding Seal." Form the "Needle-Exchange" gesture at the four points of the heart. Immediately becoming Aizen.
Mantra: **On ma-ka-ra-ga ba-za-ra u-shu-ni-sha ba-za-ra sa-ta-ba ja-ku un ban ko-ku**

Next: **External Five-pronged Seal**.
Mantra: **Ran ban ko chi ki kan un da ra ku ban ma ne man hara ran ta ra tei ya ba za ra un**

Empowerment of the Sword
Follow the ritual procedure as usual.

Unmoving Seal (Fudō-in)
Follow the ritual procedure as usual.

Empowerment of the Whip
Write the character for "Far" (遠) on the tip of the whip. Use the True Word and recite it many times until satisfied.

Another Theory:
Use water to write the syllable **A** or the character for "Void" (空) on the tip of the whip. This is the empowerment ritual.

Empowerment of the Horse

Take refuge: **Namu Great Compassionate Avalokiteshvara Bodhisattva**.
Take refuge: **Namu Wonderful Dharma Lotus Sutra, Chapter Five: The Parable of the Medicinal Herbs**.

Instructions: Write the syllable **A** (in its circular form) and the character for "Horse" on a bamboo leaf or a peach leaf. Give the leaf to the horse to eat. Recite the mantra of **Batō Kannon (Horse-head Avalokiteshvara)** 100 times to perform the empowerment.
Mantra: **On a-mi-ri-to-do-ba-ba un pat-ta so-wa-ka**
The seal used is the Small Three-pronged Seal.

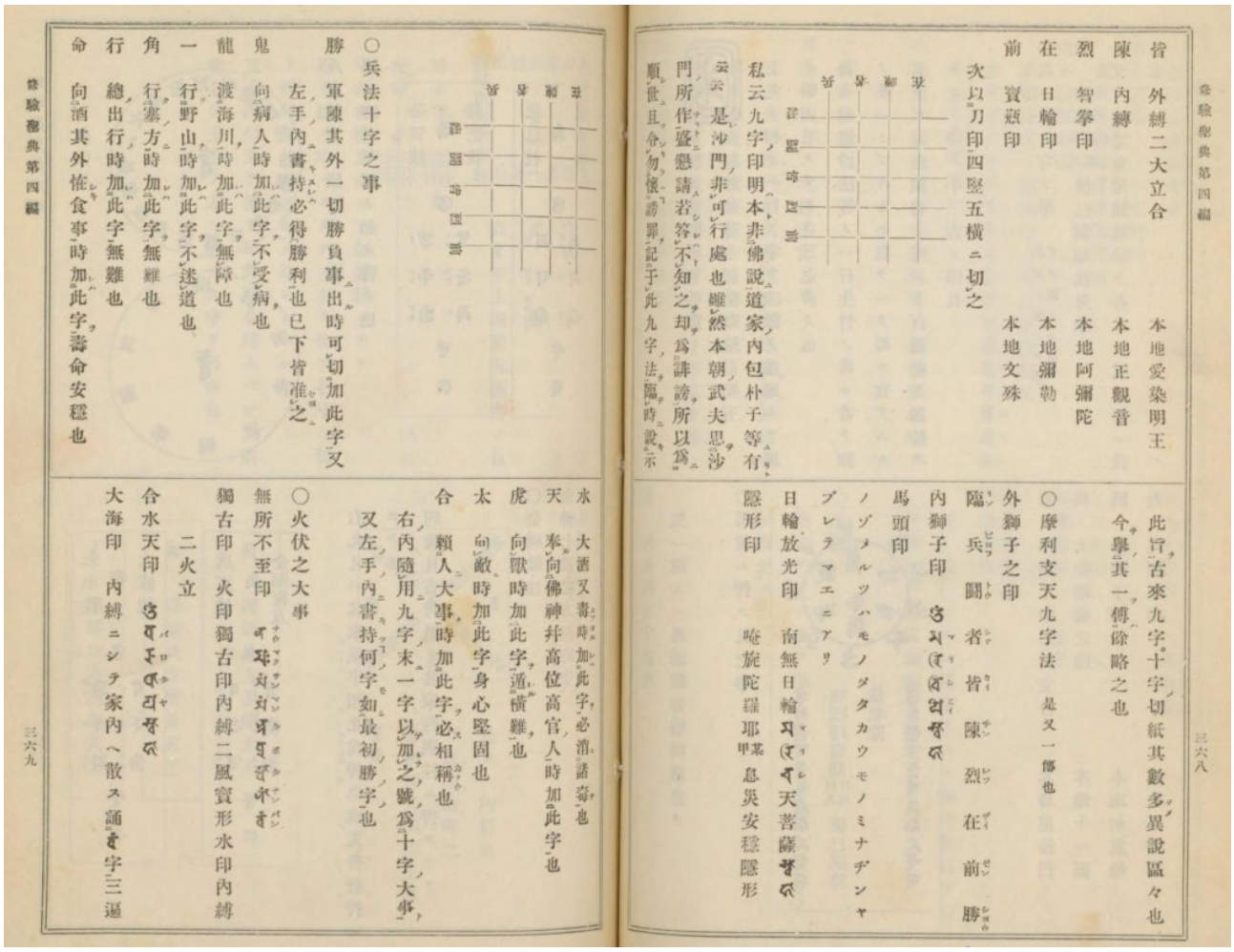
Matters Concerning Amulets to be Posted in Stables

This is for the protection of stables. Use paper or a wooden board. Write the following text for the pacification of the ground and the removal of evil spirits and diseases from horses and cattle:
"I summon the spirits of the ground to remove all demonic obstacles and hauntings from this place. May the horses and cattle be healthy and free from illness."

(Diagram containing the character for "Cow/Horse" (牛馬) surrounded by protective characters).
Mantra: **On a-bi-ra-un-ken so-wa-ka**
Mantra: **On ka-ni-ta-ma-un pat-ta**

The Great Matter of the Nine Syllables (Kuji-daiji)

- **RIN (臨):** External binding, two middle fingers standing together. Original Ground: **Bishamon-ten**.
- **PYŌ (兵):** Great Diamond Wheel Seal. Original Ground: **Juichimen Kannon (Eleven-faced Kannon)**.
- **TŌ (闘):** External Lion Mudra. Original Ground: **Nyoirin Kannon**.
- **SHA (者):** Internal Lion Mudra. Original Ground: **Fudō Myōō (Acala)**.
- **KAI (皆):** Wisdom Fist Mudra. Original Ground: **Dainichi Nyorai**.
- **JIN (陣):** Inner binding, two middle fingers inside. Original Ground: **Amida Nyorai**.
- **RETSU (列):** Wisdom Fist Mudra. Original Ground: **Miroku Bosatsu (Maitreya)**.
- **ZAI (在):** Sun Wheel Mudra. Original Ground: **Monju Bosatsu (Manjushri)**.
- **ZEN (前):** Form a hidden seal within the robe. Original Ground: **Jizō Bosatsu**.



The Nine Syllables (Continued)

- **KAI (皆):** External binding, two thumbs standing together. Original Ground: **Aizen Myōō**.
- **JIN (陣):** Internal binding. Original Ground: **Shō-Kannon (Avalokiteshvara)**.
- **RETSU (列):** Wisdom Fist Mudra. Original Ground: **Amida Nyorai**.
- **ZAI (在):** Sun Wheel Mudra. Original Ground: **Miroku Bosatsu (Maitreya)**.
- **ZEN (前):** Treasure Vase Mudra. Original Ground: **Monju Bosatsu (Manjushri)**.

Next: Use the **Sword Mudra** to cut four vertical and five horizontal lines.

Note: Regarding these Nine and Ten-Character protocols, there are many differing records and theories. This is one such transmission; others are omitted here.

The Nine-Syllable Method of Marīcī-ten (Another Lineage)

- **RIN (臨):** External Lion Mudra.
- **PYŌ (兵):** Internal Lion Mudra.
- **TŌ (闘):** Horse-head Mudra.

Contemplation: Observe that all things seen are merely phantoms and illusions without substance.

Sun-Wheel Radiating Light: Namu Sun-Wheel Heaven Bodhisattva.
Hidden Form Seal:
Mantra: **On sen-da-ni ken-da-ra-ya-mi so-wa-ka**

The Ten-Character Method of Military Strategy

- **Victory (勝):** Write this character in the center of the left palm when departing for battle or a competition to ensure success and advantage.
- **Ghost (鬼):** Direct this character toward a sick person; through this, they shall not be affected by the illness.
- **Dragon (龍):** Use this when crossing seas or rivers; the passage shall be without hindrance.
- **One (一):** Use this when traveling through wild fields or mountains to avoid becoming lost or misled.
- **Corner (角):** Use this when establishing a station or boundary to avoid any difficulty or misfortune.
- **Action (行):** Use this when departing on a journey to travel without any difficulty.
- **Life (命):** Use this when drinking sake or eating food to ensure a life of peace and stability.

The Great Matter of the Ten Characters

- **Water (水):** When drinking sake or if there is a threat of poison, use this character to neutralize all poisons.
- **Heaven (天):** Use this character when making offerings to divine spirits, high-ranking officials, or ancestors.
- **Tiger (虎):** When facing an enemy, use this character to ensure the body is as firm and unshakeable as a rock.
- **Union (合):** Use this character when relying on others for a major undertaking; it ensures a perfect harmony.

Instruction: At the end of the Nine-Character sequence, add a final tenth character. Use the character for "Victory" (勝) in the left palm as the foundation. This is known as the **Ten-Character Great Matter**.

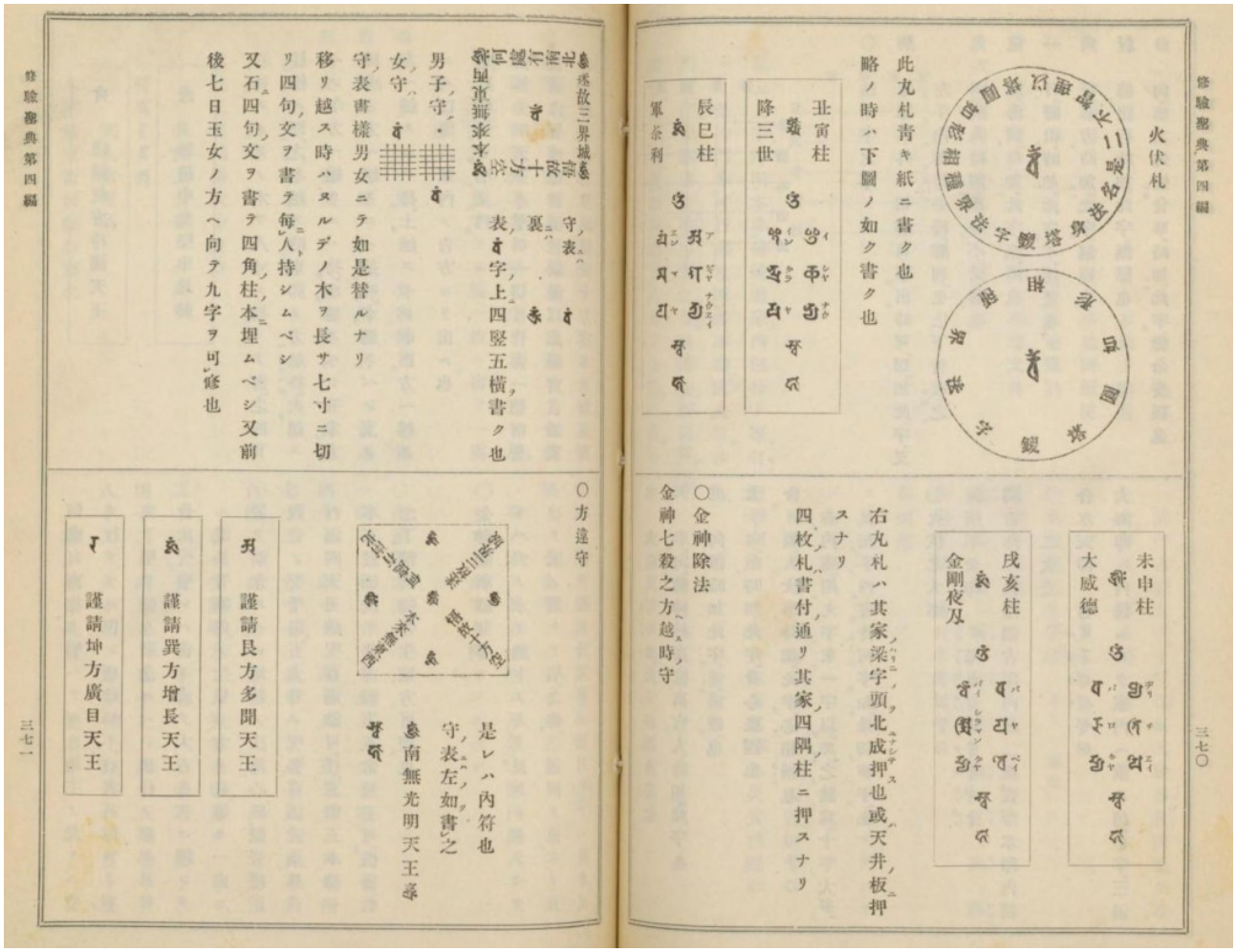
The Great Matter of Warding Off Fire

"There is no place it does not reach."
Mantra: **Na-u-ma-ku sa-man-ta bo-da-nan kan**

Single-prong Mudra: The Fire-Seal single-prong internal binding. The Wind-Treasure-Shape Water-Seal internal binding. Establish two fires.

Next: **Water Heaven Mudra.**
Mantra: **On ba-ru-na-ya so-wa-ka** (Recite 100 times).

Next: **Great Ocean Mudra.**
Internal binding. Recite the syllable **A** (阿) three times while scattering it throughout the house.



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Amulet for Warding Off Fire

The circular diagram contains the text: "Principle and Wisdom are Non-Dual. This name is the Dharma-Body Stupa."
Seed Syllables: **A, VAM, HUM, TRĀḤ, HRĪḤ, KHAM**.

These amulets are to be written on blue paper. For general use, follow the diagram below.

Directional Pillars for Fire Prevention:

- **Sheep-Monkey Pillar (Southwest):** Great Awe-Inspiring Virtue (Dai-itoku).
  Seed Syllables: **HRĪḤ, BHA, YA, HUḤ, VA**.
- **Dog-Boar Pillar (Northwest):** Vajrayaksha (Kongō-yasha).
  Seed Syllables: **HUM, BI, YA, BI, YA, HUM**.

- **Ox-Tiger Pillar (Northeast):** Trailokyavijaya (Gōzanze).
  Seed Syllables: **HUM, I, SHA, NA, YA, KYA**.
- **Dragon-Snake Pillar (Southeast):** Kundali (Gundari).
  Seed Syllables: **A, MI, RI, TEI, UN, KA, PATTA**.

These amulets should be affixed to the central roof beam of the house or pressed onto the four corner pillars. This procedure wards off the "Metal Deity" (Konjin) and the "Seven Killings" directional bad luck.

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General Procedure for Amulets:
When crossing through the Three Worlds and the Three Karmas, use the front and back of the amulets as a substitute. The wood used should be 7 sun in length. Write the four-phrase verse and bury it at the four corner pillars. Every person should maintain this. After seven days, face the direction of the "Jade Maiden" and perform the Nine Syllables (Kuji).

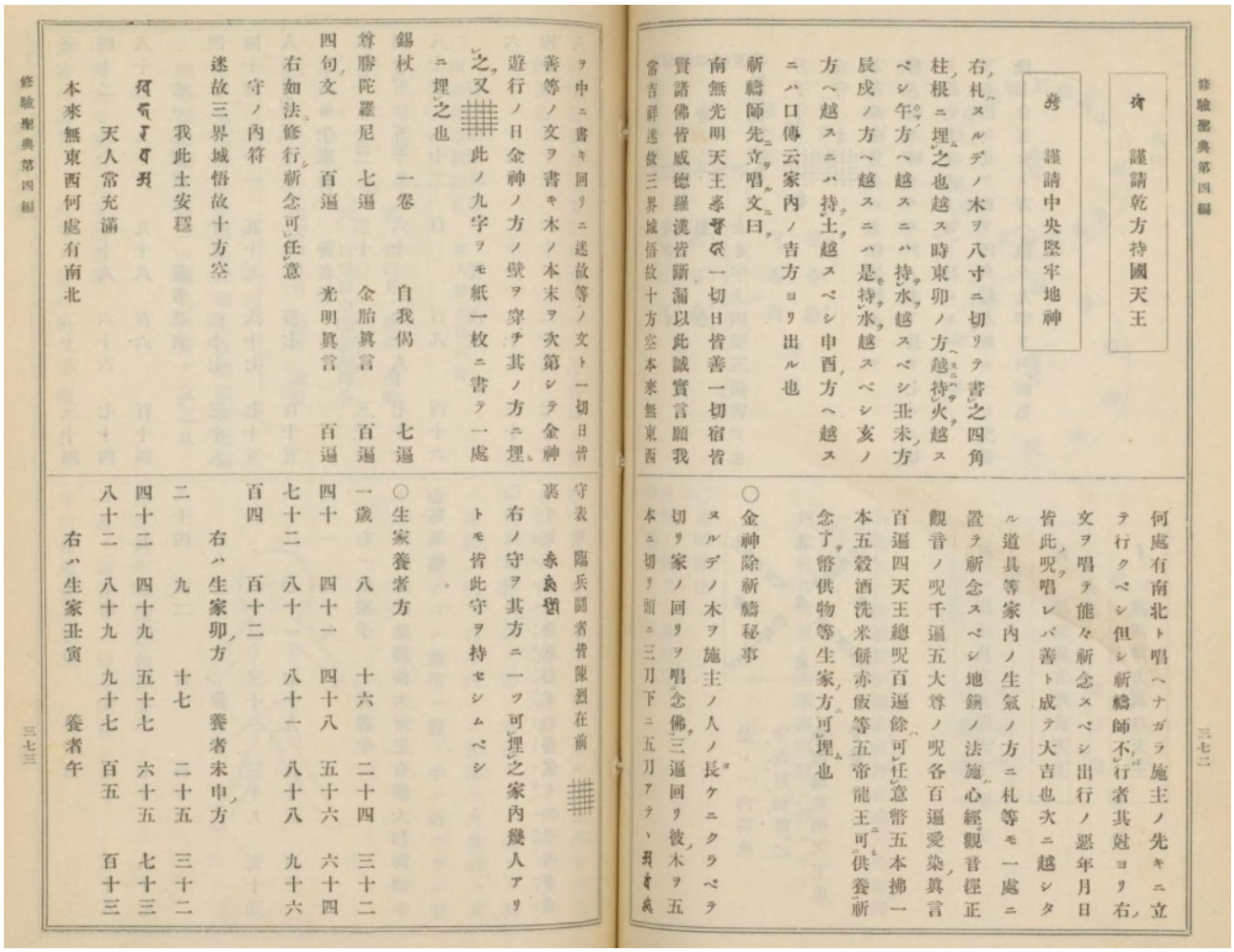
- **Protection Amulet for Boys:** (Grid-pattern talisman containing the syllable **AM**).
- **Protection Amulet for Girls:** (Circular-pattern talisman containing the syllable **A**).

Amulet for Changing Directions (Directional Protection)

The square diagram indicates the "Ten Directions of the Void."
Text: "This is the inner talisman. Write it as shown and carry it on the left side."
Mantra of the Radiant King: **NA-MU KŌ-MYŌ-TEN-NŌ SON**.
Seed Syllable: **VAM**.

Directional Invocations:

- **North:** "I humbly invite the Great Heavenly King of the Virtuous Direction, Tamonten (Vaiśravaṇa)."
- **East/Southeast:** "I humbly invite the Great Heavenly King of the Winged/Auspicious Direction, Zōchōten (Virūḍhaka)."
- **West/Southwest:** "I humbly invite the Great Heavenly King of the Earth/Nadir Direction, Kōmokuten (Virūpākṣa)."



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"I humbly invite the Great Heavenly King of the Northwest Direction, **Jikokuten** (Dhrataraśtra)."

"I humbly invite the **Central Earth-Firm Deity** (Jishin)."

"Wherever you are, whether North, South, East, or West," recite this while the householder stands first. If the practitioner is not a master of the lineage, they should stand to the right. Recite the prayer text and maintain mindfulness. When a practitioner departs, and for auspicious years, months, and days, recite these incantations to ensure success and goodness. Next, for directional protection, place the amulets in the specific directions of the household to generate vital energy (*seiki*).

The prayer text should include the **Heart Sutra**, the **Kannon Sutra**, and the following:

- **Thousand-Armed Kannon Mantra** (1,000 times)
- **Five Great Honored Ones Mantras** (100 times each)
- **Aizen Myōō Mantra** (100 times)
- **Mantra of Light (Kōmyō Shingon)** (100 times): **On abokya beiroshano makabodara mani handoma jinbara harabaritaya un**
- **Four Heavenly Kings Mantras** (100 times each)

Offerings of five grains, washed rice, and red rice should be made to the **Five Emperors** and the **Dragon Kings** to provide nourishment and fulfill vows. These offerings should be buried within the household grounds.

Secret Matters of Prayer for Warding Off the Metal Deity (Konjin)

Using the wood of a spindle tree (*surude*), cut it to the length of the person (the practitioner or householder). Circle the house three times while chanting the names of the Buddhas. Recite over the wood: "Top three cuts, bottom five cuts."

Mantra: Na-mu Kō-myō Ten-nō Son (I take refuge in the Radiant Heavenly King).

"I humbly pray to the Radiant Heavenly King, the Arhats, and the Sages to extinguish all afflictions. By the power of this sincere True Word, may our vows be fulfilled. The Three Realms are empty; there is no East, South, West, or North."

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Regarding the amulet (8 sun length): Cut the wood and write the text. Bury it at the four corner pillars of the house.

- When facing the **East** (Tiger/Rabbit direction): Avoid the fire.
- When facing the **South** (Horse direction): Hold the water.
- When facing the **West** (Monkey/Rooster direction): Hold the soil.
- When facing the **North** (Boar/Rat direction): Hold the wood.

This is the internal talisman for protection. (The diagram contains the grid with the Syllable **A**).

The Nine Syllables (Kuji):
RIN, PYŌ, TŌ, SHA, KAI, JIN, RETSU, ZAI, ZEN.
Write these on a single sheet of paper and bury it in one location.

Order of Recitations:

- **Sistrum (Shakujō):** One scroll. **Self-Vow Verse:** Seven times.
- **Uṣṇīṣa Vijaya Dhāraṇī (Sonshō):** Seven times.
- **Diamond True Word:** One hundred times: **On ba-za-ra da-to ban**
- **The Heart Sutra:** One hundred times.
- **Brilliance True Word (Kōmyō Shingon):** One hundred times: **On a-bo-kya bei-ro-sha-no ma-ka-bo-da-ra ma-ni han-do-ma jin-ba-ra ha-ra-ba-ri-ta-ya un**

Methods for Sustaining One's Family and Household

Age-based calculations for household members and directional protection:

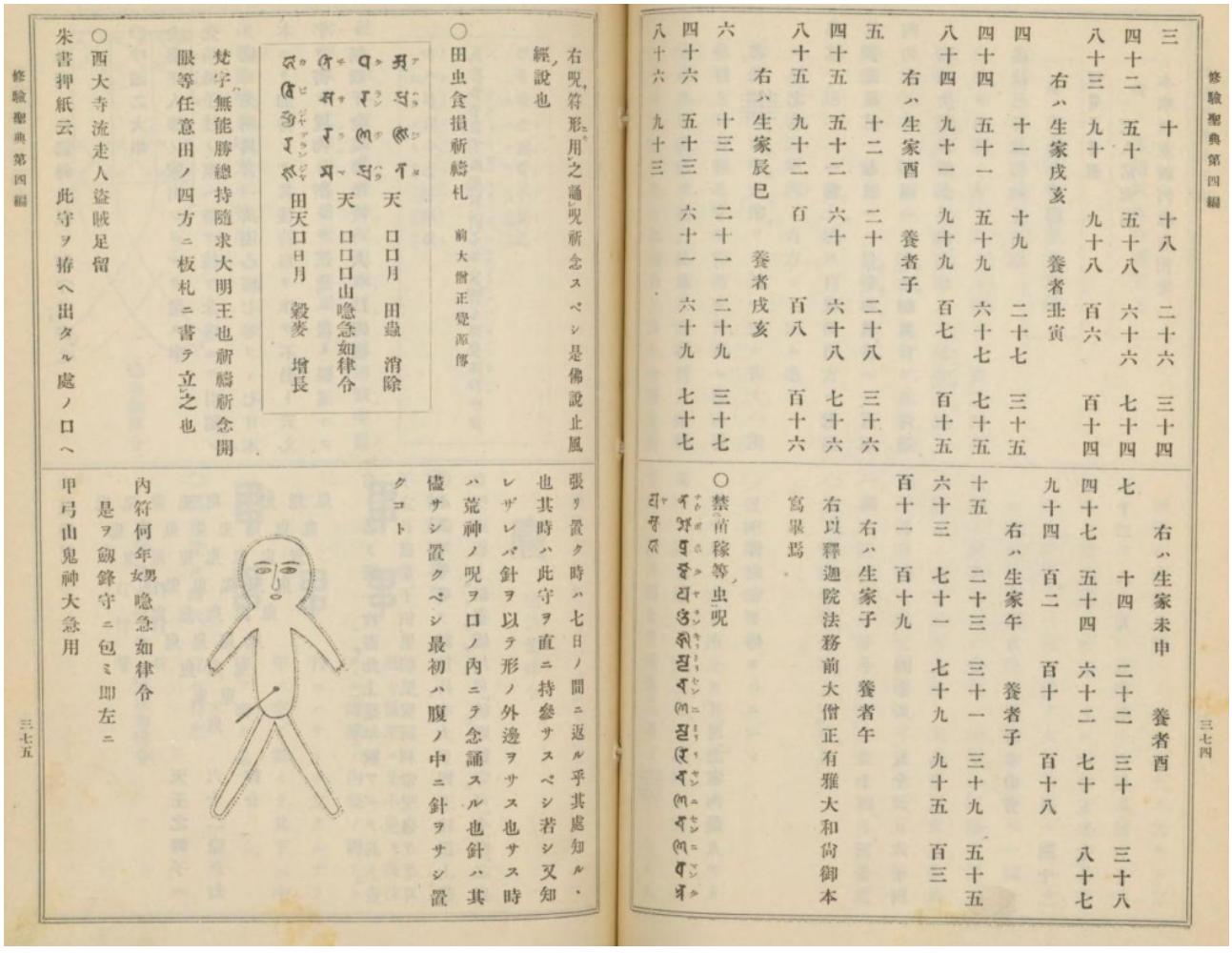
- **Age Category 1:** 8, 16, 24, 32

- **Age Category 41:** 48, 56, 64
- **Age Category 72:** 80, 88, 96
- **Age Category 104:** 112

(Grid for directions and ages):

- **Right Side:** Rat, Ox, Tiger.
- **Left Side:** Rabbit, Dragon, Snake.
- **North Side:** Horse, Sheep, Monkey.
- **South Side:** Rooster, Dog, Boar.

Mantra (Compassion Salvation Mantra): Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man



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Household Sustainability and Calculation Tables
(The tables list age cycles for household protection based on the Chinese Zodiac birth years):

- **Ages 3, 10, 18, 26, 34, 42, 50, 58, 66, 74:** Corresponds to birth years of the Monkey and Sheep. Sustainers: Rooster and Dog.
- **Ages 4, 11, 19, 27, 35, 43, 51, 59, 67, 75:** Corresponds to birth years of the Dog and Boar. Sustainers: Tiger and Ox.
- **Ages 5, 12, 20, 28, 36, 44, 52, 60, 68, 76:** Corresponds to birth years of the Rooster. Sustainers: Son/Child.
- **Ages 6, 13, 21, 29, 37, 45, 53, 61, 69, 77:** Corresponds to birth years of the Snake and Dragon. Sustainers: Boar and Rat.
- **Ages 7, 14, 22, 30, 38, 46, 54, 62, 70, 78:** Corresponds to birth years of the Horse. Sustainers: Monkey and Sheep.
  (Note: This follows the earlier transmission from the Abbot of the Shakkyō-in lineage).

Incantations to Forbid Pests in Crops and Seedlings
Mantra: **Na-mo bo-ra-ka sa-na-ki sen-ni-mi sen-ni ma-ja-ku sa-to-ba ra-ni-shya mi ma-ka sa-ra-ma-da-ei un pat-ta**

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Prayer Amulets Against Crop Damage by Insects
(Transmission from the lineage of Rigen Daishi).
Regarding the ritual form: Use the prayer of the Buddha to stop the wind. This is based on the teachings of the sutras.

Talisman for the Fields:
(Text within the box): “Heaven... Sun and Moon... Rice Pests... Eradicate... Sky... Like a Mountain... Sudden Command... Increase the Harvest.”

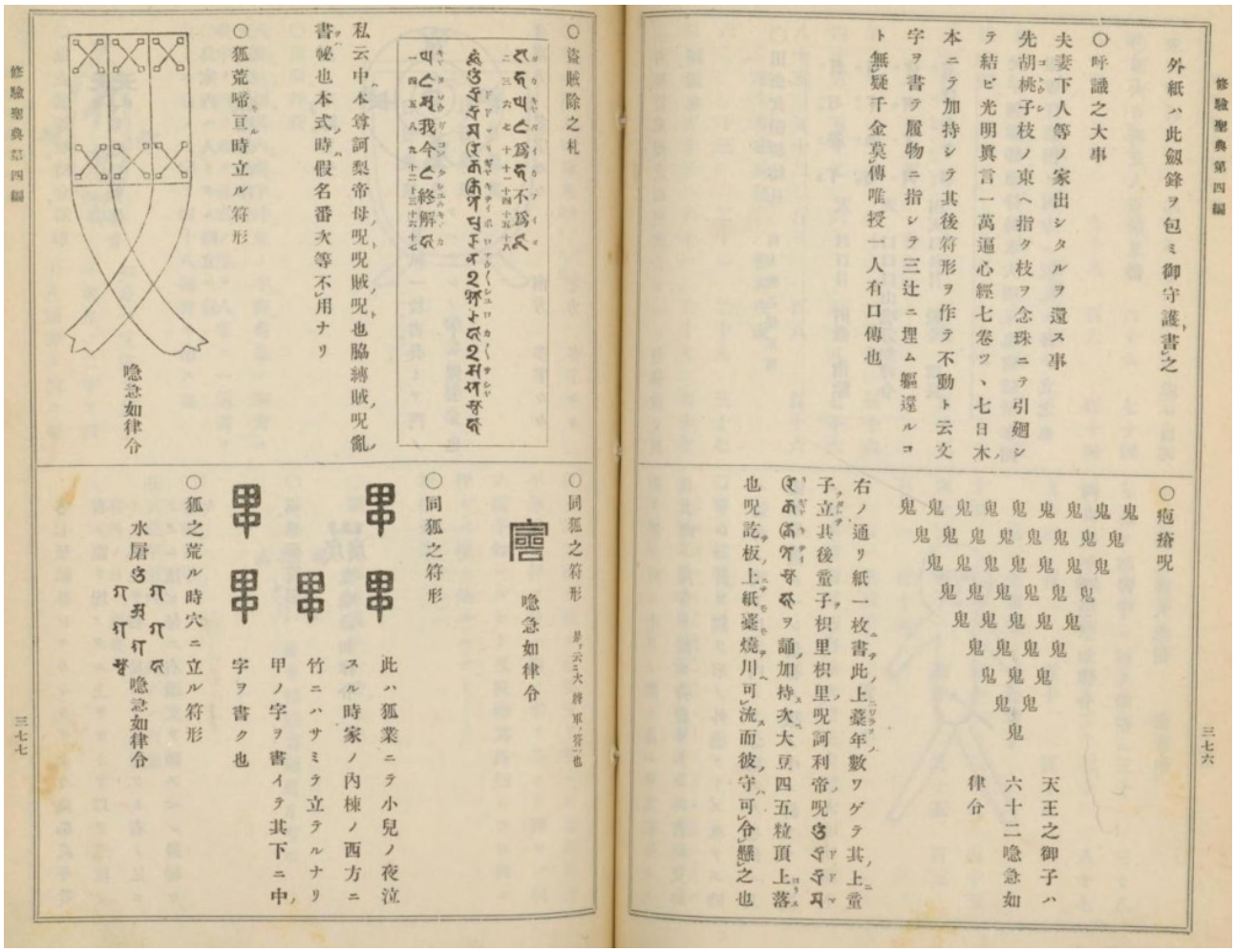
Mantra of the Unsurpassed King of Wisdom (for protecting fields):
Mantra: **A-BI-RA-UN-KEN**
(Note: These seed syllables represent the Five Elements. Write them on wooden boards and place them at the four corners of the fields).

The Saidai-ji Ritual for Stopping Runaways and Thieves (Amulet of the Foot-stop)
Write this amulet with red cinnabar on paper. Place it at the exit where the target is likely to depart. If the person attempts to leave, the spirit of the mountain will hold them.

Ritual Procedure for the Human Figure (Diagram):
Write the name of the man or woman across the heart area of the figure.
Recite the command: “In whatever year or month, man or woman, you shall obey this law immediately.”
Wrap the figure in a cloth and place it to the left side.
Recite the Mantra of the Rough Deity (Kōjin):

Mantra: **Na-mu sa-man-ta bo-da-nan ken-ba-ya ken-ba-ya so-wa-ka**
This is for urgent use regarding the Mountain Spirit and subduing demonic possession.

(The instruction notes: Within seven days, the runaway shall return. One must be mindful and keep this secret).



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The Great Matter of Summoning Consciousness

Regarding the matter of bringing back a husband, wife, or other person who has run away from home. First, take a peach branch and point it toward the East. In the evening, point the branch [toward the target's direction]. Rotate the prayer beads and perform the ritual. Recite the Mantra of Light 10,000 times and the Heart Sutra 7 scrolls. For seven days, perform the empowerment over the wood. Create the talisman form and use the "Unmoving" (Fudō) command. Write the characters and point toward the target's footwear or belongings, then bury it at a three-way crossroads. The runaway shall surely return. This is certain and without doubt. This is a secret that should only be transmitted orally to one person.

Incantation for Smallpox

(Diagram: A pyramid composed of the character for "Ghost/Demon" 鬼).

Text below diagram: The children of the Heavenly King, sixty-two commands, immediately as according to the law.

Instructions: Write the above on a single sheet of paper. Count the age of the patient and write it accordingly. Recite the Hariti (Kishimojin) Mantra and the Mantra of the Great Master. Empower five soybeans and place them on the crown of the patient's head. Afterward, take the paper and beans, and throw them into a burning fire or a flowing river. This will provide protection and healing.

Mantra: On ba-za-ra ku-sha-ya-ra un-ba-za-ra ra-ta-na-un a-ko ba-za-ra un.

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Amulet for Warding Off Thieves

Mantra: Tadyatha. Na-mu-sa-man-ta bo-da-nan. Ban-un-ta-ra-ka-ku a-ri-sei-ki-ku ei-ei ki-kei ki-kei ki-sha-ku un-ban-ko.
Mantra: I-chi-no-ga-ra-ya-mi so-wa-ka.

Private Note: This is the central honored mother-incantation of the High Priest. It is for warding off thieves and the binding of all evil intent. This is a secret writing. Do not use it for mundane or false purposes.

Talisman Form to be Erected when Foxes Run Wild and Cry

(Diagram: Interlaced "X" patterns).

Command: Immediately as according to the law (**On-kyū-kyū nyo ritsu-ryō**).

The Same Talisman Form (for Foxes)

(Diagram: Square box containing a seal).

Command: Immediately as according to the law (**On-kyū-kyū nyo ritsu-ryō**).

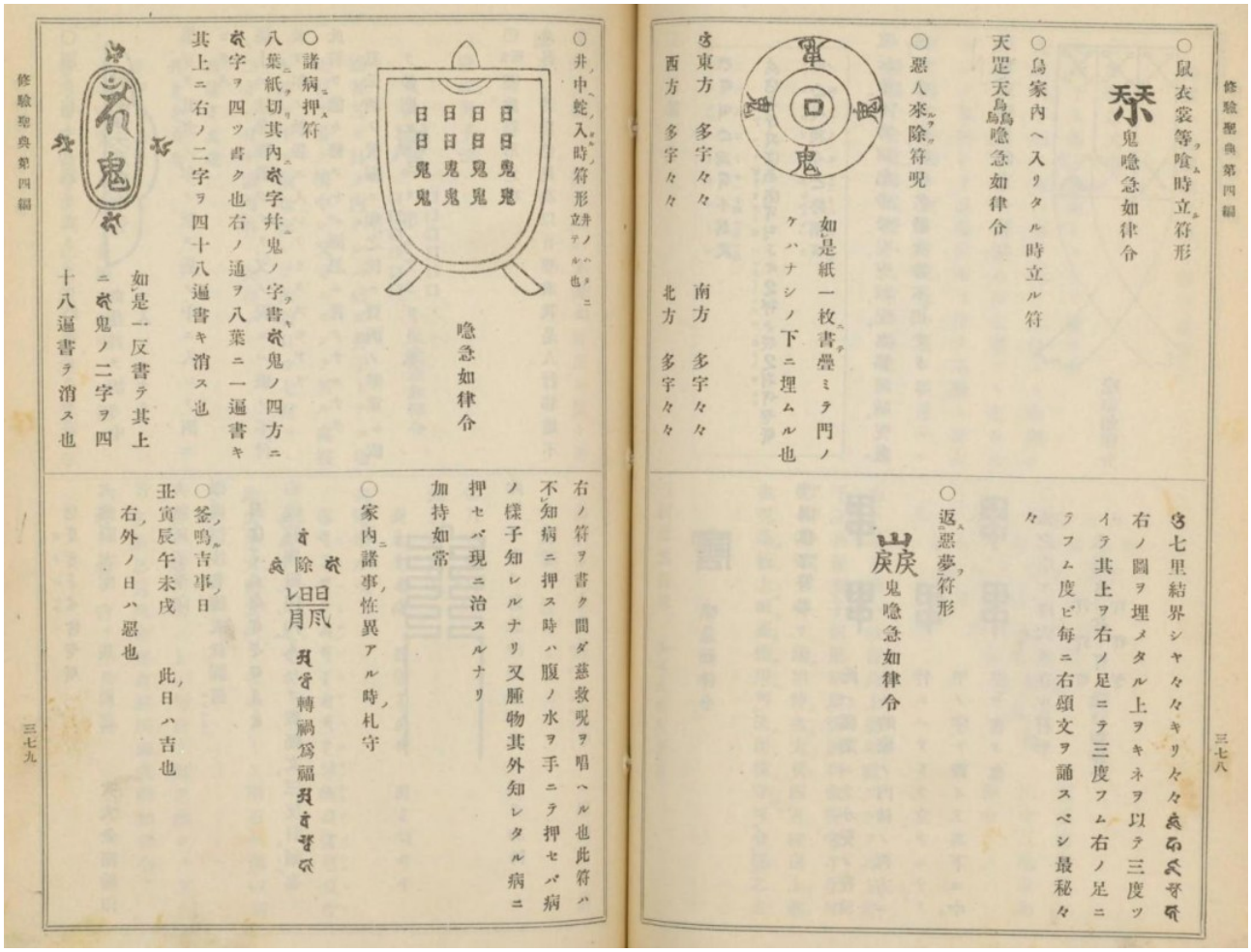
The Same Talisman Form (for Foxes)

This is for "Fox-work" (possession) and for when small children cry at night. At that time, place this within the inner ridge-pole of the house facing the West. Insert it into a split piece of bamboo and stand it upright. Write the character for "Armor/Shell" (甲) and place it underneath.

Talisman Form to be Erected at the Den when Foxes are Wild

(Diagram: Siddham syllables in a vertical line).

Mantra: On a-bi-ra-un-ken so-wa-ka.
Command: Immediately as according to the law (**On-kyū-kyū nyo ritsu-ryō**).



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Talisman Form to be Erected when Mice eat Clothing, etc.
(Diagram of the talisman)
Command: **On-kyū-kyū nyo ritsu-ryō** (Make haste as commanded by the law).

Talisman to be Erected when a Bird enters the House
Command: **Ten-piki ten-ko on-kyū-kyū nyo ritsu-ryō** (Heavenly catch, heavenly crow, make haste as commanded by the law).

Talisman and Incantation to Ward Off Evil People
(Circular diagram containing protective characters and the character for "Ghost/Demon" 鬼).
Instructions: Write this on a single sheet of paper and bury it beneath the threshold of the gate.

- **East: Ta-ji-ta-ji**
- **South: Ta-ji-ta-ji**
- **West: Ta-ji-ta-ji**
- **North: Ta-ji-ta-ji**

Seven-ri Boundary Ritual
Mantra: **Sha-sha-sha-sha ki-ri-ki-ri a-ra-un-ban-kan**
Instructions: Bury the diagram as shown on the right. Using a pestle, strike the ground above it three times. Then, stomp upon it three times with the right foot. Each time you stomp with the right foot, recite the prayer text. This is an extremely secret ritual.

Talisman Form for Returning/Averting Bad Dreams
(Diagram containing the character for "Return" 戻).
Command: **On-kyū-kyū nyo ritsu-ryō** (Make haste as commanded by the law).

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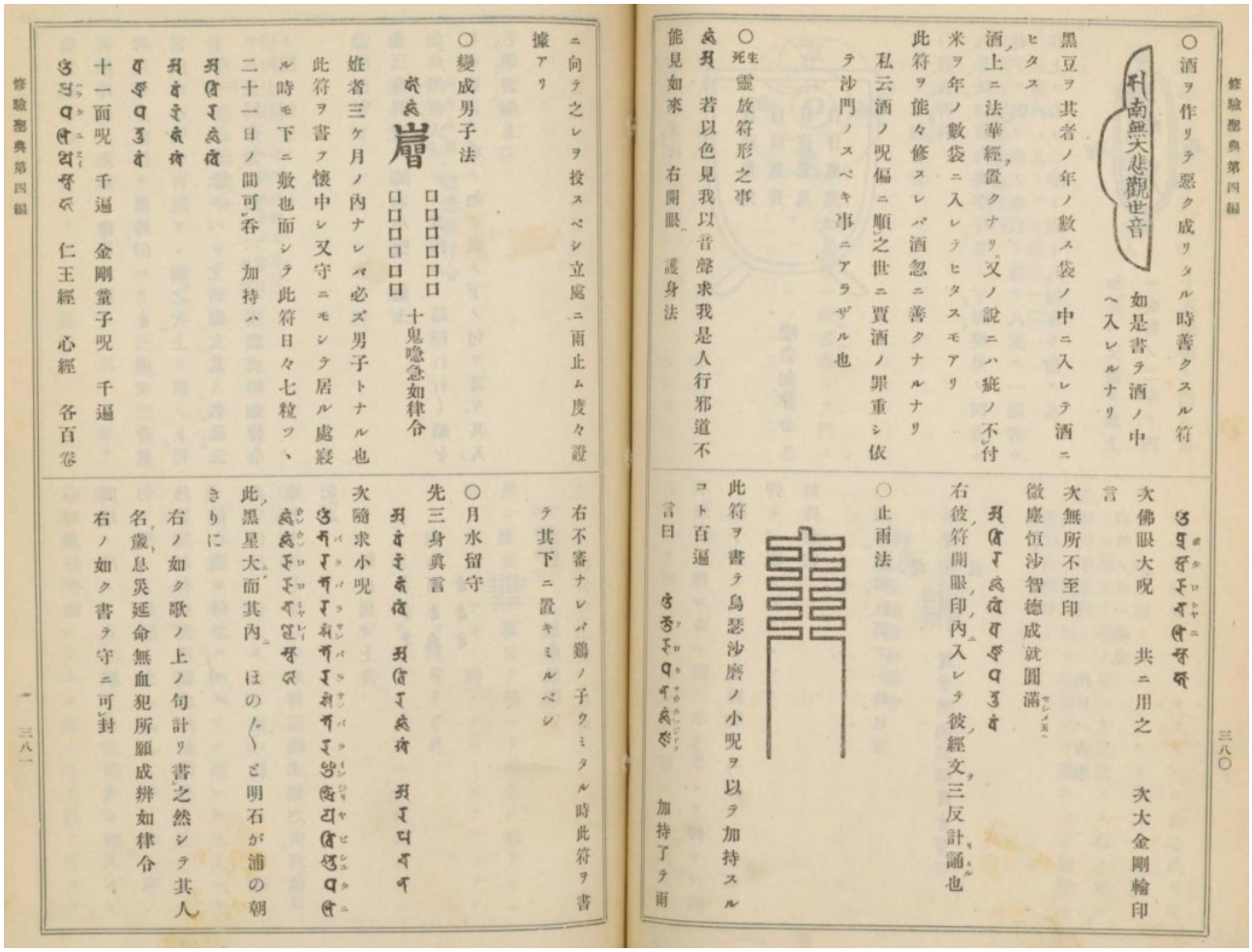
Talisman Form to be Erected when a Snake enters a Well
(Diagram of a well-frame containing protective characters).
Instructions: This is to be placed at the side of the well.
Command: **On-kyū-kyū nyo ritsu-ryō**.

Instructions for use: While writing the talisman above, chant the **Compassion Salvation Mantra** (Jikyū-ju).
Mantra: Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man.
This talisman can be pressed against an unknown illness. By pressing it with water taken from the stomach/belly, one can discern the nature of the ailment. Furthermore, if pressed against tumors or other known illnesses, it will heal them instantly. Empowerment is performed as usual.

Talisman to be Pressed for Various Illnesses
Instructions: Cut paper into an eight-petaled shape. Inside, write the syllable **A** and the character for "Ghost" 鬼. Surround these with four **VAM** syllables. Write this once upon the eight petals. On top of that, write the two characters shown on the right forty-eight times to "extinguish" or seal the talisman.
(Diagram containing **A, VAM**, and **Ghost**).
Instructions: Write it once as shown, then write the two characters for "Ghost" forty-eight times on top to seal it.

Amulet for Various Strange Occurrences within the Household
(Diagram containing symbols for Sun, Moon, and Wind).
Text: Removing strange occurrences.
Mantra: On a-ra-ha-sha-na un a-ha-en-da un so-wa-ka (唵阿羅波舎那吽阿波延多吽娑婆訶).
Mantra: A-bi-ra-un-ken

Auspicious Days for the "Singing" of the Iron Pot (Kamanari Divination)
Auspicious Days: **Ox, Tiger, Dragon, Horse, Sheep, Dog** (days of the zodiac).
Text: These days are auspicious.
Text: Days other than these are inauspicious.



Talisman to Rectify Badly Brewed Sake

This talisman is used when sake has been made but has turned out poorly, in order to make it good. Write this and place it inside the sake. Take black beans corresponding to the age of the person who brewed the sake, place them in a bag, and put it into the vessel. It is also said to place the "Lotus Sutra" upon the vessel. Private note: Curses regarding alcohol must follow the ways of the world. According to the gates of Vaisravana (Bishamon-ten), the sin of buying or selling bad sake is heavy.

Mantra: A VI RA HUM KHAM

Next: Buddha-Eye Great Mantra. Used together. Next: Great Diamond Wheel Mantra.

Mantra (Buddha-Eye): Na-ma sa-man-ta bo-da-nan on bo-ro bo-ro u-shi-ni-sha so-wa-ka

Mantra (Great Diamond Wheel): Na-mo shitsu-chi-ri-ya ti-shi-kya-nan sa-ru-ba ta-ta-gya-ta-nan an bi-ra-ji bi-ra-ji ma-ka-sha-kya-ra ba-ji-ri sa-ta sa-ta sa-ra-tei sa-ra-tei ta-ra-i-da-ma-ni-sam-ban-ja-ni da-ra-ma-chi-shitsu-chi-gi-ri-ya ta-ran so-wa-ka

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The Matter of the Form of Releasing Spirits of the Living and Dead

"If one sees me through form, or seeks me through sound, this person follows a false path and cannot see the Tathagata."
Right side: Opening the Eyes. Body Protection Method.

Method to Stop Rain

(Diagram of the rain-stopping talisman). Write this talisman and empower it using the short mantra of Ucchusma Vidyaraja (Ususama Myoo). Recite it 100 times.

Mantra (Ucchusma): On shu-ri ma-ri ma-ma-ri ma-ri shu-shu-ri so-wa-ka

Throw the empowered object toward the direction of the rain. The rain will stop as a sign of efficacy. If it does not stop, place the talisman beneath a chicken’s egg.

Method for Changing a Fetus into a Male

If a pregnant woman is within her first three months, she will surely bear a male child. Write this talisman and have her carry it near her waist or place it in her room. This should be written on the 21st day of the month. One may also have her swallow the talisman. Empowerment is performed as usual.

Command (Ten Goblins): On-kyū-kyū nyo ritsu-ryō (Recite ten times).

Mantra: A BA RA KA KYA UN

Amulet for Protecting Menstrual Flow

First: The Three-Body True Word (Sanshin Shingon).

Mantra: A-BI-RA-UN-KEN

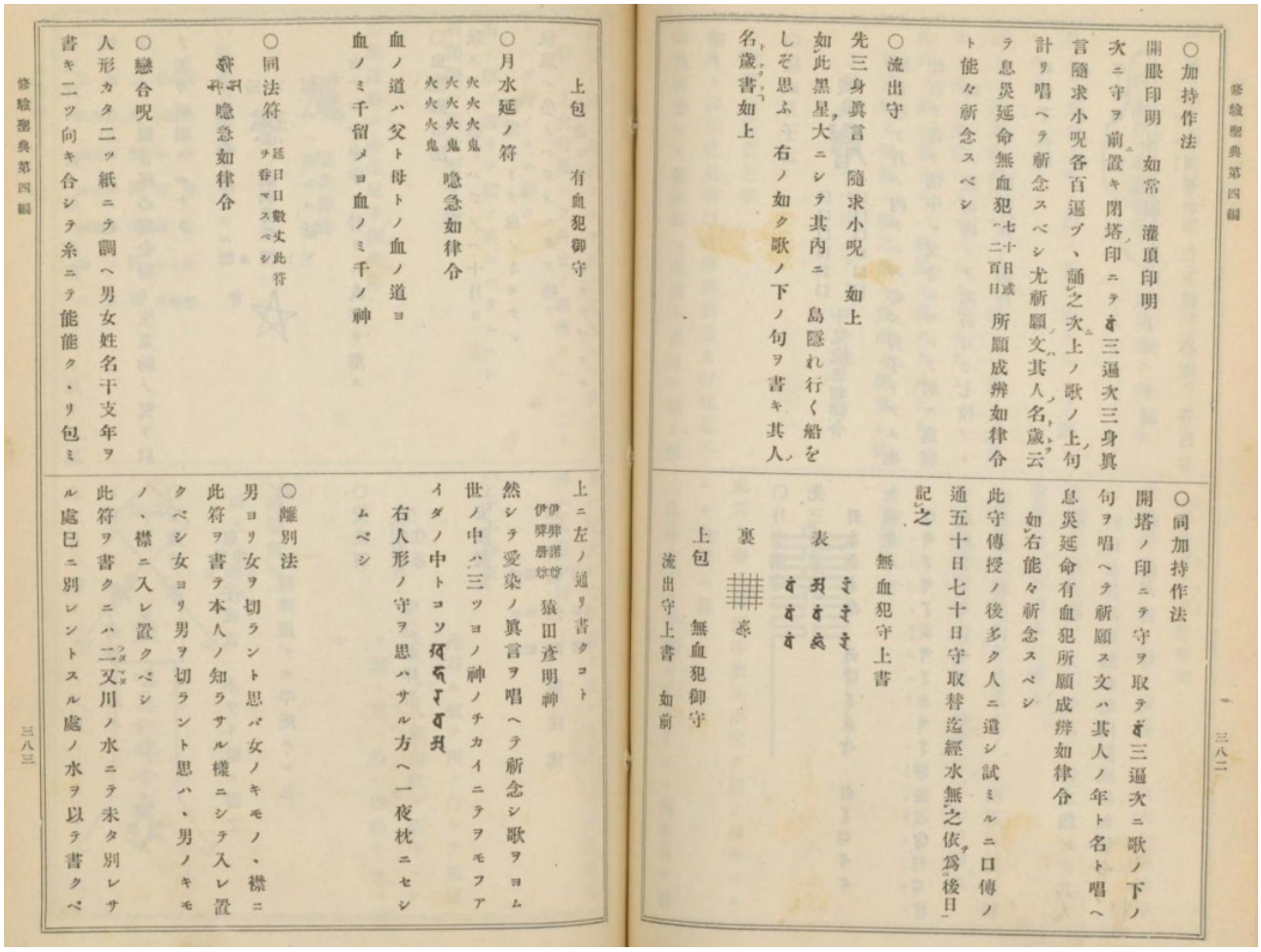
Next: Seeking the Minor Mantra (Zuikyū Shōju)

Mantra: On ba-ra ba-ra san-ba-ra ba-ra in-ji-ri-ya bi-shu-da-ni un un ro ro sha-rei so-wa-ka

Verse: "Regarding the great black star... the brilliance of the morning stone at the harbor... write the first line of this verse. For long life, extension of years, and the fulfillment of all vows, write it as shown and keep it sealed."

Required Recitations:

- **Eleven-faced Kannon Mantra:** 1,000 times
- **Diamond Youth Mantra:** 1,000 times
- **Benevolent King Sutra, Heart Sutra:** 100 scrolls each



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Empowerment Procedure

Opening the Eye Brilliance: As usual. Consecration Seal and Brilliance.
Next: Take the Protection Mudra and remove it three times. Next: Recite the bottom verse of the Opening Stupa ritual. Perform this three times. Next: Three-Body True Word. Next: Recite the prayer text and state the person’s age and name. For the cessation of disasters, extension of life, and protection against blood-related offenses, perform this for 70 or 200 days until the vow is fulfilled according to the law.

Empowerment Procedure for the Same

Using the Opening Stupa Mudra, take the protection and perform it three times. Next: Recite the bottom verse of the ritual. Chanting the prayer text, state the person's age and name. For the cessation of disasters, extension of life, and protection against blood-related offenses, fulfill the vow as stated. After this amulet is transmitted, test it with many people. By the oral tradition, after 50 or 70 days of use, replace it with water. Record this for later use.

Amulet for Protecting Menstrual Flow (Continued)

First: The Three-Body True Word. The Short Seeking Mantra (as before).

Verse: "Regarding the great black star... the brilliance of the morning stone at the harbor... write the first line of this verse. For long life, extension of years, and the protection against blood offenses, write it as shown and keep it sealed."

(Diagram for the Amulet: Top side contains text regarding protection; Bottom side contains the grid with the Syllable **A**).
Front: Blood-Free Protection.
Back: (Grid of protective characters).
Top Wrap: Blood-Free Protection.
Inner Amulet: Fulfilling the Protection as before.

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Talisman to Delay Menstruation
(Diagram containing the character for "Fire" 火 repeated with the character for "Ghost" 鬼).
Command: Immediately as according to the law (**On-kyū-kyū nyo ritsu-ryō**).

"Blood-path of the Father and Blood-path of the Mother. Blood of a thousand, blood of a thousand spirits."

The Same Method’s Talisman
Instructions: Swallow this talisman on the specific days counted.
Mantra: On abiraunken sowaka.
Command: Immediately as according to the law (**On-kyū-kyū nyo ritsu-ryō**).

Incantation for Mutual Attraction/Binding
Prepare two human figures made of paper. Write the names, birth years, and zodiac signs of the man and woman. Face the figures toward each other and bind them with a string. Wrap them up together.

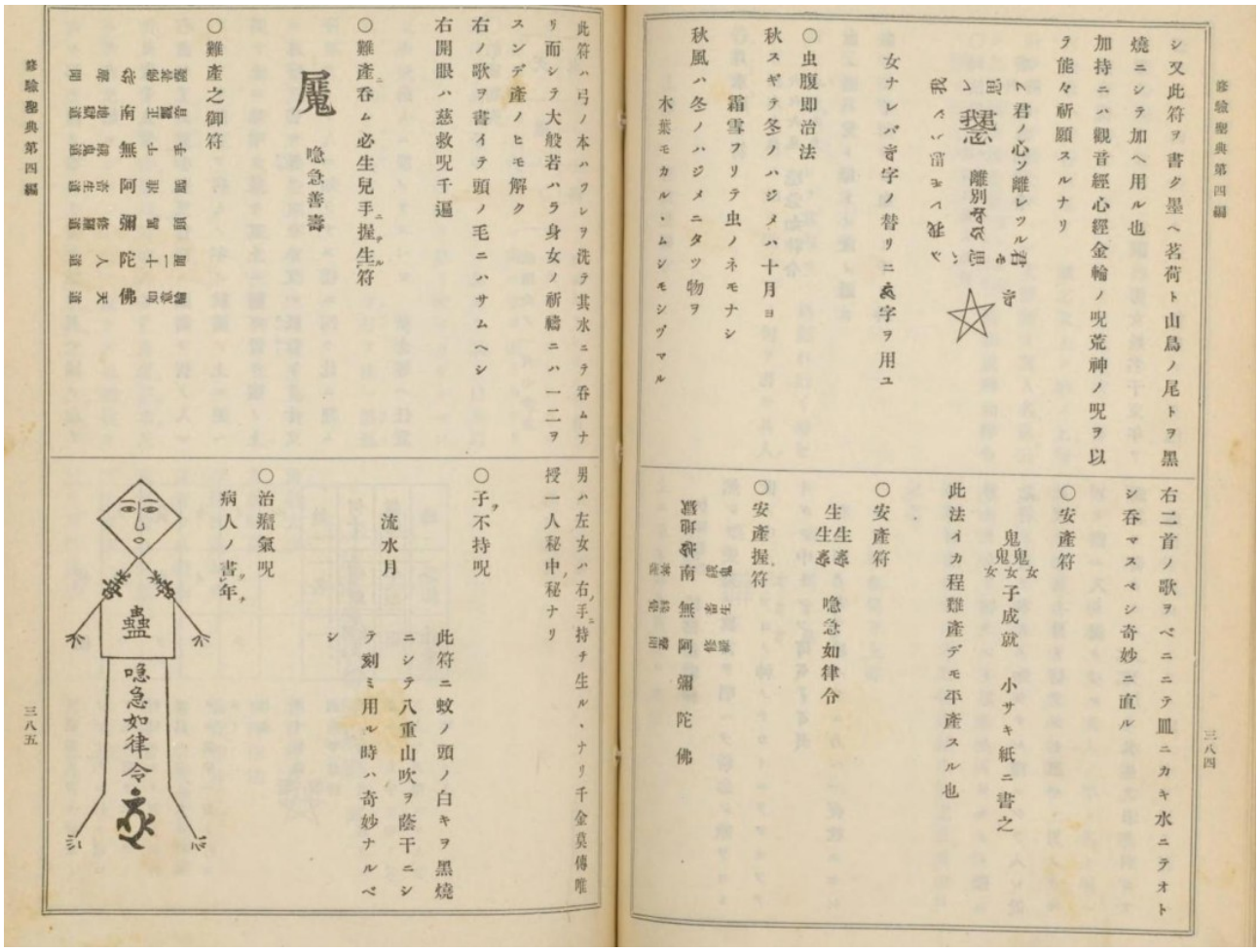
Write the following on top:
"I take refuge in Saruta-hiko Myōjin."
Recite the Aizen Myōō True Word while making the prayer and reciting the verse.
"In the midst of the world, these three spirits are tied by a vow. Within the heart..."
(Diagram containing the syllables: **A, VI, RA, HUM, KHAM**).
Contemplate the two figures as one. Do not separate them. Place them under a pillow for one night.

Mantra: On ma-ka-ra-ga ba-za-ra u-shu-ni-sha ba-za-ra sa-ta-ba ja-ku un ban ko-ku

---

Method for Separation (Divorce)
If one wishes to sever the connection between a man and a woman, place the talisman inside the collar of the woman’s clothing. To sever a woman from a man, place it in the collar of the man’s clothing.
Write this talisman using water from a river fork or water from where two paths diverge.

(Diagram of the separation talisman).



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Write this talisman using ink made from the ash of a lotus or the tail feathers of a mountain bird. In addition to this, perform empowerment by reciting the **Kannon Sutra** and the **Heart Sutra**. Use the **Diamond Wheel Mantra** and the **Rough Deity (Kōjin) Mantra** to pray with immeasurable sincerity.

"May your heart be separated from [Name]..."
(Diagram: A five-pointed star/pentagram).
Instructions for separation/divorce. If the target is a woman, replace the characters as appropriate.

Method for the Birth of a Female Child
Write this on a small piece of paper. This method ensures a safe delivery even in the case of a difficult birth.

Amulet for Safe Childbirth
(Diagram of the talisman).
Command: On-kyū-kyū nyo ritsu-ryō (Make haste as commanded by the law).

Grip-Amulet for Safe Childbirth
(Diagram containing the character for "Life" 生).
Command: On-kyū-kyū nyo ritsu-ryō.
Refuge: Na-mu A-mi-da Bu-tsu (I take refuge in Amida Buddha).

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Procedures for the Birth Amulet
Take the root of a bow and wash it. Have the woman drink that water. Additionally, recite the **Heart Sutra** (Hannya-shin-gyō). This will also loosen the spiritual "birth knots" and ensure an easy delivery.

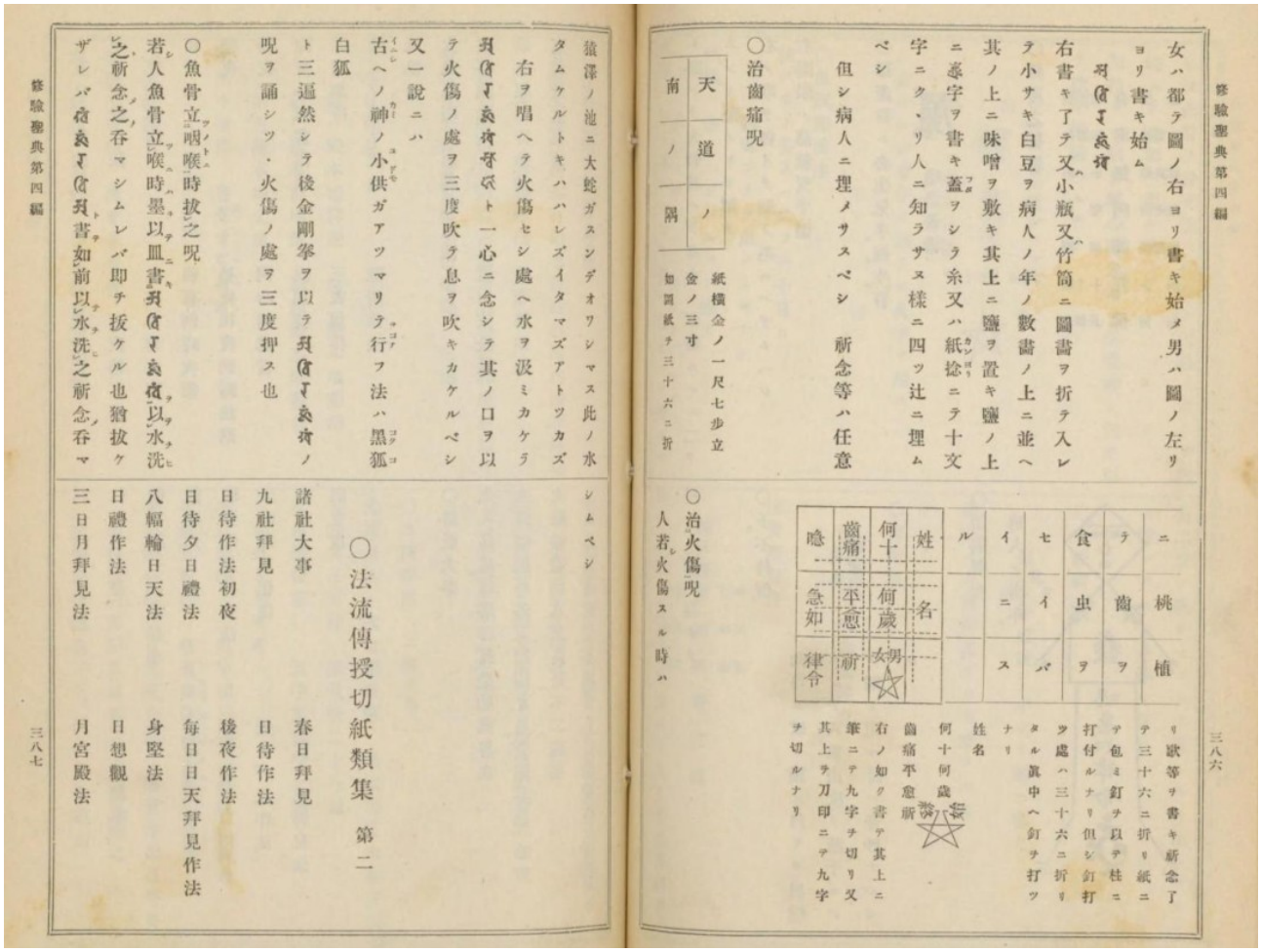
Opening the Right Eye:
Recite the **Compassion Salvation Mantra** (Jikyū-ju) 1,000 times.
Mantra: Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man.

Hand-held Amulet for Guaranteed Life during Difficult Birth
(Large character diagram for "Wondrous" 麗).
Command: On-kyū-kyū zen-ju.

Incantation for Not Having Children (Contraception)
This talisman is used for children who cry at night [referring back to previous context] or for preventing conception. Burn the head of a white mantis into black ash. Use this when the "moon flows" [menstruation]. The timing is critical and the results are extraordinary.
Mantra: (Instructions involve the syllables **A** and **UN**).

Incantation to Cure Ague (Malaria/Shaku-ki)
(Diagram of a human figure with protective syllables).
Write the patient’s name and age upon the figure.
Command: On-kyū-kyū nyo ritsu-ryō.

Mantra: On a-bi-ra-un-ken so-wa-ka.



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Incantation to Cure Toothache (治齒痛呪)

For women, start writing from the right of the diagram; for men, start writing from the left.

Incantation Table / Talisman Template:
[Grid contains]: Surname / Name / Age / Male (Checked for Men) / Female (Checked for Women) / Prayer for the Healing of Toothache / Make haste as commanded by the law.

Procedure:
After completing the writing as shown on the right, fold the diagram and place it into a small bottle or a bamboo tube. Take small white beans corresponding to the patient's age and arrange them atop the writing. Spread miso over the beans, then place salt on top of the miso. Write the character for "Stinging/Biting" (蠚) upon the salt. Cover the vessel and tie it in a cross shape using thread or paper cord. Bury it at a crossroads without letting anyone know.
Note: The patient themselves should be the one to bury it. Prayers and specific meditations are optional.

The Incantation Text (Boxed Section):
The paper should be 1 shaku 7 bu in width and 3 sun high. Fold the paper thirty-six times as illustrated.

Mantra (Seed Syllables): AM, RA, HA, SHA, NA, U

Incantation to Cure Burns (治火傷呪)

"In Sarusawa Pond, a great serpent resides. When this water is offered, there is no swelling, no pain, and no lingering trace."

Procedure:
Chant the following mantra while scooping water and pouring it over the burned area.

Mantra: Na-u-ma-ku sa-man-ta ba-za-ra-da un
(Followed by seed syllables: **A, VI, RA, HUM, KHAM**)

Pray single-mindedly and use the mouth to blow breath onto the burned area three times.

Another Theory:
Regarding the White Fox. The method performed when the children of the ancient gods gather involves the Black Fox.

Procedure:
Recite the following three times. Afterward, form the Vajra Fist (Kongō-ken) and perform the ritual action. Repeat this three times, then press the burned area three times.

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Incantation to Remove a Fish Bone Stuck in the Throat (魚骨立咽喉時抜之呪)

If a person has a fish bone stuck in their throat, use ink to write the following onto a dish.

Mantra: Na-mu sa-man-ta bo-da-nan a-bi-ra-un-ken un
(Followed by symbols for **AM** and **VAM**)

Have the patient swallow the prayer-infused water from the dish, and the bone will immediately be dislodged. If it still does not come out, write the characters again as before, wash them off with water, and have the patient swallow the water again while praying.

Collection of Transmission Papers (Kirigami) of the Dharma Lineage, Part 2

- **Great Matters of Various Shrines (諸社大事)**
- **Visitation of the Kasuga Shrine (春日拝見)**
- **Visitation of the Nine Shrines (九社拝見)**
- **Ritual Procedure for the Sun-Wait Vigil (日待作法)**
- **The Sun-Wait Ritual: First Watch (日待作法初夜)**
- **The Sun-Wait Ritual: Morning Watch (日待作法後夜)**
- **The Evening Sun Salutation for the Sun-Wait (日待夕日禮法)**

- **Daily Ritual for Viewing the Sun Deity (每日日天拜見作法)**
- **Method of the Eight-Spoked Wheel Sun Deity (八幅輪日天法)**
- **Method for Hardening/Protecting the Body (身堅法)**
- **Sun Salutation Ritual (日禮作法)**
- **Contemplation of the Sun (日想觀)**
- **Method for Viewing the Crescent Moon (三日月并月見法)**
- **Method of the Moon Palace (月宮殿法)**

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Collection of Transmission Papers (Continued)

- Ritual Procedure for the 15th Day
- Ritual for the 17th Night Vigil
- Ritual for the 18th Night Vigil
- Ritual for the 23rd Night Vigil
- Ritual for the 7th Night Vigil
- Matters Concerning the Main Deity of the 7th Night
- Ritual for the 26th Night Vigil of the 11th Month
- Procedures for Regular Morning and Evening Services
- Rules for Regular Evening Watch Services
- Rules for Regular First Watch Services
- Various Mantras for Late Night Watch
- New Year’s Eve Heart Sutra Assembly Ritual
- Ritual of Vestment Empowerment
- Empowerment of the Three Vestments
- Ritual of Washing Hands with Firewood
- Ritual of the Secluded Place
- Method for Sleeping
- Method of the Great Awe-Inspiring Virtue Wisdom King for Dispersing Bad Dreams
- Method for Safe Sea Crossing
- Ritual Procedure for Empowering New Clothing
- Ritual for Requesting Offerings
- Secret Method for Releasing the Kojin Deity

- Method for Instant Fulfillment of One Thousand Sittings of Daikokuten
- The Same Ritual for One Thousand Sittings in a Single Session
- Method for One Thousand Sittings in a Single Night
- The Great Matter of the Benevolent Kings Sutra
- Secret Matters for Escaping with Various Sutras
- Secret Matters for Ten Thousand Recitations of the Kannon Sutra
- Method for Longevity
- Method for Extending Life by Six Months
- Ritual for Prolonging Life and Summoning the Soul
- Empowerment Ritual against Evil Spirits, etc.
- Oral Transmission for the Empowerment against Evil Spirits
- Ritual for Having an Audience with the Great Master
- Ritual of the Kakubai-ken Audience
- The Great Matter of the Golden Binding
- Method for Releasing the Boundary
- Secret Method of the Three Treasures Great Kojin
- Matters Concerning the Same Preparations

Great Matters of Various Shrines
Upon entering the Torii gate, contemplate the syllable **A**, which represents the Womb Realm.

Next, face the shrine hall and form the External Five-Pronged Mudra, which represents the Diamond Realm. Next, observe the form of the deity; the Eight-Petaled Lotus Mudra signifies the non-duality of Principle and Wisdom. The oral tradition states that the manifest traces of the deities are like lights and mirrors. The Ragaraja (Aizen) method is also extremely secret.

Central Deities:

- Mishima Three-Site Great Deities
- Mishima Six-Site Great Deities
- Kinpusen Zao Gongen
- Kumano Three-Site Great Avatar
- Hakusan Myori Great Avatar
- Gozu Tenno and the Eight Princes

Recite the contemplations while forming the Mudra (Joined Palms):
"Homage to the Original Enlightenment Body, the Tathagata's self-nature heart residing in the protective dojo." (Recite 3 times).

Recite the Waka Poem:
"Chinu and Shino of the ancient path, with the presence of the dew and the morning mists of Shino, residing at the seat of the beans." (Recite 3 times).

Visitation of the Kasuga Shrine:

- First Hall (Honjo): Shakyamuni Buddha.
- Second Hall: Medicine Buddha (Yakushi).
- Third Hall: Kshitigarbha (Jizo).
- Fourth Hall: Avalokiteshvara (Kannon).
- Fifth Hall (Local Ground): Manjushri (Monju).

Visitation of the Nine Shrines:
(Perform the prostrations as indicated).

Ritual Procedure for the Sun-Wait Vigil (Nichimachi)
(Conducted for two watches).

First, Body Protection. Next, Vajra Anjali (Gasshō). Contemplate the Past, Present, and Future. (Recite 3 times).

Next: Mudra of Omnipresence. Recite the Compassion Salvation Mantra 21 times.
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man**

Next: Lotus Anjali. Recite the Manjushri Five-Syllable Mantra 7 times.
Mantra: **A-ra-ha-sha-na-u**

Next: Seed Syllables of the Womb Realm (3 times).
Mantra: **A-ba-ra-ka-kya**

Next: The Five Syllables of Brilliance (3 times).
Mantra: **A-bi-ra-un-ken**

Next: External Five-Pronged Mudra. Recite the syllable **HUM** (吽) 3 times.

Next: Vajra Anjali. Recite the Sun Deity Mantra 3 times.
Mantra: **On a-di-chi-ya-ya so-wa-ka**

Next: Military Victory Mantra (100 times).
Mantra: **On sa-ra-ba tei-ei-sei shi-ya so-wa-ka**

Next: Water Heaven Mantra (100 times).
Mantra: **On ba-ru-na-ya so-wa-ka**

The oral tradition states: Recite the two types of True Words 1,000 times each. This is the correct recitation.

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Next: The Three Refuges
Vajra Anjali (Gasshō).
"Homage to the Buddha, Homage to the Dharma, Homage to the Sangha."
(The above is the prostration).

Next: Voluntary Prayer
(As performed previously).

Sun-Wait Ritual (Nichimachi): First Watch Procedure (One of two versions)
First, face the East and perform three prostrations.
Liturgy:
"I take refuge in the Sun Deity (Nittenshi). His original ground is Avalokiteshvara (Kannon), illuminating the four directions of the world and saving all sentient beings."

Next: Body Protection Method
Mudra: Form a fist with the right hand. Extend the Wind (index) finger. Contemplate the Three Realms of the Void.
Mudra: The Jewel-Lotus Seal. Place the left fist at the waist.

Next: Contemplation of the Sun Wheel
Visualize the form of the Sun Wheel. This is the Diamond Realm Light Bodhisattva Seal.
Mantra (Siddham Symbols): **A, AM, Ā, ĀḤ**

Next: Voluntary Prayer

Evening Sun-Wait Ritual: First Watch Procedure
First: Body Protection ritual.
Next: Face the Solar Wheel. Form the Sword Mudra and direct it toward the center of the Sun.
Contemplate the syllable: **A** (阿).

Next: Join hands in Vajra Anjali.
Mantra: **On a-bi-ra-un-ken un** (Recite 7 times).

Next: External Five-Pronged Seal.
Recite the Mantra of Light (Kōmyō Shingon).
Mantra: **On a-bo-kya bei-ro-sha-no ma-ka-bo-da-ra ma-ni han-do-ma jin-ba-ra ha-ra-ba-ri-ta-ya un**

Oral Tradition: This law is the secret method of the High Ancestor, transmitted by the Great Master who entered Tang China.

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Next: Take the prayer beads and recite the Mantra of Light 21 times.

Morning Watch Procedure (Goya)
First: Perform three prostrations to the Sun Deity. The liturgy is as before.
Next: Water Sprinkling Mudra (Sanjū-in).
Mantra: **UN**

Next: Sun Deity Consecration Mudra.
Mantra: **A**

Next: Wisdom Fist Mudra (Chiken-in).
Refuge Mantra: **Na-mo bo-ji sa-ta-wa-ya ma-ka sa-ta-wa-ya na-mo ba-za-ra bo-ji sa-ta-wa-ya e-kei-e-kei ki-sha-ku un ban ko** (Recite 3 times).

Next: External Five-Pronged Seal.
Refuge Mantra: (Same as above, recite 3 times).

Next: Great Wisdom Sword Mudra.
Refuge Mantra: (Same as above, recite 3 times).

Next: Main Recitation. Recite the Sun Deity Mantra 108 times.
Mantra: **On a-di-chi-ya-ya so-wa-ka**

Next: Vajra Anjali. Chant:
"I take refuge in the Great Secret Sun Deity, the manifestation of Mahavairocana. The Sun Wheel is the World-Honored One, the trace of the Great Sun. I pray to the Sun Deity to look upon the four seas with compassion and manifest his great radiance."

Next: Sun Deity Mantra (21 times). Next: Consecration Seal and Mantra.
Next: Dedication.
"I dedicate this merit to all beings..."
Next: Voluntary Prayer. (Note: A specific prayer for the dawn should be made).
Next: Three Divisions and Donning Armor.

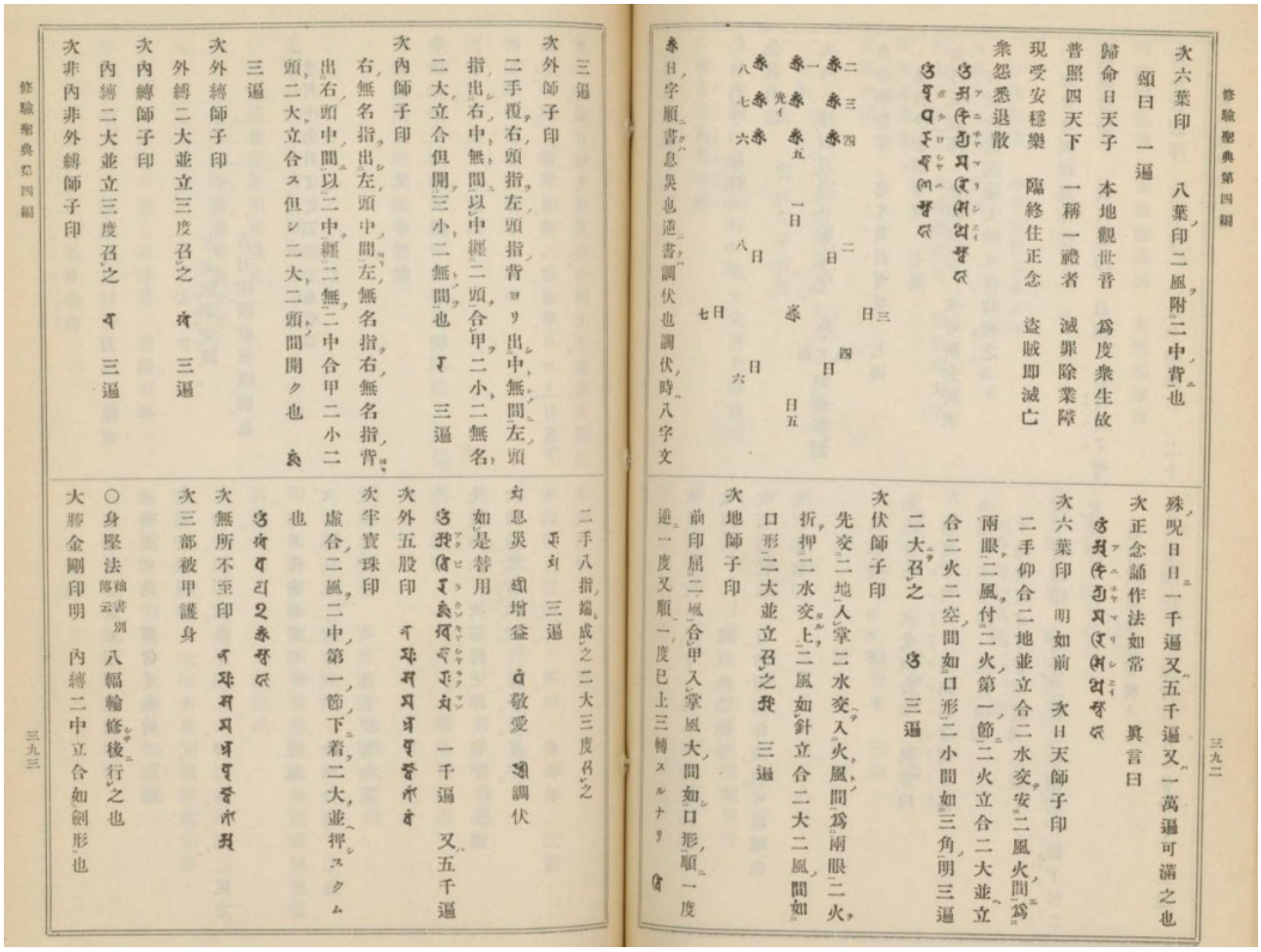
Method of the Eight-Spoked Wheel Sun Deity

First: Body Protection Method. Next: Vajra Anjali.
True Word:
Mantra: **On a-ra-ha-sha-na a-gya-nan-bi-gya-ra un so-wa-ka**

Next: Mudra of Omnipresence.
"There is no place it does not reach."
Mantra: **Na-u-ma-ku sa-man-ta bo-da-nan kan** (Recite 3 times).

Next: Treasure Jewel Mudra (Hōju-in).
Form the Empty-hands Anjali. Join the Wind (index) fingers at the first joint.
Mantra: **Na-u-ma-ku sa-man-ta bo-da-nan bō-ron**

Next: External Five-Pronged Seal. (Recite 3 times).
Next: Recite the Mantra of Light 20 times.
Next: External Five-Pronged Seal. (Recite 3 times).



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Next: Six-Petal Mudra
(Form the Eight-Petal Mudra with the two Wind [index] fingers attached to the back of the two Middle fingers).

Vow Verse (Recite once):
"I take refuge in the Sun Deity, whose original ground is Avalokiteshvara. For the purpose of saving sentient beings, he illuminates the four quarters of heaven and earth. Extinguishing sins and removing karmic obstacles, providing peace and tranquility in this life. At the moment of death, through right mindfulness, thieves and enemies are immediately destroyed, and all obstacles are dispersed."

Mantra: On a-di-chi-ya-ya so-wa-ka
Mantra: Na-ma sa-man-ta bo-da-nan kan

Special Mantra says:
"Recite 1,000 times, 5,000 times, or 1,000,000 times daily to fulfill the requirements of the practice."

Ritual instructions regarding the days:
(The grid specifies rituals for the 1st through 8th days of the cycle).

Next: Sun Deity Lion Mudra
(Hands face each other, the two Earth [little] fingers and two Water [ring] fingers standing together; the two Wind [index] fingers and two Fire [middle] fingers held apart. The two thumbs stand together between them. This forms the Lion shape. Recite the mantra three times).

Mantra: Na-mo bo-ji sa-ta-wa-ya ma-ka sa-ta-wa-ya na-mo ba-za-ra bo-ji sa-ta-wa-ya e-kei-e-kei ki-sha-ku un ban ko

Next: Subduing Lion Mudra
(Cross the two Earth and two Water fingers inside the palms. The two Wind and Fire fingers cross like a needle. Stand and join the two thumbs and index fingers. Point the mudra downward toward the ground. Recite three times).

Next: Earth Lion Mudra
(Procedure is performed as stated above).

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Next: Outer Lion Mudra
(Hands held horizontally, two thumbs and two index fingers together. Place the other fingers back-to-back. Recite three times).

Next: Inner Lion Mudra
(Hands held horizontally, two thumbs and two index fingers together. Other fingers are intertwined inside the palms. Recite three times).

Next: External Binding Lion Mudra
(Stand and join the two thumbs. Recite three times).
Mantra: VAM

Next: Internal Binding Lion Mudra
(Stand and join the two thumbs. Recite three times).
Mantra: A

Next: Neither Internal nor External Binding Lion Mudra
(Stand and join the two thumbs. Recite three times).

Intention-Specific Recitations:

- **For Subduing Disasters (Soku-sai):** Recite 1,000 or 5,000 times.
- **For Increasing Benefits (Zō-yaku):** Recite 1,000 or 5,000 times.
- **For Respect and Love (Kei-ai):** (Recitations as above).
- **For Subduing Enemies (Chō-baku):** (Recitations as above).

Next: External Five-Pronged Mudra
Mantra: A-ku-bi-ra-un-ken-chi-sha-ra-ku-tan (Recite 1,000 or 5,000 times).

Next: Half-Real Jewel Mudra
(Empty-hands Anjali. Bend the two index fingers so they attach under the first joints of the two middle fingers. The two thumbs stand together).

Next: Mudra of Omnipresence
"There is no place it does not reach."
Mantra: Na-u-ma-ku sa-man-ta bo-da-nan kan (Recite 3 times).

Next: Three Divisions and Donning Armor for Body Protection

Method for Hardening/Protecting the Body (Shin-ken-pō)
(Refer to the separate document for details). Follow the Eight-Spoked Wheel procedure.

Mudra: Internal binding. Stand and join the two middle fingers in the shape of a needle.
Mantra: On ba-za-ra sha-ta ba-za-ra sa-ta-ba sha-ya un a-ko ba-za-ra un

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Mantra: **On ba-za-ra da-to ban**
Mantra: **On a-bi-ra-un-ken un**
Mantra: **On ma-ka-ra-ga ba-za-ra u-shu-ni-sha ba-za-ra sa-ta-ba ja-ku un ban ko-ku**

"If the people of this latter age constantly recite these mantras, the weapons of war cannot harm them, and they shall not be swept away by water or scorched by fire."

Action: Left hand forms a Vajra Fist at the waist. Right hand forms the Sword Mudra and cuts four vertical and five horizontal lines.

Sun Salutation Ritual (Nitten-raihō), also called Sun Contemplation (Nissō-kan)

First: Body Protection ritual as usual.
Next: Syllable Contemplation.
Mantra: **A** (Recite 7 times).
Next: Vajra Anjali (Gasshō). Next: Dharma-realm Meditation Mudra.

Contemplation: Visualize that before the heart, the syllable **A** transforms into an eight-petaled lotus. Upon the lotus is a moon wheel. Upon the moon wheel is the syllable **A**, which transforms into the Sun. Its brilliant light radiates and illuminates the four directions under heaven.

Mantra (Radiant Form): **On a-di-chi-ya-ya so-wa-ka**
Mantra (Hidden Form): **On sen-da-ni ken-da-ra-ya-mi so-wa-ka**

Next: External Binding Mudra.
Mantra: **A**
Next: Neither Internal nor External Binding Mudra.
Mantra: **A**

Next: Vajra Anjali. Prostration to the Sun Deity.
Liturgy:
"Homage to the Sun Deity, the manifestation of Avalokiteshvara. Saving all sentient beings and leading them to the Land of Ultimate Bliss. May the benefit be equal throughout the Dharma Realm."

Next: Buddha Recitation (100 times).
Mantra: **A VI RA HUM KHAM**

Next: Compassion Salvation Mantra (Jikyū-ju).
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man**

Next: Prostration to the Buddhas.
Next: Recite the Heart Sutra (3 scrolls), the Thousand-Armed Kannon Dharani, and various verses.
Mantra: **Na-mu sa-man-ta bo-da-nan un** (Recite 21 times).
Oral tradition regarding the above.

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Crescent Moon Viewing Ritual (Sanjitsuki Haiken-hō) — One of Two Versions

First: Face the moon and form the Mudra. Perform empowerment twenty-one times.
Body Protection ritual. At the end of the Compassion Salvation Mantra, add: **UN**.

Next: Form the Sword Mudra and write the three syllables representing the Sun and Moon in the air.
Mantra (Seed Syllables): **A, UN, AM**

Next: Recite the Brilliance True Word 800 times.
Mantra: **On a-bi-ra-un-ken so-wa-ka**

Next: Heart Sutra (3 scrolls). Thousand-Armed Kannon Dharani.
Mantra: **Na-mu sa-man-ta bo-da-nan kan** (Recite 21 times).

Next: Dharma Giving. Various Verses.
Next: Voluntary Prayer. Next: Three Divisions and Donning Armor.

Sun Contemplation (Nissō-kan)

First: Body Protection ritual. Next: Amida Meditation Mudra.
Mantra: **A** (Recite 3 times).

Next: Internal Binding Mudra. Stand and join the two thumbs.
Mantra: **A** (Recite 3 times).

Next: Same mudra, summon three times.
Mantra (Following Day): **AM** (Recite 3 times).

Next: Internal Binding Mudra.
Mantra: **A** (Recite 3 times).

Next: Voluntary Prayer. Next: Three Divisions and Donning Armor.

Moon Palace Method (Gatsuguden-hō) — To be performed on the 3rd day of the month

Mudra: Wisdom Fist Mudra (Chiken-in).
Next: External Five-pronged Seal.

Next: Internal Five-pronged Seal.
Next: Amida Meditation Mudra.

"If a person seeks the Buddha's wisdom and penetrates the heart of Bodhi, they shall reach the stage of the parents' birth-body and swiftly realize the great throne of awakening."

Verse (Recited while not dispersing the mudra):
"The original vow of the Unmoving King (Fudō) is to never abandon the heart. He manifests with the two attendants to remove all demonic obstacles. He sits upon a Diamond Rock, surrounded by flames as red as the sunset, pervading the three thousand worlds."

Next: The Three Types of Unmoving (Fudō) Mudras.
Next: Consecration of the Three Ages.
Next: Great Seal and Great Mantra.
Next: The Four Brilliances. Next: Clapping. Next: Compassion Salvation Mantra (100 times).
Next: Voluntary Prayer. Next: Three Divisions and Donning Armor.

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Ritual Procedure for the 15th Day
First, perform the Body Protection method. Next, form the Dharma-Realm Completion Seal.
Recite the Verse:
“Always maintain mindfulness within the body. Contemplate the syllable **A** (阿). Entering and exiting, follow the life-breath. Do not lose sight of the body and mind.”

Next: Recite the Heart Sutra (one scroll). The heart’s essence increases daily.
Next: **Fixed Samadhi Seal (Jō-in)**. Contemplate the initial three days after the sun sets in the West. When the moon appears as a sliver of light, perceive it as the Moon Wheel.
Next: **Right Mindfulness Recitation**. Recite the Moon Deity Mantra 100 times.
Mantra: On se-n-da-ra-ya so-wa-ka

Ritual Procedure for the 17th Night Vigil
First, perform the Body Protection method. Next, face the East. Use the "Wind Finger" (index finger) to draw the syllable **A** three times.
Mantra: On ba-za-ra da-ra-ma ki-ri-ku

Next: Recite the Heart Sutra 1,000 times (or as preferred). Next: Recite the *Dharma-giving Heart Sutra* 7 scrolls.

Next: Place the left hand at the waist. With the right hand, join the thumb and the tips of the other fingers, extending three fingers straight. Face the East.
Mantra: On san-ma-ya sa-to-ban

Next: **Vajra Anjali (Gasshō)**.
Refuge: “Homage to the Moon Deity. His original ground is Mahasthamaprapta (Seishi Bodhisattva). For the sake of saving sentient beings, he illuminates the four directions under heaven.”

Next: Relic Salutation (7 times). Next: Voluntary Prayer as preferred.

Ritual Procedure for the 17th Night to the 23rd Night
First, perform the Body Protection method. Next, the External Five-pronged Seal.
Mantra: A VI RA HUM KHAM

Next: The Seven-fold Extinguishing of Sins (Recite 3 times).
Next: Internal Five-pronged Seal.
Mantra: A VI RA HUM KHAM

Next: Seven Blessings and Immediate Birth (Recite 3 times).
Next: Raise the left hand and place it at the waist. With the right hand, contemplate the Moon Wheel and write the syllable **A** three times.
Next: Recite the Thousand-Armed Kannon Mantra 1,000 times.
Next: **Amida Meditation Mudra**.
Mantra: A BI RA UN KEN (Recite 3 times).

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Ritual Procedure for the 18th Night Vigil
Face the East and perform the practice.
First, perform the Body Protection method. Next: Form the Sword Mudra with both the left and right hands. Place them at the waist. Use the right Sword Mudra to draw the syllable **A** toward the Moon Wheel.

Next: **Incense-Vessel Seal**.
Mantra: On a-bi-ra-un-ken un

Next: Recite the Heart Sutra (3 scrolls). Recite the Kannon Sutra (3 scrolls).
Next: Recite the Moon Deity Mantra 100 times.
Mantra: On se-n-da-ra-ya so-wa-ka

Oral Tradition: This is the secret transmission of Kōbō Daishi from his time in Tang China. Through this vigil and worship, all prayers shall be fulfilled like a wish-granting jewel. This is an extremely private and secret matter.

Ritual Procedure for the 23rd Night Vigil
First, perform the Body Protection method. Next: **Flower Seal**.

Next: Open both hands and contemplate the heart. Visualize a wish-granting jewel within.
Proclamation: “My body is a vessel for the Law.”
Next: Form the standard Mudra and conclude.
Next: Every night, recite the Main Deity’s mantra 100 times. Recite the Compassion Salvation Mantra 100 times.
Next: Voluntary Prayer as preferred.

Matters Concerning the Main Deities for the Seven Night Vigils

First Night (The 17th): Thousand-Armed Kannon.
Mudra: Eight-petaled Lotus Seal.
Verse: “Contemplate the Eight-petaled Lotus. Upon it sits the Treasure Pearl.”
Mantra: On ba-za-ra da-ra-ma ki-ri-ku

Second Night (The 18th): [Kannon variation].
Mudra: Internal binding, the right thumb standing straight. Do not touch the head.
Mantra: On ke-i-ji-n-ba-ra ha-ra-shi-ya-ki-ku

Third Night (The 19th): Horse-Head Kannon (Batō Kannon).
Mudra: Two hands in Anjali. Two index fingers and two ring fingers are curved and joined at the tips. The two thumbs are held apart. This forms the "Mouth" shape.
Mantra: On a-mi-ri-to-do-ba-ba un pat-ta so-wa-ka

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Oral Transmission:

- **Fourth Night, 20th Night:** Mantra: *On arorikya sowaka*. Eleven-Headed Vajra Joined Palms, cross-interlocked and placed on top of head.
- **Fifth Night, 21st Night:** Lower vessel. Mantra: *On makashori sowaka*. Outer-bound, two wind fingers, two large fingers standing.
- **Sixth Night, 22nd Night:** Nyorai Wish-Fulfilling Wheel. Mantra: *On sharitei gararei sowaka*. Outer-bound, two index fingers standing... Middle joint treasure shape, two large and two nameless fingers stand joined, two small fingers press left/right cross-interlocked.
- **Seventh Night, 23rd Night to Winter Solstice:** Mantra: *On ba-za-ra ta-ra-ma kaku*. Lotus Joined Palms, two small fingers open slightly, do not touch.

Eleventh Month, 26th Night: Preparing Practice Method

- **First, Body Protection Method:**
    - Facing the moon disc, use index finger to write three letters: *A, VI, RA*. Mantra: *On ba-za-ra-ya-sha*.
    - Next, inner-bound two large fingers, move three times back and forth. Aizen Myōō (Ragaraja) Great Mantra: *On ma-ka-ra-gya ba-za-ro-shu-ni-sha ba-za-ra-sa-to-ba ka-kaku-chi*, 3 Recitations.
    - Next, inner bound, two middle fingers joined. Mantra: *On ba-za-ra-ya-sha*.
    - Next, two small fingers stand. Mantra: *On ba-za-ra-ya-sha*.
    - Next, right wind stands. Mantra: *On ba-za-ra-ya-sha*.
    - Next, left wind stands. Mantra: *On ba-za-ra-ya-sha*.
    - Next, two large fingers stand together. Mantra: *On ba-za-ra-ya-sha*.
    - Immediately form Inner Five-Pronged Seal: using two large fingers, move three times back and forth as instructed in the oral transmission before chanting the mantra: *On ba-za-ra-ya-sha*.

- Next, using same seal, flick left and right wind fingers three times to expel greed, anger, and delusion—the three poisons are immediately liberated...
- Next, Dharma practice: Heart Sutra 100 recitations, Aizen Great Mantra 1000 recitations, Medium Mantra...
- Small Mantra 1000 recitations, Moon Deva Mantra 3000 recitations.

Morning and Evening Regular Times Procedure (Tō-ji Method Rules - 3 Recitations Within):

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- **Rites/Homage:** 1 Volume
- **Medicine Master Great Mantra:** 3 Recitations
- **Dedication of Merit:**
- **Miroku (Maitreya) Small Mantra:** 7 Recitations
- **Highest Reach:** 7 Recitations
- **Aizen (Ragaraja):** 7 Recitations
- **Kōri Teibo (Hariti) Mantra:** 7 Recitations
- **Treasure Basket Seal Dharani:**
- **Relic Homage:** 7 Recitations
- **Heart Sutra:** 7 Recitations

First Night / Night Regular Time Method Rules (3 Recitations Within):

- **Sonshō Dharani (Usnisa Vijaya Dharani):** 3 Recitations
- **Praise of Four Wisdoms & Unmoving Heart:**
- **Three-Section Staff / Ring Staff:** Cut sound
- **Eleven-Headed:** 7 Recitations
- **Monju (Manjusri):** 7 Recitations
- **Arakusha (Wrathful) Mantra:** 7 Recitations
- **Suiten (Varuna) Mantra:** 7 Recitations
- **Light Mantra:** 7 Recitations
- **Rishu-kyō (Principle of Wisdom Sutra):** 1 Volume
- **Guardian Deity Music:**
- **Shaka (Shakyamuni) Mantra:** 7 Recitations
- **Kokūzō (Akasagarbha) Mantra:** 7 Recitations
- **Miroku (Maitreya) Mantra:** 7 Recitations
- **Bishamon (Vaisravana) Mantra:** 7 Recitations

- **Kannon (Avalokiteshvara) Sutra:** 1 Volume
- **Former Masters Principle Sutra:** 1 Volume
- **Yakushi (Medicine Master) Mantra:** 7 Recitations
- **Jizō (Ksitigarbha) Mantra:** 7 Recitations
- **Jikei (Compassionate Salvation) Mantra:** 7 Recitations
- **Daishi (Great Master) Title:** 7 Recitations
- **Heart Sutra:** 3 Volumes
- **Lingfen (Division of Spirit) As Desired:**

Homage & Worship Rites:

- **Sonshō Dharani:** 3 Recitations
- **Praise of Four Wisdoms & Unmoving Heart:**
- **Dedication of Merit:**
- **All Buddhas Praise Face Moon Disc:**
- **Thirty-Seven Honored Ones Return to Me:**
- **Noble & Humble Spirits Attain Bodhi Together:**
- **Dedication to Broad Nine Realms Universal Benefit:**
- **Present World Two Desires Fulfilled:**
- **Seeking Bodhi Above, Transforming Beings Below:**
- **Later Night:**
    - **Nine-Section Staff / Ring Staff:** Cut sound
    - **Treasure Basket Seal Dharani:**
    - **Praise 3:**
    - **Rishu-kyō (Principle Sutra):**
    - **Miroku (Maitreya) Great Mantra:** 3 Recitations
    - **Dedication of Merit:**
    - **Three-Section Staff / Ring Staff:** Cut sound

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- **Miroku (Maitreya) Small Mantra:** 21 Recitations. Self and others equally reborn in the Pure Land.
    - *Siddham/Phonetic: On ma-i-ta-re-ya sowaka*
- **Shaka (Shakyamuni) Mantra:** 21 Recitations or 7 Recitations. Vast benefits of teaching and ritual.

- **Relic Homage:** 7 Recitations. Attaining the mind-essence, ten thousand virtues fulfilled.
- **Aizen (Ragaraja) Mantra:** 21 Recitations. Attracting people's reverence, master and disciple matching in harmony.
- **Rishu-kyō (Principle Sutra):** 1 Volume. Increasing the dharma-realm spiritual power and joy.
- **Other as desired.**
- **Light Mantra:** 21 Recitations. Generations of ancestral teachers, seven generations of fathers and mothers.
- **Heart Sutra:** 7 Recitations or 3 Recitations. Preserving and protecting the local shrine/temple joy.

Later Night:

- **Nine-Section Staff / Ring Staff:** Cut sound. Seeking Bodhi above, transforming sentient beings below.
- **Rishu-kyō (Principle Sutra):** 1 Volume. Invocation verses.
- **Treasure Basket Seal Dharani:** 3 Recitations. Five wisdoms fulfilled, supreme Bodhi.
- **Miroku (Maitreya) Great Mantra:** 3 Recitations. Self and others together attaining rebirth in the Ultimate Joy.

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- **Yakushi (Medicine Master) Mantra:** Eliminating sickness and suffering, bodily peace and joy.
- **Thousand-Armed Mantra:** 25 Samadhis.
- **Eleven-Headed Mantra:** Originally possessing ten realms following conditions, single face returning to one principle.
- **Wish-Fulfilling Wheel Mantra:** Desires fulfilled in the mind.
- **Miroku (Maitreya) Mantra:** Rebirth in the Three Realms, Bodhi decided.
- **Enmei (Prolonging Life) Mantra:** Long life and distant boundaries, body and mind peaceful.
- **Kokūzō (Akasagarbha) Mantra:** Blessings and wisdom fulfilled, mind like empty space.
- **Jizō (Ksitigarbha) Mantra:** Entering hells to suffer on behalf of sentient beings.
- **Jikei (Compassionate Salvation) Mantra:** Four demons and three obstacles destroyed, all wishes fulfilled.
- **Dai-dokoku (Great Virtue):** Bad dreams transformed, body and mind peaceful and joyful.
- **Bishamon (Vaisravana) Mantra:** Protecting the Buddha-dharma, self-existent.
- **Benzaiten (Sarasvati) Mantra:** Blessings and wisdom, wealth and long life without measure.

- **Kharisuta (Hariti) Mantra:** Free from calamities, offspring produced and fulfilled.
- **Suiten (Varuna) Mantra:** Home safety, preventing fire hazards.
- **Shōten (Ganesha) Mantra:** Eliminating obstacles, wealth and freedom.
- **Kōjin (Rough Deva) Mantra:** Unobstructed heavenly barrier like a wish-fulfilling jewel.
- **Both-Realm Mandala General Assembly Mantra:** Master, disciple, wisdom-treasure title.
- **One-Character Gold Wheel:**

Three Recitations Within Regular Mantras:

- **Miroku (Maitreya):**
    - *Siddham/Phonetic: On ma-i-ta-re-ya sowaka*
- **Aizen (Ragaraja):**
    - *Siddham/Phonetic: On ma-ka-ra-gya ba-za-ro-shu-ni-sha ba-za-ra-sa-to-ba ka-kaku-chi*
- **Shaka (Shakyamuni):**
    - *Siddham/Phonetic: Nō-maku sa-ma-nda bo-da-nan ba-ku*
- **Yakushi (Medicine Master):**
    - *Siddham/Phonetic: On hu-ro-hu-ro sa-ne-ka-ra sei sowaka*

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- **Dividing Night Heart Sutra Gathering Practice Method:**
    - **Nine-Section Staff / Ring Staff:** 1 Volume
    - **Heart Sutra:** 7 Volumes
    - **Head Temple Assembly:** Like this, at other locations recite corresponding numbers according to days.
- **Yakushi (Medicine Master) Mantra:** 7 Recitations
- **Bishamon (Vaisravana) Mantra:**
- **Namu Current Year Star:** 7 Recitations
- **Namu Original Birth Star:** 7 Recitations
- **Kōjin (Rough Deva) Mantra:**
- **Hannya (Prajna) Bodhisattva Mantra:**
- **Namu Current Year Star:** 7 Recitations
- **Namu Original Star:** 7 Recitations
- **One-Character Gold Wheel Mantra:** 7 Recitations

- **Oral Transmission (Setsubun Assembly Practice Method):**

Section Title: Robe Empowerment (Kesa Kahō)

- First, purify robe: Wishing all sentient beings attain pure bodies and receive/hold Buddha's Dharma.
- **Form Three-Ancient Seal:** 7 Recitations.
    - Verse: *How wonderful, the robe of liberation, the formless field-of-merit garment. I now reverently receive it, age after age receiving…*
- **Three-Robe Empowerment:**
    - **Five-Strip Robe:** Inner Five-Prong Seal.
    - **Seven-Strip Robe:** Wisdom Fist Seal.
    - **Nine-Strip Robe:** Omnipresent Seal.

Section Title: Robe-Wearing Empowerment

Section Title: Cleansing Hands Method (Master Oral Transmission)

- Take grass, wood, or leaves with right hand, place inside palms, hold and shake, then recite mantra:
    - *Siddham/Phonetic: On pi-si-ti*
- Also use grass, wood, or leaves to wash mouth, reciting mantra:
    - *Siddham/Phonetic: On ki-ra-ki-ra*

Section Title: Washing Hands, Rinsing Mouth, and Washing Face Method

- Takao Oral Transmission: First, observe two hands—fixed wisdom (left) and active wisdom (right), ten fingers representing ten paramitas. Washing hands cleanses hands and feet.

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- Next, rinse mouth: using right thumb, insert into mouth, rubbing left and right teeth, reciting Vajra Joy Mantra:
    - *Siddham/Phonetic: On ba-za-ra ta-ra-sa*
    - *Meaning:* Empowers mouth with this mantra, making speech pure, refined, and pleasing to all who hear.
- When uttering words, all people listen with joy and reverence.
- Next, wash eyes: empower with Buddha Eye Mantra and wash. Use Buddha Eye Small Mantra:

    - *Siddham/Phonetic: On bo-da-ro-sha-ni sowaka*
    - Empower water with this mantra to wash eyes; eyes will be free from disease, and vision will clearly perceive all directions/ten worlds.
- When washing face, use Vajra Snapping Mantra to empower water and wash face:
    - *Siddham/Phonetic: On ba-za-ra ka-ta-ka*
    - Empower water with this mantra to wash face, making the face clean, clear, and bright white.

Section Title: Latrine / Oukeshō Practice Method

- Hinoki-o record: When entering the latrine or any secret place, visualize a red *Un* (hūṃ) character on the crown of the head, encircled by flames. Form Vajra Fist with left hand, hold Lotus Fist with right hand, recite Ucchuṣma (Ususama) Dirt-Cleansing Mantra:
    - *Siddham/Phonetic: On ku-ro-da-nō un-ja*
    - Empower five places with this mantra.

Section Title: Sleeping / Rest Method

- Master Ono Sea Monk (Sanjō): When going to sleep, lie on the right side and recite this light mantra:
    - *Siddham/Phonetic: On ba-za-sha-mu*
    - Dispels all bad dreams and bad omens early.
    - *Siddham/Phonetic: On ma-ka-shi-ri e-i-ji-pi-bei*

Section Title: Great Virtue Wisdom King Bad-Dream Sinking Method

- Before entering sleep area, form Amitabha Seal, visualize the *A* character:

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- Next, top of head, back of heart, both hips.
- Next, Inner Three-Prong Seal: two wind fingers stand, empower four places.
    - *Siddham/Phonetic: On ba-za-ra ta-ra-ma*
- Next, right mantra 100 recitations or 1000 recitations.

Section Title: Bad-Dream Removal Method

- **Eight-Character Monju (Manjusri) Seal Clarity:** Inner bound, two large fingers stand together.

- *Siddham/Phonetic: On a-bi-ra-un-ken sa-ba-ha*

Section Title: Ocean Crossing Safety Method

- **Good Name Praise Auspicious King Nyorai Seal Clarity:** Vajra Joined Palms. Mantra:
  - *Siddham/Phonetic: Nō-maku sa-ma-nda bo-da-nan ta-ya-ta ba-ya-ba-ya su-ba-ya su-ba-ya bi-ga-ta ba-ya bi-dani-wa ka*
- Master oral transmission: Reciting the name of Auspicious King Nyorai removes the dangers of wind and waves, attaining fearless joy; see the *Seven Buddhas Medicine Master Sutra*.

Section Title: New Clothing Empowerment Method

- Put clothing inside box, place before main deity, empower and hold.
- **First, Body Protection Method:**
  - Next, Small Three-Prong Seal: sequentially clear and reverse, 3 recitations each.
  - Next, Buddha Eye Seal Clarity.
  - Next, Outer Five-Prong Seal: 7 recitations.
  - Next, Aizen (Ragaraja) Seal: 3 recitations.
  - Next, Great Victory Vajra Seal Clarity: 3 recitations. Inner bound, two middle fingers stand joined, hook shape.
  - *Siddham/Phonetic: On ba-za-ra-ya-sha ba-za-ra-sa-to-ba ka-kaku-chi*
  - Next, Fudō Single-Prong Seal: Compassionate Salvation Mantra, 3 recitations.
  - Next, Trailokyavijaya Seal Clarity: Great Seal Mantra, forward and reverse, empowering five places.
- Next, right above mantras each 100 recitations to empower clothing.
- Next, pray as desired.

Section Title: Requesting Alms / Giving Method (Shoren-ji Transmission)

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- **First Recitation: Vajra Joined Palms**
  - *Today's benefactor offers precious wealth, generating merit.*
  - *Measureless and boundless, all good vows completely fulfilled.*
- **Next, Eliminating Received Offering Sin-Impurity Clarity:** Fudō Single-Prong True Word, 3 recitations.
  - *Siddham/Phonetic: Nō-maku sa-man-da ba-za-ra-nan*
- **Next, Three-Wheel Purity Verse:**
  - *Giver, receiver, and the gift given—among the three realms, none can be apprehended.*

- *May we and all living beings dwell in the most victorious mind, offering to all Buddhas of the ten directions.*

Section Title: Kōjin (Rough Deva) Release Secret Method

- **First, Body Protection Method:**
  - Next, Pouring-Crown Secret Seal Clarity.
  - Next, Single-Prong Seal.
  - Inner bound, standing two middle fingers and two wind fingers, three times outer-interlocked, flicking to send away past 98,000 nights.
  - *Siddham/Phonetic: Gya-ba-ya-san-san-ba-kaku*
- **Next, Inner Five-Prong Seal:**
  - Or use Five-Prong Seal: using wind finger, flick three times; this flicking represents present 98,000 nights.
  - *Siddham/Phonetic: On ba-za-ra-ta-ra-sa*
- **Next, Inner Bound Seal:**
  - Pull and open downward three times; this opening represents sending away future 98,000 nights.
  - *Siddham/Phonetic: Gya-ba-ya-san-san-ba-kaku*
- Oral transmission says: These three seals and mantras are deep secrets within secrets. Among all rituals, when doing Great Gold One-Character, these three seals can be used. Also oral transmission says: After forming the three seals and flicking, you must call his name. Intention: Three Realms Kōjin's past evil stops; evil must turn to good, replaced by good intent. When calling, call benefactor or practitioner's name.

Section Title: Daikokuten (Mahakala) One-Hour Thousand-Seat Instant Completion Method (3 Recitations Within):

- Offerings of incense, flowers, lamps, etc.

Here is the direct, line-by-line modern English translation of pages 406 and 407, including the Romanized phonetic transcriptions for all Siddham mantras and scripts:

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- Take 1,000 unblemished grains of white rice, wash clean with pure water, and dry. Wrap in white paper and place in a clean vessel. Form the Small Three-Prong Seal, recite the name, and clear each individually 21 times. Hold with two hands, inner bound, standing two middle fingers, using the two middle fingers to pick up rice grains—one grain offered to the Main Deity, thrown and offered. Can be practiced during the Hours of the Rat, Horse, Mao, and You. Pray for desires at will.
- **Mantra:**
  - *Siddham/Phonetic: On ba-za-ra ta-ra-ma*

- Oral transmission says: Chant this mantra and throw/offer, or use the Omnipresent Seal ritual—there are two explanations for this. Also secret, secret transmission.

Section Title: Same One-Hour Thousand-Seat Method (3 Recitations Within)

- **First, Body Protection Method:** Next, Outer Five-Prong Seal, seven calamities instantly extinguished.
    - *Siddham/Phonetic: On ba-za-ra-sa-to-ba ka-kaku-chi*
- **Next, Wisdom Fist Seal:** Seven blessings instantly produced.
    - *Siddham/Phonetic: On ba-za-ra-da-to ban*
- **Next, Omnipresent Seal:**
- Oral transmission says: Before offering items, take 1,000 grains of soybeans and 1,000 grains of white rice, use the Omnipresent Seal to pick them up, and offer/present them to the Main Deity.
- **Wisdom Fist Seal:** Seven calamities instantly extinguished.
    - *Siddham/Phonetic: On ba-za-ra-da-to ban*
- **Outer Five-Prong Seal:** Seven blessings instantly produced.
    - *Siddham/Phonetic: On ba-za-ra-sa-to-ba ka-kaku-chi*
- **Eight-Petal Seal:** Universally benefits sentient beings.
    - *Siddham/Phonetic: On a-bi-ra-un-ken*
- All leave suffering, attain peaceful joy, worldly joy, and ultimate bliss.
- **Same Secret Seal:** Vajra Joined Palms.
    - *Siddham/Phonetic: On ba-za-ra-ta-ra-sa*

Section Title: Same One-Night Thousand-Seat Method (3 Recitations Within)

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- **First, Body Protection Method:** Single-Prong Seal, pick up 1,000 soybeans, chant "Tenmei" (Heavenly Brightness) and throw/offer them.
- **Next, Heart Sutra:** 3 Volumes
- **Next, Usnisa Vijaya Dharani:** 7 Recitations
- **Next, Light Mantra:** 300 Recitations
- **Next, Main Deity Mantra:** 1,000 Recitations
- **Next, Namu Daikokuten (Mahakala):** 100 Recitations
- **Next, Sutra Verse:**
    - *Wishing world-blessings to practice in this Way, praying for Buddha-Dharma to perform Buddha-work.*
- **Next, Outer Five-Prong Seal:** 3 Recitations

- *Siddham/Phonetic: On ba-za-ra-sa-to-ba ka-kaku-chi*

- **Next, Wisdom Fist Seal:** 3 Recitations
    - *Siddham/Phonetic: On ba-za-ra-da-to ban*
- **Next, Vajra Joined Palms:**
    - *Siddham/Phonetic: On ba-za-ra-ta-ra-sa*
- **Next, Pray for Desires at Will.**

Section Title: Offering Diagram

- **White Rice** | **Cake/Mochi** | **Coins** | **Sweets**
- **Sake** | **Daikon Radish** | **Incense**
- **Sake** | **Daikon Radish** | **Main Deity**
- **White Rice** | **Cake/Mochi** | **Coins** | **Sweets**
- **Private / Main Deity Note:** Place inside pan and roast, 1 grain of soybean added.

Section Title: Benevolent King Sutra Great Event

- **Main Deity Empowerment Four Locations Secret Seal:**
    - Seven calamities instantly extinguished. Outer Five-Prong Seal.
    - *Siddham/Phonetic: On ba-za-ra-sa-to-ba ka-kaku-chi*

- Free from all misfortunes and illnesses. Outer Five-Prong Seal: Wrathful two middle fingers hooked in a loop, oral transmission.
- Transform calamity into blessing seal: Outer bound, two large fingers enter palms. 7 Recitations.
- *Siddham/Phonetic: On ba-za-ra-ta-ra-ma*

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Secrets for Various Sutras (通諸經秘事)

First: The Altar Table Mudra (先經臺印)
Use the two "Wings" (hands) to press down with the large thumbs upon the nails of the little fingers. Inside the palms, the ring fingers are joined back-to-back.
Recite the Mantra of Light:
Mantra: **On a-bo-kya be-ro-sha-no ma-ka-bo-da-ra ma-ni han-do-ma jin-ba-ra ha-ra-ba-ri-ta-ya un**

Next: The Sanskrit Casket Mudra (次梵篋印)
True Word as above.
Oral tradition states: This is for turning the "Small Vehicle Sutra" into the "Great Vehicle." When reading this, observe the scripture.
Mantra: **On ba-za-ra da-to ban**

Next: The Stupa Mudra (次塔印)
True Word as above. Recite this while observing the scripture.

Next: Unmoving Fundamental Fire Boundary Mantra (次不動根本印火界呪)
Verse: “Whoever sees my body shall give rise to the Bodhi mind. Whoever hears my name shall sever all delusions and practice goodness. Whoever hears my teaching shall attain great wisdom. Whoever knows my heart shall become a Buddha in this very body.”

Next: The Sword Mudra (次劒印)
Recite the Compassion Salvation Mantra.
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man**

Next: The Wisdom Fist Mudra (次智拳印)
Recite the Compassion Salvation Mantra.

Secret of Ten Thousand Recitations of the Kannon Sutra (觀音經一萬卷秘事)
This is called the Great Master's Jewel.
Mudra: Vajra Anjali (Gasshō).
Mantra: **Na-mu myō-hō-re-n-ge-kyō** (Recite 3 times).

Mudra of Omnipresence (智拳印):
Mantra: **On a-ro-ri-ki-ya so-wa-ka** (Recite 3 times).
Recite this 10,000 times until the ocean of blessings is filled without limit.

Method for Longevity (長生法)
Mudra: Form two hands into Vajra Fists and place them at the waist.
Mantra: **Na-chi-ya-na-ka-na-chi** (Recite 3 times).

Method for Extending Life by Six Months (能延六月法)
First, face the patient and perform empowerment. Afterward, according to whichever law preferred, arouse the heart's prayer.

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Ritual for Prolonging Life and Summoning the Soul (延命招魂作法)
First, use the scattering staff to perform empowerment 21 times each.
Next, use the scattering staff to sprinkle scented water atop the clothing. Perform this three times.
Next, recite the Small Military Victory Mantra 21 times.
Mantra: **On sa-ra-ba tei-ei-sei shi-ya so-wa-ka**

Next: Tying the Life-Restoring Seal (次結活命印)
Mudra: With both hands in external binding, intertwine the ten fingers three times. Move them back and forth. Then, with the ten fingers in one movement, snap them three times.
Mantra (recite once): Na-u-ma-ku sa-man-ta bo-da-nan san-man-da ha-ra sa-ra un.

Empowerment Ritual against Evil Spirits, etc. (邪氣等加持作法)
First, purify the three karmas as usual.
First, establish the seat and the boundary. The practitioner should contemplate the syllable **UN** (吽) and direct it toward the patient's heart.
Next, contemplate the syllable **A** (阿) in the heart of the practitioner.
Next, contemplate the patient’s internal organs:

- The Liver transforms into the syllable **AM**, becoming a jewel pearl, then into the deity **Ratnasambhava (Hōshō)**.
- The Spleen transforms into the syllable **A**, becoming a wheel, then into the deity **Mahavairocana (Dainichi)**.
- The Heart transforms into the syllable **HRĪḤ**, becoming a red lotus, then into the deity **Amitābha (Amida)**.
- The Lungs transform into the syllable **UN**, becoming a vajra scepter, then into the deity **Akshobhya (Ashuku)**.
- The Throat/Shoulders transform into the syllable **KHAM**, becoming a treasure tower, then into the deity **Shakyamuni (Shaka)**.

This is the ritual of "Seven Blessings and Immediate Birth."
Mantra: A-BI-RA-UN-KEN (Recite 7 times).

Sacred Titles of the Five Great Ones:

- Homage to the Great Mahavairocana.
- Homage to Akshobhya Buddha.
- Homage to Amitābha Buddha.
- Homage to Ratnasambhava Buddha.
- Homage to Shakyamuni Buddha.

Through this contemplation, all evil spirits and pestilence are removed from the body, and the life-force is restored. This is a supreme secret of the mountains.

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- Again, *A* (a) character transforms into Vajra Tooth, transforms into Vajra Night and Splenic/Somatic area; *A* character transforms into Pagoda, Pagoda transforms into Dainichi (Mahavairocana); again *A* character transforms into Sharp Sword, Sword transforms into Fudō (Acala); again *A* character transforms into Sharp Sword, Sharp Sword transforms into Fudō; Five Buddhas and Five Great Deities each have Ganges-sands of attendants surrounding, visualizing Five Buddhas emitting Five Wisdom Lights, illuminating and severing evil qi, evil spirits, and all delusions/obscurations; Five Great Deities each hold ritual implements, severing all difficulties and obstacles.
- **Observe like this 3 times.**
- **Next, Buddha Eye Seal Clarity:** Open Five Buddhas' Five Great Wisdom Eyes.
- **Next, Great Dainichi Seal Clarity:** Five Buddhas, Five Great Deities, complete body of Five Wisdoms.
- **Next, Bind Five Great Venerables Seal:** Outer Five-Prong Seal, complete all virtues.
- **Next, Benefactor Dedication:** "Gyokujo" (Jade Maiden) direction; practitioner stands behind benefactor holding Outer Five-Prong Pestle, chanting Compassionate Salvation Mantra 100 times, 100-fold empowerment; from benefactor's nine apertures draw out evil qi obstacles, afterwards establishing boundary in four directions using earth-knotting, etc.
- **Next, Six-Character Kannon (Avalokitesvara) Seal Clarity:** Siddham scripts, mantras, seals, and clarity as instructed in oral transmission.

Section Title: Six-Character Siddham Phonetic Print

- Two small and two ring fingers inner interlocked, two middle fingers stand straight with tips hooked, attach with wind finger; press two ring finger fingernails with middle finger backs and thumbs. Mantra:
    - *Siddham/Phonetic: On ma-ni ba-da-me un*

Section Title: Evil Qi Empowerment Oral Transmission

- Master oral transmission says: This method is used when the main patient's own practitioner strength is weak and disease is difficult to cure, or for those afflicted by evil qi obstacles; also used for fox/spirit possessions and dead spirits. Practitioner wishing to cultivate this method should bathe and purify body, wear inner garments and split-apron robe, etc. Clean paper can be held during empowerment; also can wrap Outer Five-Prong Pestle with clean paper and hold it. During ordinary times, generate faith in Buddha images and protective amulets carried in chest. Entering sickroom, place patient facing "Gyokujo" (Jade Maiden) direction; Jade Maiden direction is the direction of the day's Earthly Branch Earth-Three-Mesh and Nine-Eye. If not a generic day, use Tiger (Northeast) direction; other general practices follow this. Practitioner facing patient applies empowerment method 3 times. Secretly observe if there is omen/sign.

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- ...understand completely, then use empowerment again," practitioner says. Afterwards recite Compassionate Salvation Mantra 100 times, then 300 times, politely taking number of recitations; but 300 recitations is "Kichiryo" (Good Finish). Next, recite "Shō-Jisshō" (Five-Prong) Compassionate Salvation Mantra, pressing patient's large collarbone (right for men, left for women), right down to left, next with Five-Prong Pestle shoulder tip, large collarbone left and right shoulder, 3 places each 7 recitations, pressing with Five-Prong Pestle total 3 7s = 21 times. Next, practitioner before patient...
- ...write *Un* (hūṃ) character 21 times. Afterwards practitioner facing patient...
- Extend two feet big toes, form Five-Prong Seal, write *Un* character on their footprints.
- First, two big toes, form Five-Prong Seal, write *Un* character on their footprints.
- However, two hands large thumbs, from left to right for male, from right to left for female; large thumbs up to small finger tips, press with Five-Prong; if living spirit, dead spirit, wild fox, etc. small finger tip comes out. Also male right,

female left small finger tip cannot be released, make obstacle-remover rely on empowerment strength to say "go away/leave." If not leaving, must not let out; or ancient fox, temporary person name not spoken, already arrived, or normal days temporary empowerment name, name rider...

- ...also oral transmission says: Dead spirit/possession cannot be empowered, non-possessors also cannot. If known, must empower.
- Secret oral transmission says: Evil qi empowerment visualization: contemplate upper *A* character, can cultivate "A-Character Visualization," this is secret transmission.

Section Title: Master Homage Practice Method

Section Title: Body Protection Method

- **Next, Vajra Joined Palms:** Two head treasure shape.
    - *Verse: Namu Refuge Crown-Dwelling Great Ocean Dragon King Jewel-Upturned Liver-Head Wish-Fulfilling Jewel.*
- **Next, Omnipresent Seal:**
    - *Siddham/Phonetic: On a-ro-ri-ko sowaka*
- **3 Recitations.**
- **Next, Outer Five-Prong Seal:**
    - *Siddham/Phonetic: On ba-za-ra-sa-to-ba ka-kaku-chi*
    - **3 Recitations.**
- **Next, Right Hand Pinch Wind-Space, Extend Remaining Three Fingers:** Stand at right shoulder side, facing outward, left fist placed on waist.
    - *Verse: If person seeks Buddha-Wisdom...*

Next: Place the left hand in a "Wind-Empty" pinch, extending three fingers vertically at the left shoulder. Place the right hand in a fist at the waist.

Path to the Heart of Bodhi (通達菩提心)
Next: Great Wisdom Sword Mudra. "Parents' birth-body."
Next: Opening Tower Mudra. "Swiftly attaining the great throne of awakening."
Next: Dharma-realm Meditation Mudra.
Mantra: **A** (Recite 10 times).
Next: Internal Five-pronged Seal.
“Homage to the Great Master, the All-Pervading Diamond (Henjō Kongō).”

Ritual of the Kakubai-ken Audience (覚弁見作法)
First: Body Protection ritual.
Next: Vajra Anjali (Gasshō). Recite the following verse once: "If a person seeks the Buddha’s wisdom and penetrates the heart of Bodhi, they shall reach the stage of the parents' birth-body and swiftly realize the great throne of awakening."
Next: Amida Meditation Mudra.
Mantra: **A-ri-da-i-ya-shi-ka un**
Refuge: “I take refuge in the Diamond Secret Buddha. In the spiritual ground, the Diamond remains eternally. Emerging in the world to benefit all living beings, leading them through the path of connection to the Dharma-realm.”

The Great Matter of the Golden Binding (金縛大事)
First: Body Protection ritual as usual.
Next: The Five Great General Seals. External Five-pronged Seal.
Next: Five Great Honored Ones:

- **East:** Trailokyavijaya (Gōzanze)
- **South:** Kundali (Gundari)
- **West:** Yamantaka (Daiitoku)
- **North:** Kongō-yasha
- **Center:** Great Sage Unmoving Lord (Fudō)

"Bind and seize the evil spirits and spirits of the dead... do not allow the Bright King’s power to be hidden or avoided. The Unmoving King does not move, yet he subdues them."

Next: Two hands in Sword Mudra. Use the right and left hand "swords" to strike each other three times.
Mantra: **Ba-ku ba-ku ei so-wa-ka**

Next: Summoning (Invocation) Mudra.

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Mudra: Join the "Wind" and "Fire" fingers (index and middle). The large thumbs press down upon the "Earth" (little finger) and "Water" (ring finger) elements.
Mantra: **Ban ka ei**

Next: Wisdom Fist Mudra. Recite the oral transmission three times.
Mantra: **A-bi-ra-un-ken**

Next: Internal Binding Mudra. Using the large thumbs to seal the Fire, Water, and Earth elements inside.
Mantra: **A BI RA UN KEN**
"Between Heaven and Earth, there is no separation. The myriad things of the world are a single body within this single seal."

Next: Unmoving One-syllable Mantra. Recite the extreme secret.
Mantra: **Kan**

Next: Rotate the Dharma Wheel Mudra. Attach it to the side of the left breast and lead/pull.
Mantra: **Hi-shi-hi-shi ka-ra-ka-ra hi-hi-hi-ki-na-ya**
“The Youth shall not be dispersed.” (Recite 3 times).
This is an extremely profound secret. This deep meditation allows one to achieve the fulfillment of a thousand sittings.

Method for Releasing the Boundary (解界法)
Mudra: Right-turning Dharma Wheel Mudra.
Mantra: **Na-u-ma-ku sa-man-ta bo-da-nan ban un ta-ra-ka-ku a-ri-sei-ki-ku ei-ei ki-kei ki-kei ki-sha-ku un-ban-ko. On ba-za-ra bo-ku-sha bo-ku-sha.**

“The practitioner who performs this secret method... it is for the command of the Lord of the Office.” (Extremely secret).

Secret Method of the Three Treasures Great Kōjin (三寶荒神秘法託宣)
First: Body Protection ritual.
Next: Recite the Nine Characters (Kuji).
Next: Recite the Heart Sutra (3 scrolls).
Next: Ritual for the Spirit-Woman (Miko) handling the water.
Next: Hold the prayer beads.
“Shout and vibrate this heavenly plain quickly! Gather the jewels! Deities of the four directions!” (Recite 3 times).

Next: Water Heaven Mantra (Recite 21 times).
Mantra: **Ba-ro-da-ya so-wa-ka**

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Manifestation of the spiritual efficacy of the Firm Earth Deity

Mantra: Ken-ba-ya ken-ba-ya.

Mantra (Seed Syllables): A-AM-Ā-ĀḤ-VI-VAM-VĪ-VĪḤ-RA-RAM-RĀ-RĀḤ-HUM-MAM.

Instructions for the Spirit-Woman (Miko):
The mouth represents the syllable **VAM**, the tongue represents the syllable **UN**, and the forehead represents the syllable **A**. Use the fingers to write the sacred characters.

Recitations:
The Heart Sutra (7 scrolls).

Matters Concerning Preparations:
Use a ritual cloth 3 shaku 5 sun in length, divided into five segments, or alternatively, three segments.

Offerings:
Sake, washed rice, incense, flowers, and a large radish. One Spirit-woman facing the altar should hold the ritual banners.
Items: Radish, Lamp, Scented flowers, Salt, Rice, Washed rice, Sand, Well water.

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Collection of Transmission Papers (Kirigami) of the Dharma Lineage, Part 3

Ritual for the Eye-Opening Ceremony (Kaigen-sahō)

The Matter of the Five-Eye Mudra:
Mantra: On bazara sato ba sou gyara ka bazara ara tan nau mado tatannau bazara tara ma gyayatai bazara gyarama gyaya ha ban ban. (Recite 3 times).

"The Three Realms are a false city; realize the Ten Directions are the Void. Originally, there is no East, West, South, or North. There is no place where the light does not reach." (Recite 3 times).

Next: Great Hook Summoning Mudra.
Mantra: On un ban ho un ba za ra un pat-ta ei kei ei kei ki sha ku un ban ko.

Next: Eight-Petaled Lotus Mudra. (Recite 3 times).
"Homage to the Three Treasures of the Great Rough Deity (Kōjin). I humbly invite the original body who abides in the void. In the realm of tranquil joy, use wisdom and compassion to benefit all sentient beings. Every movement, every coming and going, is the manifestation of the Rough Deity."

Next: Unmoving (Fudō) Fundamental Seal.
"Homage to the Three Treasures of the Great Rough Deity. My Three Treasures Great Rough Deity is of a golden color, identical to the Tathagata."

Ritual Procedure for Opening the Eyes:
Buddha-Eye Mantra: Na-mu sa-man-ta bo-da-nan on bo-ro bo-ro u-shi-ni-sha so-wa-ka. (Recite 5 times).

External Five-Pronged Seal:
Mantra: On a-bi-ra-un-ken un.

Mudra of Omnipresence: (The True Word is as usual).

Mudra of the Dharma Body Stupa: (As usual).
Mudra of the Reward Body Stupa: (Recite 3 times).
Mudra of the Response Body Stupa: Open the two Wind and two Fire finger-elements.

Additional Titles and Secret Methods:

- Method for Dismissing the Spirit when Restoring Old Buddha Statues.
- Statement for Inviting the Spirit after Restoring Old Buddha Statues.
- Ritual Procedure for Empowering Sacred Wood for Statues.
- Ritual Procedure for the Daily Stupa (Sotoba).
- Secret Matters of the Rishukyo Consecration.
- Method for Removing Punishment.
- Mudra for the Aizen (Ragaraja) Consecration.
- The Great Matter of Guidance for the Deceased (Indō).
- Secret Method of Guidance for the Deceased.
- The Bright Light Mantra Mandala for Breaking Through Hell.
- The Mandala for Covering the Deceased.
- Method for Removing Defilement and Impurity.
- Method for Stopping Evening Cremation.
- Matters Concerning the Division of the Coffin.
- Matters Concerning the Coming and Staying of Departed Souls.
- Matters Concerning the Style of Writing on Stupas.
- Ritual for the Offering to Hungry Spirits (Segaki).
- Ritual of Food Offering (Sejiki).
- Ritual of the Alms Bowl.
- Ritual of Spiritual Offerings (Reiku).
- Ritual Procedure for the Great Master’s Devotional Food Offering.
- Style for Writing the Number of Recitations (Kanshu).

The Matter of the Five-Eye Mudra

- **Buddha Eye:** Space between the two small fingers.
- **Dharma Eye:** Space between the right index and middle fingers.
- **Wisdom Eye:** Space between the left index and middle fingers.
- **Heavenly Eye:** Space between the two middle fingers.
- **Fleshly Eye:** Space between the two large thumbs.

The above represents the distribution of the five eyes. There are many theories regarding this; this is one specific transmission.

Method for Dismissing the Spirit when Restoring Old Buddha Statues

Offer incense, flowers, and lamps.
Declaration (Hyōhaku): Take the incense burner.
“I respectfully declare: This image was previously repaired and restored. From ancient times until now, the virtuous ones have maintained offerings. The Three Bodies possess ten thousand virtues and wondrous functions; they benefit all sentient beings. Now, we repair the damaged parts. Through this empowerment, the light of the Law is restored. I pray that the deity returns to the original seat.”

Eight-Petaled Lotus Mudra:
Mantra: On ba-za-ra da-ra-ma ki-ri-ku

Snap fingers three times.
Mantra: Ba-za-ra bo-ku-shya bo-ku-shya

Statement for Inviting the Spirit after Restoring Old Buddha Statues

Offer incense, flowers, and lamps.
Declaration: Take the incense burner.
“I respectfully declare: This image has been repaired and restored. Although it left its place for a time, it has now returned to the Law-nature of this palace. I humbly request the spirit to return and preside over the offerings, granting blessings to the donor and practitioners. May the shadow of the deity descend.”

Great Hook Summoning Mudra:
Four Attraction Mantras:
“I perform the Blue Lotus Compassion Mudra. Fulfilling the Five Eyes.”

Buddha-Eye True Word:
Mantra: Na-ma sa-man-ta bo-da-nan on bo-ro bo-ro u-shi-ni-sha so-wa-ka

“Receiving the Five Wisdoms and the Four Bodies. Perfectly full merit is obtained.”

Dainichi True Word

External Five-Pronged Seal:
Mantra: On a-bi-ra-un-ken so-wa-ka

Three-Body Seal and Brilliance. May be tied together.
The other laws follow as preferred.

Ritual Procedure for Empowering Sacred Wood for Statues (Oshiki)
(Performed within the temple).

Regarding the command for the matter of repair or the daily schedule: Dress in ritual vestments (kesa and armor). Facing the Buddha image, do not enter between the five-colored incense burner items.

Required Items:

- One table.
- One fire box and flower vase.
- One water bucket and scattering staff.
- One ointment vessel.
- One gong.
- One and a half layers of mats.

The above items should be arranged at the designated site without lack.

Next, the Master should approach the Senior Practitioner’s right side to purify and sprinkle water. Afterward, place the ritual robe. At that time, identify the base and the tip of the wood. Use the tip of the wood for the head and the base for the feet. Place them so there is no error.

Next, the Master stands at the seat and takes the incense burner.
Next: Three Prostrations. Taking the Seat. Purifying the Three Karmas. Three Divisions. Donning Armor.

Next: Empowerment with Holy Water.
First, sprinkle the robe and the wood. Next, the donor. Next, one's own body. Next, the Master's seat. Perform the water sprinkling three times.

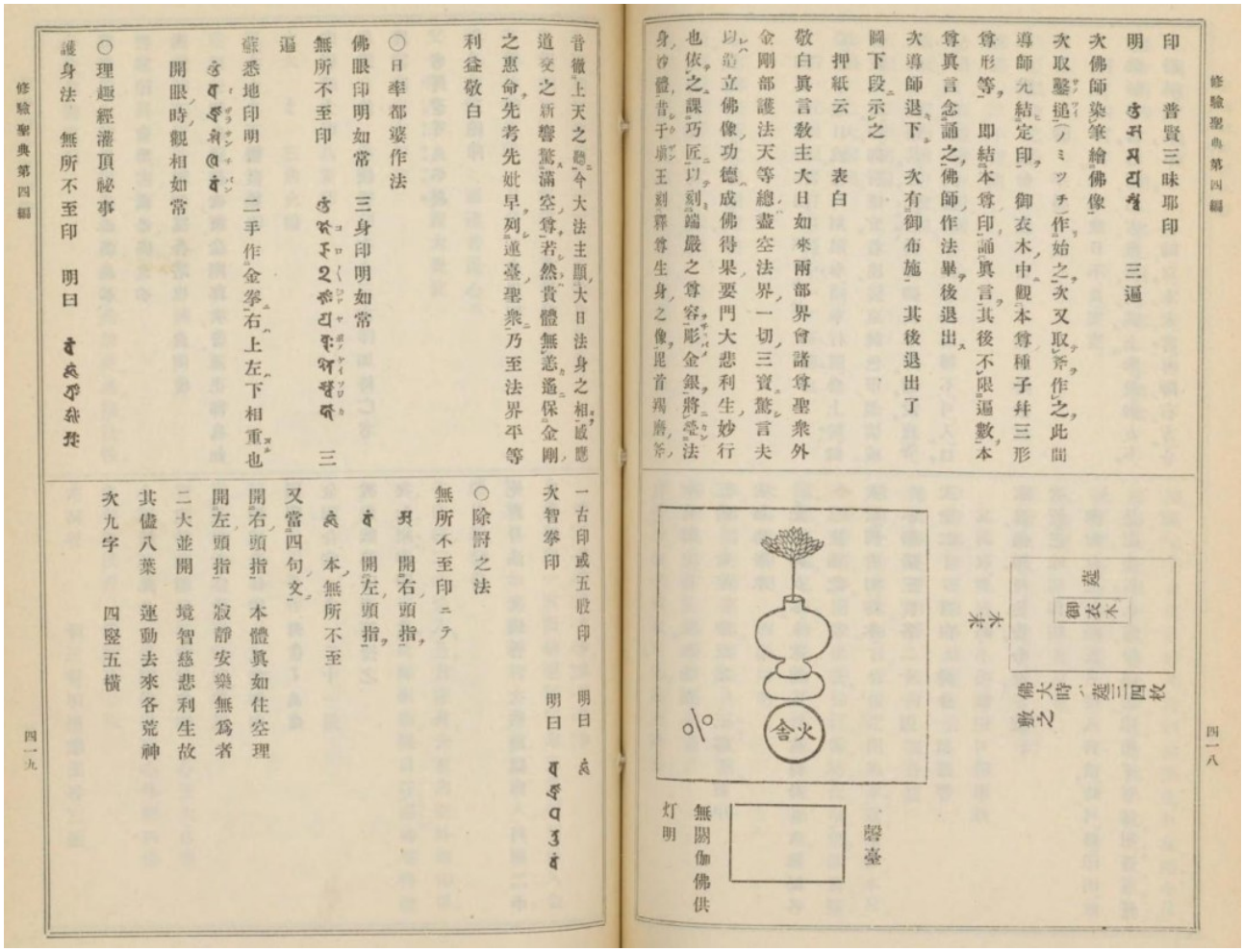
Next: Use the single-pronged scepter (dokko) to empower the wood.
Unmoving Lord (Fudō) Three Ages Mudra (Recite 21 times).

Next: Strike the metal gong twice. Declaration. God-portion. Voluntary Prayer.
The text of the declaration should be summarized but follow the specific matter of the rite.

Next: Summoning (Invocation) of the Buddha. Ointment incense. Apply to the palm and wrist.

Next: Confer the Three Samaya Mudra and Brilliance.

If the Master is wearing pure white robes, or when conferring the eight precepts, follow the abbreviated seal and brilliance. This is the manifestation of the wondrous spirit. Also, for the extremely secret seals and brilliance, follow the instructions.



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Universal Samaya Mudra
Mantra: **On sanmaya satoban** (Recite 3 times).

Ritual for Painting/Dyeing the Buddha Image
First, perform the chisel (chisel-touching) ritual. Next, perform the brush ritual. During this interval, the Senior Practitioner forms the mudra, contemplates the seed syllable of the Main Deity, and performs prostrations to the three bodies. Once the True Word is recited and the Buddha-ritual is completed, withdraw. Next, the Senior Practitioner descends. Next, provide offerings. Afterward, withdraw.

Declaration (Hyōhaku):
"I respectfully declare to the Lord of the True Word, the Great Sun Mahavairocana of the Two Realms, the myriad sages, and the Diamond Division. Pervading the void and the Dharma-realm, I invite the Triple Gem. For the purpose of establishing a Buddha image and attaining the merit of Buddhahood, I open the gateway to Great Mercy. By following the skilled artisans and using gold and silver to adorn the honored form, the physical body is manifested. Following the King of the Sages, the body of the Honored One is established. I perform the eye-opening and provide offerings."

[Diagram Labels]

- **Top:** Lotus Throne.
- **Center-Left:** Unmoving Clothing.
- **Center-Right:** Wood/Rice.
- **Middle-Bowl:** Fire/Luo.
- **Bottom-Box:** Incense/Offering Base.
- **Right-Side Text:** For a large Buddha, use 3 or 4 pieces.
- **Left-Side Text:** Altar for Buddha offerings and lamps.

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"...reaching to the ears of the Heavens. Today, the Great Dharma Master manifests the appearance of the Dharma-body. By the power of the Spirit, the sound of the conch resounds through the void. Just as the physical body is without marks, it is eternally protected. May the benefit reach the entire Dharma-realm equally."

Daily Stupa Ritual Procedure
Buddha-Eye Seal and Brilliance as usual. Three-Body Seal and Brilliance as usual.
Mudra of Omnipresence: **Na-mo bo-ji sa-ta-wa-ya ma-ka sa-ta-wa-ya na-mo ba-za-ra bo-ji sa-ta-wa-ya e-kei-e-kei ki-sha-ku un ban ko** (Recite 3 times).

Earth Seal (Sokushichi-in):
Mudra: Form Vajra Fists with both hands. Place the right hand over the left and overlap them.
Mantra: **Na-u-ma-ku san-man-da ba-za-ra-dan tsu-ra-tsu-ra tsu-ran tsu-ran ban**
Opening the Eyes ritual and facial features as usual.

Secret Matters of the Consecration (Rishukyō Kanjō)
Body Protection Method.
"There is no place it does not reach."
Next day: Mantra: **AM**.

Method for Removing Punishment (Jyo-batsu no hō)
Mudra of Omnipresence.
Next: Wisdom Fist Mudra.
Open the right index finger: "The essence is like the void."
Open the left index finger: "Stillness, peace, and non-action."
Open both simultaneously: "Wisdom and compassion benefit all beings."
Contemplate the Eight-petaled Lotus: "Moving and removing the various rough spirits (Kōjin)."
Next: Nine Characters (Kuji): Four vertical and five horizontal lines.

Aizen Consecration Mudra
Principle Fist Mudra (Womb Realm): **A VI RA HUM KHAM**
Wisdom Fist Mudra (Diamond Realm): **On bazara dato ban**

Next: Mudra of Omnipresence. This is the Stupa of the Harmonization of Principle and Wisdom.
Oral Tradition: First is the Buddha Division, next the Diamond Division, and next the Lotus Division.
Next: Dainichi, Fudō, and Aizen.

The Great Matter of Guidance (Indō Daiji)

First: Body Protection ritual. Next: Burning incense. Next: Empowering the deceased with the Small Three-Pronged Ancient Seal.
Mantra: **Amiritei un patta**

Next: The Three Types of Fudō Mudras.
Fundamental Mudra: Fire Boundary Mantra. Sword Mudra: Compassion Salvation Mantra. One-Syllable Mantra.

Next: Mudra of Omnipresence.
Next: Establishing the Boundary. Trailokyavijaya (Gōzanze) Mudra and Mantra. Perform compliant and reverse rotations three times each.

Next: Conferring Precepts. Chant the Precept name.
“Not abandoning this very body.”
Mudra: Form a Vajra Fist and place it at the waist.
Mantra: **On bazara sato ba un**

“Attaining supernatural powers.”
Mudra: Place the left fist at the waist.
“Walking in the state of the Great Void.”
Mudra: Extend the “Wind” (index) finger of the previous mudra.
“Forming the Secret Body.” Form the Wisdom Fist Mudra.
Same Mudra: **On bazara dato ban**

Next: Vajra Anjali (Gasshō).
Mantra: **On bazara sato ba un**

Next: Conferring the Secret Bloodline Mudra and Mantra.
Next: Tathagata Fist Mudra.
Mantra: **A**

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Next: Womb Realm Dainichi Mudra. Outer Five-Pronged Seal.
Mantra: **A VI RA HUM KHAM**

Next: Diamond Realm Dainichi Mudra. Wisdom Fist Mudra.
Mantra: **On bazara dato ban**

Next: Universal Benefit for Sentient Beings Mudra. (Oral Transmission).

Verse:
“If a person seeks the Buddha’s wisdom and penetrates the heart of Bodhi, they shall reach the stage of the parents’ birth-body and swiftly realize the great throne of awakening.”

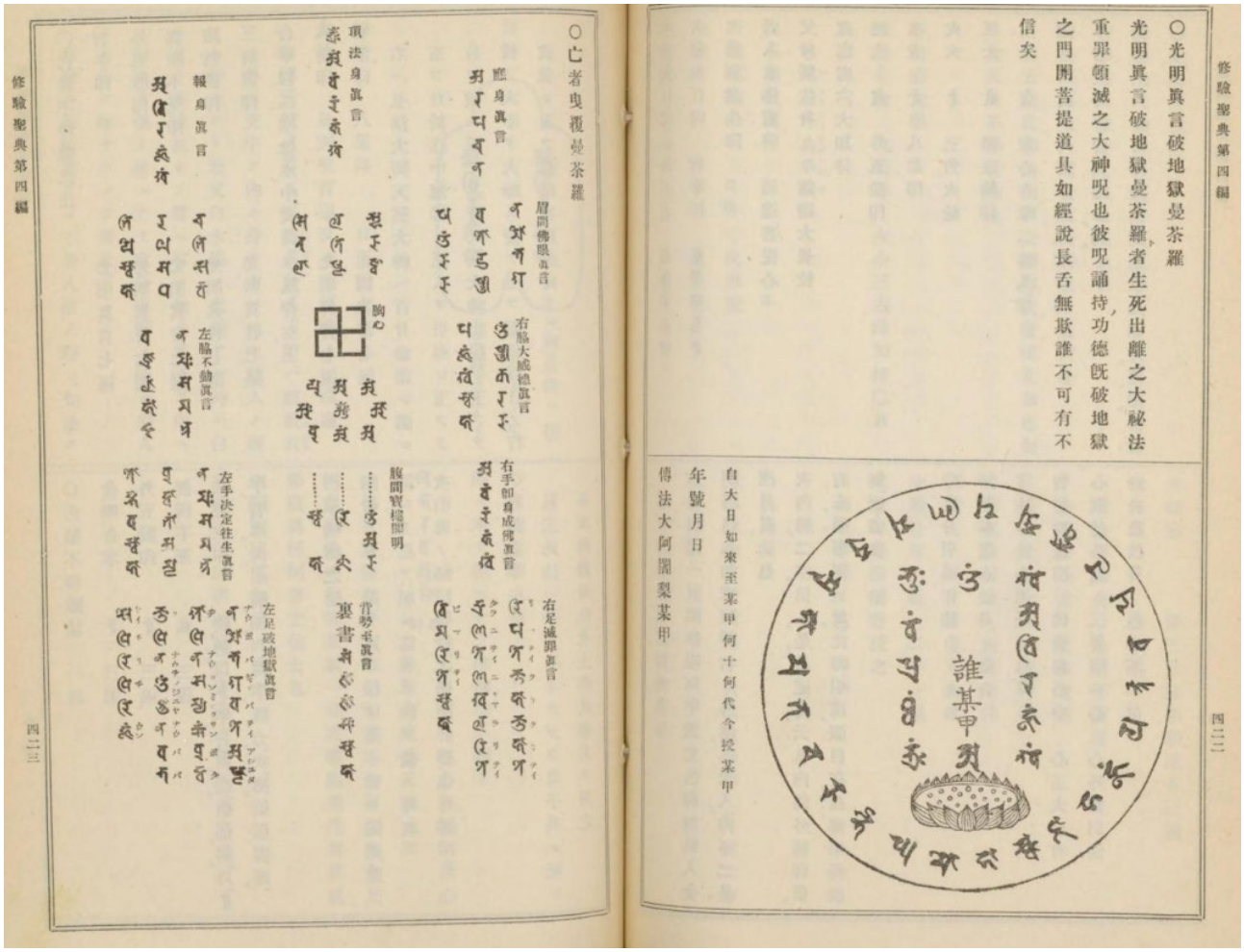
Next: Empowerment of the Six Elements for the Deceased.

- **Earth Element:** Outer Five-Pronged Seal. Mantra: **A**
- **Water Element:** Eight-Petaled Lotus Mudra. Mantra: **VI**
- **Fire Element:** Triangular Fire Wheel. Mantra: **RA**
- **Wind Element:** Turning Dharma Wheel Mudra. Mantra: **HUM**
- **Void Element:** Empty-heart Anjali, two thumbs tucked inside. Mantra: **KHAM**
- **Consciousness Element:** External binding, two thumbs tucked inside. Mantra: **A**

The above mantras are all to be added to the refuge phrase. This is the most secret oral transmission of Master Kakuban. By this empowerment, one swiftly returns to the Dharma-nature and the void of the heart.

Ritual Procedure for Guiding One’s Own Soul (Jishin Indō Saho)

I take refuge in the Original Enlightened Heart-Dharma Body. (Golden Union Mudra).
Eternally residing on the Wondrous Law Heart Lotus Throne. (Eight-Petaled Lotus Mudra).
Using wisdom as the lamp offering, I make an offering to the Heart-King, the Honored Dainichi, within my own heart.
The myriad hearts are the Mandala. The Triple Realm is only the One Mind. Outside of the mind, there is no other Law.
The self offers to the self, for Matter and Mind are not two.



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The Mantra of Light for Breaking Through Hell Mandala

The "Mantra of Light for Breaking Through Hell Mandala" is a great secret method for escaping the cycle of birth and death, and a great divine incantation for the immediate extinction of heavy sins. The merit of chanting this mantra shatters the gates of hell and opens the path to enlightenment (Bodhi). As the scriptures state, the Buddha’s "long tongue" (representing the truth of his speech) does not deceive; therefore, who could fail to believe in this?

[Mandala Diagram Description]
The circular diagram contains the 23-syllable **Mantra of Light** arranged in a wheel around the central seed syllable.
The Mantra of Light:
On a-bo-kya bei-ro-sha-no ma-ka-bo-da-ra ma-ni han-do-ma jin-ba-ra ha-ra-ba-ri-ta-ya un

Mandala Inscription:
"Tracing from the Great Sun Tathagata (Dainichi Nyorai) through [Number] generations of the lineage, this is now conferred upon the practitioner [Name]."
Dated: [Year, Month, Day]
Conferred by: The Dharma-Master Acharya [Name].

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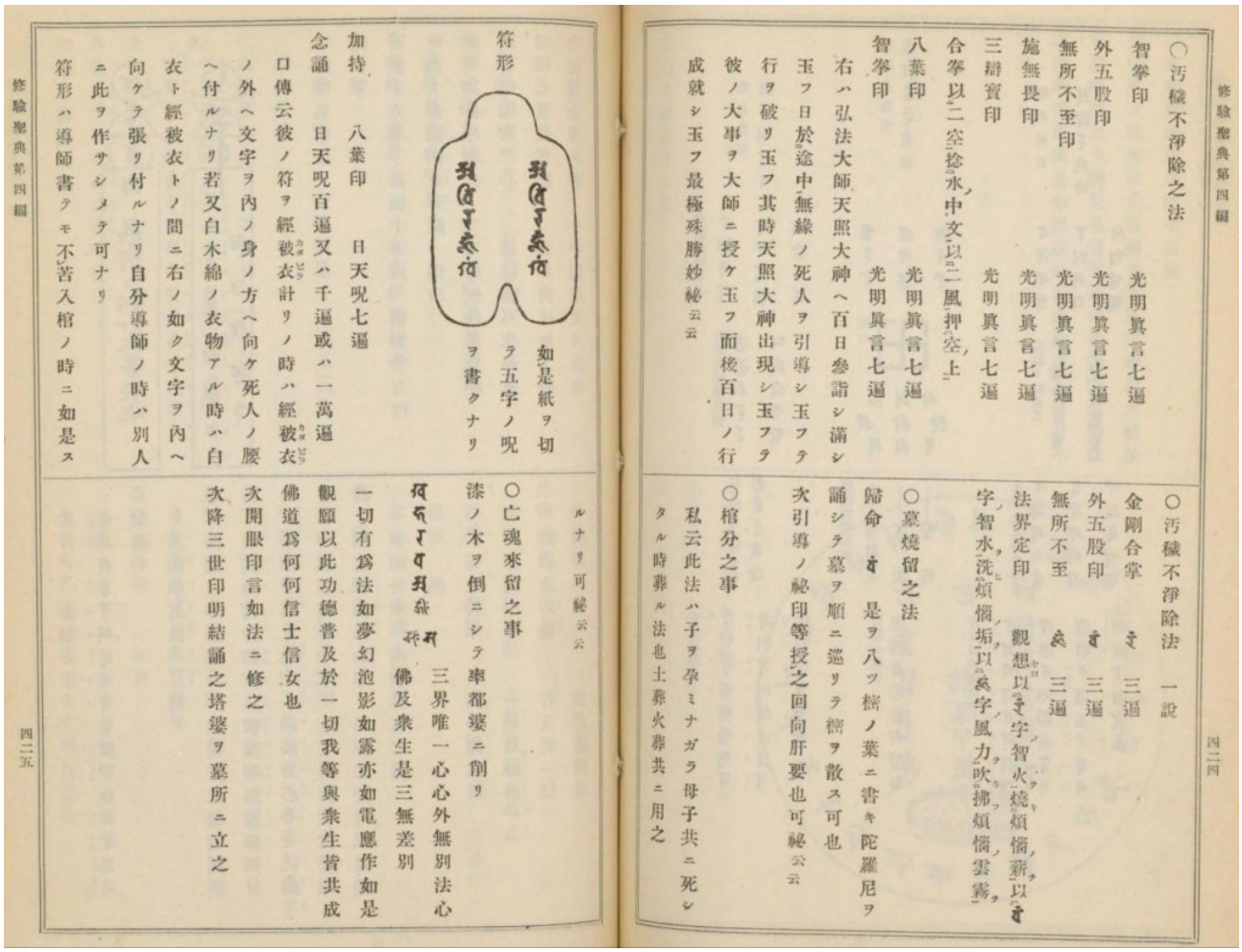
Mandala for Covering the Deceased (Mōsha Eifuku Mandara)

This diagram illustrates the placement of sacred syllables and mantras upon the body of the deceased to ensure their purification and guidance to the Pure Land.

- **Forehead (Buddha-Eye True Word):**
  Mantra: **Na-mo sa-man-ta bo-da-nan on bo-ro bo-ro u-shi-ni-sha so-wa-ka**
- **Right Shoulder (Great Majesty/Dai-itoku True Word):**
  Mantra: **On chi-ri-shitsu-ri-ya ka-ra-ro-ka un ken so-wa-ka**
- **Right Hand (Immediate Realization of Buddhahood True Word):**
  Mantra: **On a-bi-ra-un-ken un**
- **Right Foot (Extinguishing Sins True Word):**
  Mantra: **Na-u-ma-ku sa-ra-ba bo-da-nan un**
- **Crown (Dharma-Body of the Crown True Word):**
  Mantra: **On a-bi-ra-un-ken so-wa-ka**
- **Chest (Heart/Vajra Seal):**
  (Marked with the Swastika 卍).
  Mantra: **A-VAM-HUM-TRĀḤ-HRĪḤ**
- **Belly (Contemplation of the Lamp/Brilliance):**
  Mantra: **A-ri-da-i-ya-shi-ka un**
- **Left Shoulder (Unmoving Lord/Fudō True Word):**
  Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan kan**
- **Left Hand (Determining Birth in the Pure Land True Word):**
  Mantra: **Na-mu a-sa-ra-ba-kei-ta-pi-yo-do-gya-ta-ta-ran-ta-ra-un-ran-ran-so-wa-ka**
- **Left Foot (Breaking Through Hell True Word):**
  Mantra: **Na-mo ba-za-ra ba-ji-ni un un pat-ta**
  (Additional Refuge): **Na-mo ba-za-ra-pa-ni ma-ka-ra-sha-ya un**
- **Back (Jewel-Wheel True Word):**
  Mantra: **On a-bi-ra-un-ken un**
- **Reward Body True Word:**
  Mantra: **A-VAM-HUM-TRĀḤ-HRĪḤ**

(At the bottom left, the text concludes Volume Four of the ritual procedures).



Method for Removing Defilement and Impurity

- **Wisdom Fist Mudra (Chiken-in):** Recite the Mantra of Light 7 times.
  Mantra: On a-bo-kya bei-ro-sha-no ma-ka-bo-da-ra ma-ni han-do-ma jin-ba-ra ha-ra-ba-ri-ta-ya un
- **Outer Five-Pronged Seal (Goko-in):** Recite the Mantra of Light 7 times.
- **Mudra of Omnipresence (Mushofushi-in):** Recite the Mantra of Light 7 times.
- **Mudra of Bestowing Fearlessness (Semui-in):** Recite the Mantra of Light 7 times.
- **Three-Petal Treasure Seal (Sanbenhō-in):** Recite the Mantra of Light 7 times.
- Join hands, using the two "Void" fingers (thumbs) to press into the "Water" elements (ring fingers); press the two "Wind" fingers (index fingers) on top of the "Void" elements.
- **Eight-Petaled Lotus Mudra (Hachiyō-in):** Recite the Mantra of Light 7 times.
- **Wisdom Fist Mudra:** Recite the Mantra of Light 7 times.

The above is recorded regarding Kōbō Daishi and the Great Deity Amaterasu. After one hundred days of pilgrimage and sincere devotion, one guides the deceased. By breaking the "Jade," the Great Deity appears and manifests the light. This is the achievement of the supreme and extraordinary secret of the Jewel.

Another Theory on Removing Defilement and Impurity

- **Vajra Anjali (Gasshō):** (Recite 3 times).
- **Outer Five-Pronged Seal:** (Recite 3 times).
- **Mudra of Omnipresence:** (Recite 3 times).
- **Dharma Realm Meditation Mudra (Hokkaijō-in).**

Contemplation: Use the syllable **RA** as wisdom-fire to burn the fuel of afflictions. Use the syllable **VAM** as wisdom-water to wash away the stains of defilement. Use the syllable **HUM** as the wind of the Law to sweep away the mists and clouds of afflictions.

Method for Stopping Evening Cremation

Take refuge: **AM**. Write this upon eight leaves of a Katsura tree. Recite the dharani while circling the tomb in a compliant direction. One may also scatter the leaves.
Next: Perform the guidance and conferring of secret seals, etc. These are the essentials of the heart and must be kept secret.

Matters Concerning the Division of the Coffin

Private note: This law is used when a mother and her unborn child die together. It is utilized during the time of burial or cremation.

Matters Concerning the Coming and Staying of Departed Souls

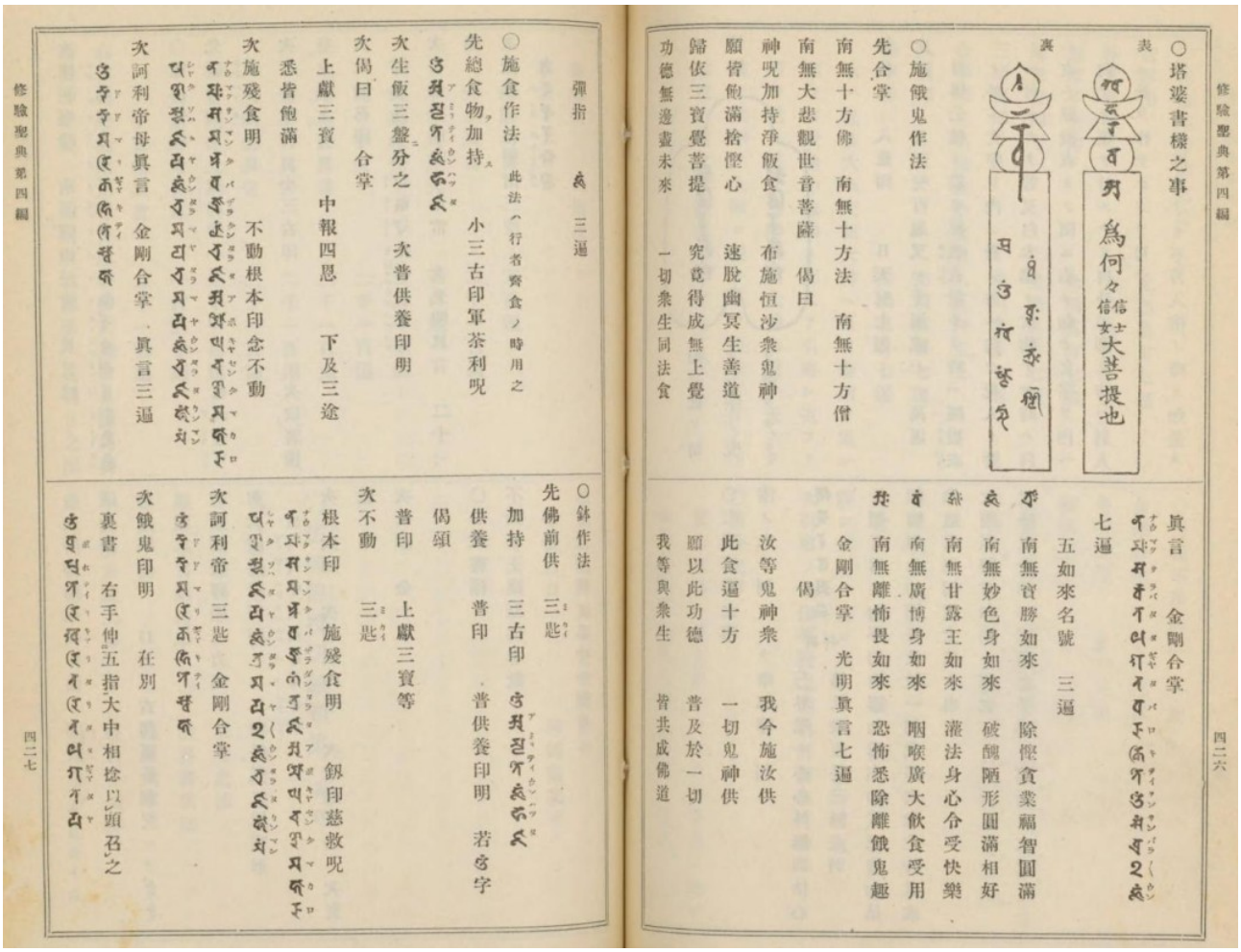
Shave the wood of a lacquer tree into the form of a stupa.
"The Triple Realm is only the One Mind; outside the mind, there is no separate Law. The Buddha and sentient beings are without distinction."
"All conditioned phenomena are like a dream, an illusion, a bubble, a shadow; like dew or a flash of lightning; thus should they be contemplated."
What is the cause for believers and disciples to enter the Buddha Way?
Next: Eye-opening ritual as prescribed by the Law.
Next: Consecration of the Three Ages. Establish the mudra and the stupa at the burial site.

Talisman Form

(Diagram shown). Cut the paper in this shape.
Write the Five-Syllable Mantra within: **A BI RA UN KEN**.
(This is an extremely secret matter).

Empowerment and Recitation

- **Eight-Petaled Lotus Mudra:** Recite the Sun Deity Mantra 7 times.
  Mantra: On a-di-chi-ya-ya so-wa-ka
- Recite the Sun Deity Mantra 100 times, 1,000 times, or 10,000 times.
- Oral tradition: Recite while empowering the garment for the deceased. When placing the garment over the body, touch the heart.
- If writing on the white wood or clothing, write the characters as shown.
- The master must establish this for the practitioner. When the master writes the talisman, it must not be shown to others. The form of the talisman is as stated. When placing it in the coffin, it should be done in this manner.



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Matters Concerning the Style of Writing on Stupas (塔婆書様之事)

Front (表):
Write: "For the sake of [Name of the Deceased], a believer/disciple, toward the Great Bodhi."

Back (裏):
(Diagram of a five-element stupa containing the following Siddham seed syllables):
A, VAM, RAM, HAM, KHAM (Earth, Water, Fire, Wind, Void).

True Word (Mantra):
Mantra: **Na-mu sa-man-ta bo-da-nan ban un ta-ra-ka-ku a-ri-sei-ki-ku ei-ei ki-kei ki-kei ki-sha-ku un-ban-ko** (Recite 7 times).

Mudra: Vajra Anjali (Gasshō).

Ritual for Offering to Hungry Spirits (施餓鬼作法)

First, join palms (Anjali).
Refuges:

"Homage to the Buddhas of the ten directions. Homage to the Dharma of the ten directions. Homage to the Sangha of the ten directions."

Verse (Gatha):
"The divine mantra empowers the pure food, which is offered to the hungry ghost multitudes. May they swiftly escape the dark paths and be born into the good realms. Taking refuge in the Triple Gem and arousing the Bodhi mind, may they ultimately attain supreme enlightenment. May all sentient beings together share in this Law-food, which is immeasurable and reaches into the future."

The Names of the Five Tathagatas (Recite 3 times):

1. **Homage to Ratnasambhava Nyorai (Hōshō Nyorai):** To remove the karmic obstacles of greed and fulfill wisdom.
2. **Homage to Surūpakāya Nyorai (Myōshiki-shin Nyorai):** To break through ugly forms and attain a perfectly full appearance.
3. **Homage to Amritarāja Nyorai (Kanrō-ō Nyorai):** To bathe the body and mind, granting ease and joy.
4. **Homage to Vipulakāya Nyorai (Kōbo-shin Nyorai):** To expand the throat so that great food can be received and utilized.
5. **Homage to Abhayamkara Nyorai (Rifu-ei Nyorai):** To remove all terror and fear, and to eliminate the hungry ghost realm.

Mudra: Vajra Anjali (Gasshō).
Mantra of Light: (Recite 7 times).
Mantra: **On a-bo-kya bei-ro-sha-no ma-ka-bo-da-ra ma-ni han-do-ma jin-ba-ra ha-ra-ba-ri-ta-ya un**

Verse:
"You hungry ghost multitudes, I now offer food to you. This food reaches the ten directions, provided to all spirits and deities. I pray that through this merit, which reaches universally to all, we and all sentient beings together attain the Buddha Way."

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Ritual of Food Offering (施食作法)
(This ritual is for the practitioner’s mealtime).

First, empower the food items. Use the **Small Three-Pronged Seal** and the **Military Victory (Gunchari) Mantra**.
Mantra: **On a-mi-ri-tei un pat-ta**

Next, divide the rice into three portions. Next, the **Universal Offering Mudra**.
Mantra: **On a-bo-kya pu-ja ma-ni han-do-ma ba-za-ra ta-ta-gya-ta bi-ro-ki-chi un**

Next, join palms (Anjali).
Verse:
"Offering to the Triple Gem. Repaying the four types of kindness. Benefiting those in the three paths below. May all be satisfied."

Mudra: Unmoving Fundamental Seal (Fudō Kompon-in). Maintain unmoving mindfulness.
Mantra (Compassion Salvation Mantra):
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man**

Next: **Hariti (Kishimojin) Mother Mantra**.
Mudra: Vajra Anjali. Recite the True Word 3 times.
Mantra: **On ka-ri-chi-ei so-wa-ka**

Action: Snap the fingers three times.

Ritual of the Alms Bowl (鉢作法)

First, make offerings before the Buddha: Three portions.
Empowerment: Small Three-Pronged Seal.
Mantra: **On a-mi-ri-tei un pat-ta**

Offerings: Universal Offering Mudra.
Mantra: **On a-bo-kya pu-ja ma-ni han-do-ma ba-za-ra ta-ta-gya-ta bi-ro-ki-chi un**

Next: **Unmoving Lord (Fudō)**. Three portions.
Mudra: Fundamental Mudra. Recite the Compassion Salvation Mantra.
Mantra: **Na-u-ma-ku sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na so-wa-ta-ya un ta-ra-ta kan man**

Next: **Hariti Mantra**. Three portions.
Mudra: Vajra Anjali.
Mantra: **On ka-ri-chi-ei so-wa-ka**

Next: **Hungry Ghost Mudra**.
(Note: Performed as a separate ritual).

Back Writing (Uragaki):
Extend the five fingers of the right hand. Use the thumb and middle finger to touch the crown of the head.
Mantra: **On a-bi-ra-un-ken un**

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Master’s Devotional Food Offering Ritual (大師御精進供作法)
At Tō-ji temple, this is referred to as a "Life-body Offering."
Body Protection ritual. Strike the metal gong twice.
Empower the offerings.
The oral tradition states: Use the small three-pronged scepter and the Kundali (Gunchari) mantra for empowerment.
Mantra: **Na-mu sa-man-ta bo-da-nan ban un ta-ra-ka-ku a-ri-sei-ki-ku ei-ei ki-kei ki-sha-ku un ban ko**

Spiritual Offering Ritual (霊供作法)
First, Body Protection ritual. Next, perform empowerment using the small three-pronged scepter.
Mantra: **On a-mi-ri-tei un pat-ta**
Place the rice vertically.
Next, Empowerment. Small three-pronged scepter. Next, take the chopsticks horizontally.
Next, Great Hook Summoning Mudra.
Mantra: **Na-mo bo-ji sa-ta-wa-ya ma-ka sa-ta-wa-ya na-mo ba-za-ra bo-ji sa-ta-wa-ya e-kei-e-kei ki-sha-ku un ban ko**
Next, Universal Offering and Brilliance as usual. Next, recite the Mantra of Light 21 times.
Next, Dismissal. Snap the fingers three times.
Mantra: **On ba-za-ra bo-ku-sha bo-ku-sha**

Style for Writing the Number of Recitations (巻數書様)
Regarding the offerings to the Unmoving Lord (Fudō Myōō).
Devotional Offerings: 21 times.
Offerings for Protection: 21 times.

Petition:
"With immeasurable sincerity, I humbly pray for the following matters."
(Date: Year, Month, Day) / (Master Acharya [Name]).

Number of Recitations for Various Invocations:

- Buddha-Eye Mantra: 500 times.
- Dainichi Mantra: 2,100 times.
- Main Deity Fire Boundary Mantra: 500 times.
- Compassion Salvation Mantra: 21,000 times.
- One-syllable Mantra: 2,100 times.
- Trailokyavijaya (Gōzanze) Mantra: 2,100 times.
- Kundali (Gundari) Mantra: 2,100 times.
- Yamantaka (Dai-itoku) Mantra: 2,100 times.
- Vajrayaksa (Kongō-yasha) Mantra: 2,100 times.
- Great Diamond Wheel Mantra: 150 times.
- One-Syllable Golden Wheel Mantra: 2,100 times.

Humbly offered on behalf of the donor to extinguish disasters, extend life, and ensure military success and national peace. May the Unmoving Lord (Fudō) sever the agony at the moment of death. May all people be happy and all vows be fulfilled within 17 days.

Collection of Transmission Papers (Kirigami) of the Dharma Lineage, Part 4

- Ritual Procedure for Late Night Recitation (Goya)

- Method for Every Morning Consecration (Kanjō)
- Method for Purity in Maintaining the Precepts
- The Method of Standing and Sitting
- Matters Concerning Not Forming Mudras in Public View
- Method for Subduing the Dharma Realm
- The Method of the Sun Deity (Nittenshi)
- The Great Matter of the Moment of Death
- The Extremely Secret Fudō Ritual for the Moment of Death
- The Great Matter of Fudō for Severing Agony at Death (Danmatsuma)
- Empowerment (Kaji) for the Pregnant Woman's Maternity Belt
- Empowerment for the Newborn’s Ritual Bath
- Amulet for Easy Childbirth

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Continuation of Transmission Papers (Kirigami):

- **Amulet for Easy Childbirth (易産符)**
- **Benzaiten Mani Secret Ritual (辨天摩尼秘法)**
- **Secret Ritual for Gaining Affection from the Multitude (衆人愛敬大事)**
- **Thousand-Armed Love Ritual (千手愛法)**
- **Aizen Myōō Secret Tradition for Seeking a Child (愛染明王求子秘口)**
- **Ritual for Infants' Night Crying (小兒夜啼法)**
- **Same Secret Ritual (同秘法)**
- **Amaterasu Omikami Black Talisman (天照太神黒符)**
- **Ritual for Turning Calamity into Fortune (轉禍爲福法)**
- **Amulet for Seeking a Child (求子符)**

Next: Prayer and Bead Recitation (次摺珠祈願)
"Prayer Text: May the Great Master’s prestige and brilliance increase. May the Dharma be widely propagated and bring joy. May the four seas be peaceful, wind and rain be timely, the five grains ripen, and the people be prosperous and happy. May all the wishes in my heart be fully satisfied." (Date: Year, Month, Day) / (Granted to [Name]) / (Lamp-transmitting Acharya [Name]).

Ritual Procedure for Late Night Recitation (後夜念誦之作法)
Face the designated direction and bow three times.
Prayer: "Adoration to the Great Sea Dragon King, the fulfiller of all wishes like a cintamani gem, residing within the liver and chest."

Body Protection Ritual.
Seal of the Honorable Ratnasambhava (Hosho) Brilliance (次寶生尊印明):
Outer bond with the two middle fingers forming the shape of a jewel.
Mantra: On ra-tan-na-san-ban-ba ta-ra-ku
Recite 7 times.
Next, recite the "Right Mantra" (右真言) 1,000 times.

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Method for Every Morning Consecration (每朝灌頂法)
Visualize your own breath. Above the wind is a moon disk. Inside the moon disk are five syllables... transforming into a five-wheel pagoda... transforming into a Great Sun Tathagata.
Mantra: A vi ra un ken
Visualize: "Collect all the evil thoughts of the day and transform them into the brilliance of these five syllables."
(End of Late Night Recitation)

Method for Purity in Maintaining the Precepts (持戒清淨法)
Kneeling with the head touching the ground, contemplate the Buddha.
Mudra: Buddha Family Samaya Mudra. Form with the middle and index fingers.
Mantra: Sa-ma-ya sa-ta-ban
Oral Tradition: This mantra and seal were transmitted to Eko Shonin of Mount Hakusan in Kii Province by the Bodhisattva Manjusri. It is a secret and oral tradition.
Note: According to the *Saisho Taishi Sutra*, if a good man wishes to use a seal, he should first recite the mantra. If he wishes to form the seal, he must be pure, bathed, and dressed in new robes. Perform this within the sleeve of your robe or under a meditation cloth (Zen-jo) so it is not visible to others.

The Method of Standing and Sitting (立座之法)
Outer Five-Pronged Seal (外五股印). Recite 3 times.

Matters Concerning Not Forming Mudras in Public View (顯露不可結印事)
The *Shugyō Gishō* (Ritual Manual) states: "When forming seals, first rub the hands with incense powder. Do not let others see the act of forming the seal."
The *Dharani Collection Sutra* says: "When forming mudras before an image, cover the hands with a clean cloth."

Method for Subduing the Dharma Realm (法界調伏法)
Six-Syllable Brilliance King Seal (六字明王印明):
With both hands, use the thumb to press the tip of the middle finger. Place the palms together. Use the index fingers to enter the center of the palms. Use the small fingers to press the ring fingers. Perform empowerment at four locations.
Mantra: On ka-ka ka-bi-san-ma-yei so-wa-ka
Visualization: Contemplate all sentient beings. Towards those who harbor evil hearts against me, visualize their evil hearts being subdued and unified with my own heart. They are of one essence, not two.

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Next: Great Victory Diamond Mudra and Mantra (次大勝金剛印明)
Mudra: Both hands in an inner bond. Raise the two middle fingers and bend the top joints to form a sword shape.
Visualization: Same as before.
Mantra: On ma-ka ba-za-ra shi-ni-sha un ta-ra-ki-ri-aku un

Next: Yamantaka (Dai-itoku) Mudra and Mantra (次大威徳明王印明)
Mudra: Both hands in an inner bond. Join the two middle fingers and bend them. Raise the two index fingers so they stand parallel to the backs of the middle fingers without touching. The two thumbs press against the middle joints of the middle fingers.
Visualization: Same as before.
Mantra: On shi-ti-ri ka-la-ro-pa un kan so-wa-ka

Next: Snare (Kensaku) Mudra (次索印)
Mudra: Both hands in an inner bond, join the two middle fingers.
Visualization: Same as before.
Mantra: On a-mo-ga ka-sa-ya un

Next: Avalokitesvara (觀音) Mudra (次觀音印)
Mudra: Both hands in an outer bond. The two index fingers are hooked together like lotus petals.
Mantra: On ba-za-ra ta-ra-ma ki-ri

Description of the Visualization:
"The light shines upon the Dharma Realm. That light of the sun disk and the light of Avalokitesvara merge into one, becoming a Sun-Essence Mani Jewel. It rains down immeasurable precious treasures, bestowing them upon all sentient beings. Furthermore, as the light shines, sentient beings extinguish immeasurable sinful obstacles and achieve the supreme siddhi. All vows are perfectly fulfilled."

Next: Vajra-Light (Kongō-gōkō) Bodhisattva Mudra and Mantra (次金剛剛光菩薩印言)
Mudra: With both hands, join the tips of the two thumbs and the two index fingers to form the shape of a sun disk. The remaining six fingers are spread out.
Mantra: On ba-za-ra go-ka-ya un

Next: Akasagarbha (Kokuzō) Mudra and Mantra (次虛空藏印言)
Mudra: Both hands in an outer bond. The two index fingers form a jewel shape. Stand the two thumbs together.
Mantra: On ba-za-ra ra-ta-na o-n

Next: Bead Recitation / Chanting (次念誦)

- **Dainichi:** 7 times. (Perform visualization)
- **Light Bodhisattva:** 21 times.
- **Avalokitesvara (觀音):** 21 times.
- **Sun Deity (日天子):** 100 times.
- **Akasagarbha (虛空藏):** 21 times.

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The Sun Deity Ritual — Secret Ointment (○日天子法 秘膏)
First, face the morning sun. Perform the Vajra Anjali (hands joined) and bow three times.
Recite the Universal Adoration Mantra.
Next: Three Families, Armor, Body Protection, etc.

Next: Great Akasagarbha (Kokuzō) Mudra and Mantra (次大虛空蔵印言)
Mudra: Next, form the Great Mudra. Hands in an inner bond and held together. Slightly bend the first joints of the thumbs.
Mantra: On ba-za-ra ra-ta-na un

Next: Sun Deity (Nittenshi) Mantra (次日天子言)
Mudra: Hands loosely joined. Hook the two thumbs together. Use the two ring fingers at the lower markings.
Oral Tradition for Mudra and Visualization:
"Form the mudra and visualize: On top of the mudra is the syllable A. It transforms into a Sun-Essence Mani Jewel. The Mani Jewel transforms into the Sun Deity. Within the syllable A, a sun disk is formed. Inside the sun disk is the syllable A, which transforms into the Holy Avalokitesvara Bodhisattva."
Mantra: On a-ni-cha-ya so-wa-ka

The Great Matter of the Moment of Death (○臨終大事)
Mudra: Outer bond with the middle fingers like lotus petals.
Mantra: On ro-kei-jin-ba-ra a-ran-ja-ya-ri-ku so-wa-ka (Recite 3 times)
Description: "The nine-level lotus pedestal opens the heart-lotus of original nature."
Oral Tradition: "Within the outer bond is the moon disk. This is an oral tradition."
Mantra: On ba-za-ra ta-ra-ma ki-ri
Text: "The Three Sages come to welcome the soul, manifesting the inherent heart-moon."

The Extremely Secret Fudō Ritual for the Moment of Death (○不動極秘臨終大事)
Mudra: Both hands in an outer bond, the two middle fingers are raised and joined.
Oral Tradition: "The Single-pronged Seal (Tokko-in). This is a heavy oral tradition."
Mantra: On a-ka-ra-sa-ya un pat-ta

Next, the text says (次文曰):
"I take refuge in..." (歸命)

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One-time Secret Mantra / Protection Throughout Lives (一時秘密呪 生生而加護)
For the practitioner who upholds this, it is as if the Buddha himself is providing protection.
“I take refuge in the Great Sun, the Great Holy Fudo Myoo. Subdue the evil demons and command them to enter liberation.”
(Recite three times)

Next: The Verse of Praise (次頌文)
(Maintain the previous mudra)

“He who sees my body arouses the Bodhi mind.
He who hears my name severs evil and practices good.
He who hears my teaching gains great wisdom.
He who knows my heart attains Buddhahood in this very body.”

Next: [Oral Tradition] (次 [口傳])
The oral tradition states: Use the external bond mudra. The two index fingers enter the palms. Visualize: “The original self is without form. Contemplating the mind, it is inconceivable. The Great Sun and the self are not two; the Dharma-body and the self are one.”

Next: Prayer (次祈願)
(Hands in Vajra Anjali/hands joined)
“I take refuge in the Great Sun, the Great Holy Fudo Myoo. At the moment of death, maintain right mindfulness. Have compassion and bestow protection. Lead me immediately to the realization of Bodhi.”
Furthermore, if there is a mutual resonance, Fudo Myoo will surely remove obstacles.

Note on Efficacy:
“Reciting 100,000 times as described above will sever agony. This method is inconceivable. If one practices for three days, there is a sign of success. How much more so if practiced daily? This method is a secret of secrets, the deepest of the deep. It should not be shown to others. It is not empty. The Three Treasures and the final great matter are thus. It is truly secret, truly secret.”

Empowerment for the Pregnant Woman's Maternity Belt (妊者帶加持)
The private tradition states: The belt should be 12 feet, 8 feet, or 6 feet 6 inches long. Place it before the Buddha and pray. Empower it with the small three-pronged scepter and the Kundali (Gundari) mantra. Sprinkle it with incense water. Use incense water to write the Easy Childbirth Dharani on the belt.
Next, empower it with the Great Sun, Yakushi (Medicine Buddha), Kujaku Myoo (Peacock Queen), and the Fudo One-Syllable Mantra.

Easy Childbirth Dharani (易産陀羅尼):

- **Mantra:** On ba-za-ra bo-ku-sha bo-ku-sha
- **Another Mantra:** On ba-za-ra pa-ra go-sha-sha-ku sha-ya bo-shi-ya

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The Great Matter of Fudo Severing Agony at Death (不動斷末魔大事)
The mantra for the moment of death is used for the final great matter.
Seal: Wisdom Fist Seal (印 智拳印)
Mantra: Na-mu sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-ya so-wa-ta-ya un ta-ra-ta kan-man
The practitioner should grasp the real sword.

Master’s Oral Tradition regarding Danmatsuma (Severing Agony):
“Severing agony (Danmatsuma) refers to the time when the body is breaking down. At that time, the wind power rises. It blows through the 360 bones, flesh, and joints, breaking them. This wind power is extremely painful and bitter.

The left wind finger [index finger] represents Fudo Myoo. The other fingers [representing earth, water, fire, and wind] remain unmoving like a stone. The right index finger represents the practitioner. The earth, water, fire, and wind are the four Great Kings. Or, contemplate the four Great Youths.
On top of Fudo Myoo's head is a lotus flower. Inside the lotus is the Secret Pure Land. The practitioner is surrounded by the four Great Kings. They are atop a lotus flower. Because the four Great Kings surround and protect the practitioner, no demons can cause obstruction. They will surely be born into the Pure Land. This should be visualized."

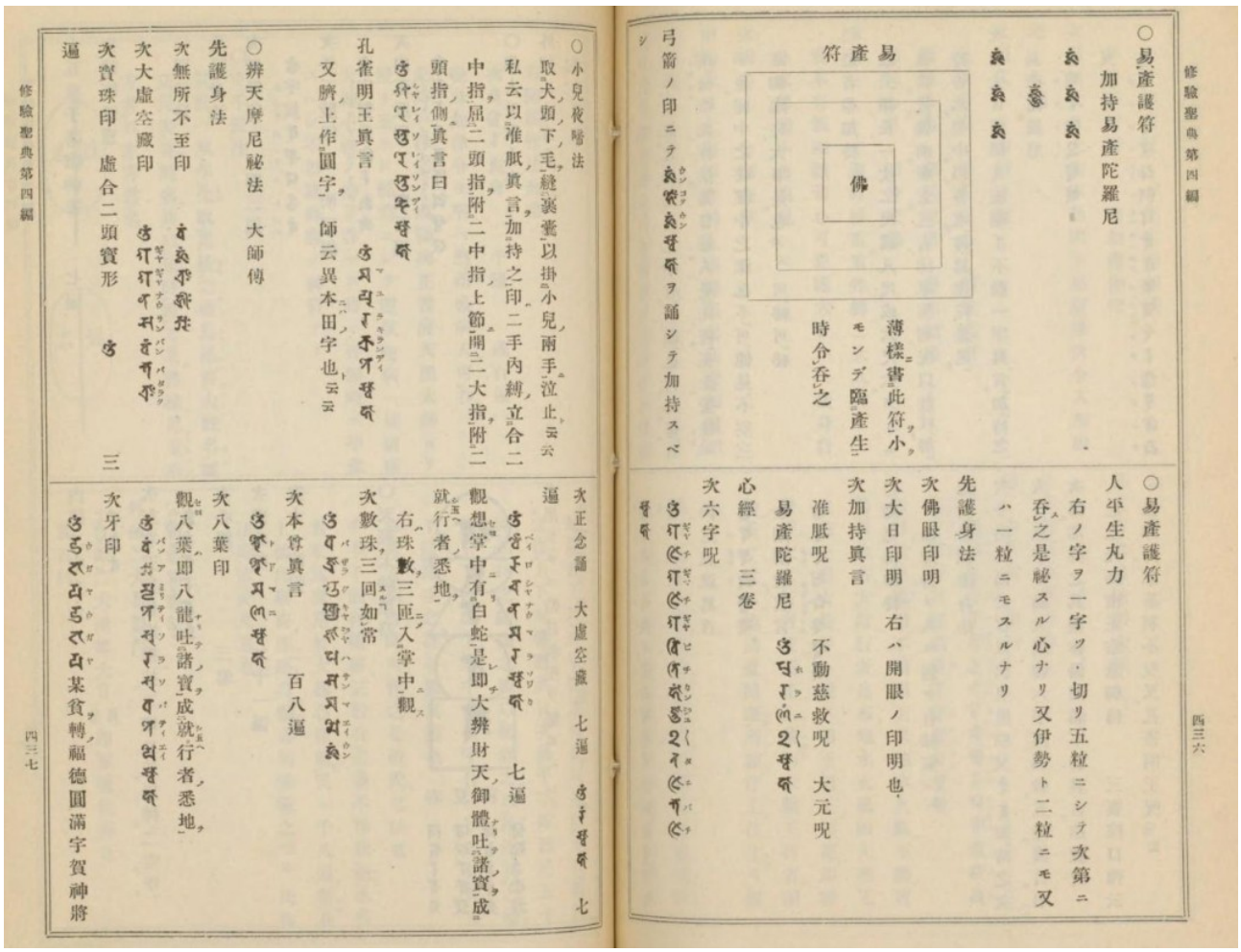
Mantra of Certain Achievement (決定成就眞言):

- **Mantra:** On ba-za-ra un

Vajra Liberation Mantra (金剛解脫眞言):

- **Mantra:** On ba-za-ra pa-ra-ki-sha-ya un

Empowerment for the Newborn's Ritual Bath (産兒湯加持)
The person performing the ritual bath must first temporarily remove any aura of impurity.
Method for Body Protection at the side of the bath:
First, use water to purify the body.
Next, empower with the Great Sun 5-syllable mantra, Fudo, Daiitoku 6-syllable mantra, and the Kundali (Gundari) 5-syllable mantra. Perform this empowerment.
Following this, while the child is in the bath, recite the Fudo Mantra of Compassionate Salvation.
The above is the orthodox transmission of the Master of Sanbo-in. Also, use the Kundali (Gundari) mantra and the Kujaku Myoo (Peacock Queen) mantra.



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Easy Childbirth Amulet (○易産護符)

Empowerment of Easy Childbirth Dharani (加持易産陀羅尼)

(Siddham characters for the Five Elements and protection)

[Amulet Diagram]

Instructions: "Write this amulet on thin paper. Roll it up. At the moment of labor, have the woman swallow it."

Mudra: Bow and Arrow Mudra. Recite the mantra to perform empowerment.

Mantra: On ko-ta-ko-un

Easy Childbirth Amulet (○易産護符)

"Human Power Life Pill" (人平生丸力)

"Cut the single character 'No' (の) into five pieces. Swallow them in order. This is a secret within the heart. Alternatively, write the characters for 'Ise' (伊勢) on two grains and swallow them. This counts for one pill."

Ritual Procedure:

1. **First: Body Protection.**
2. **Next: Buddha-Eye (Butsugen) Mudra and Mantra.**
   (Note: This is also the mudra for 'Opening the Eyes'.)

3. **Next: Great Sun (Dainichi) Mudra and Mantra.**
4. **Next: Empowerment Mantras:**
    - **Cundi (Juntei) Mantra.**
    - **Fudo Compassionate Salvation (Jiku) Mantra.**
    - **Daigen (Atavaka) Mantra.**
5. **Easy Childbirth Dharani:**
    - **Mantra:** On ba-za-ra bo-ku-sha bo-ku-sha
6. **Heart Sutra:** Recite 3 scrolls/times.
7. **Next: Six-Syllable Mantra.**
    - **Mantra:** On ma-ni ba-da-mei un

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Ritual for Infants' Night Crying (○小兒夜啼法)
"Take hair from a dog's head, sew it into a small bag, and hang it around the child to stop the crying."
Private Tradition: "Use the Cundi (Juntei) mudra. Hands in an inner bond, stand them together. Index fingers are bent. The middle fingers are joined at the upper joints. The two thumbs are joined to the index fingers."
Mantra for the side of the head:

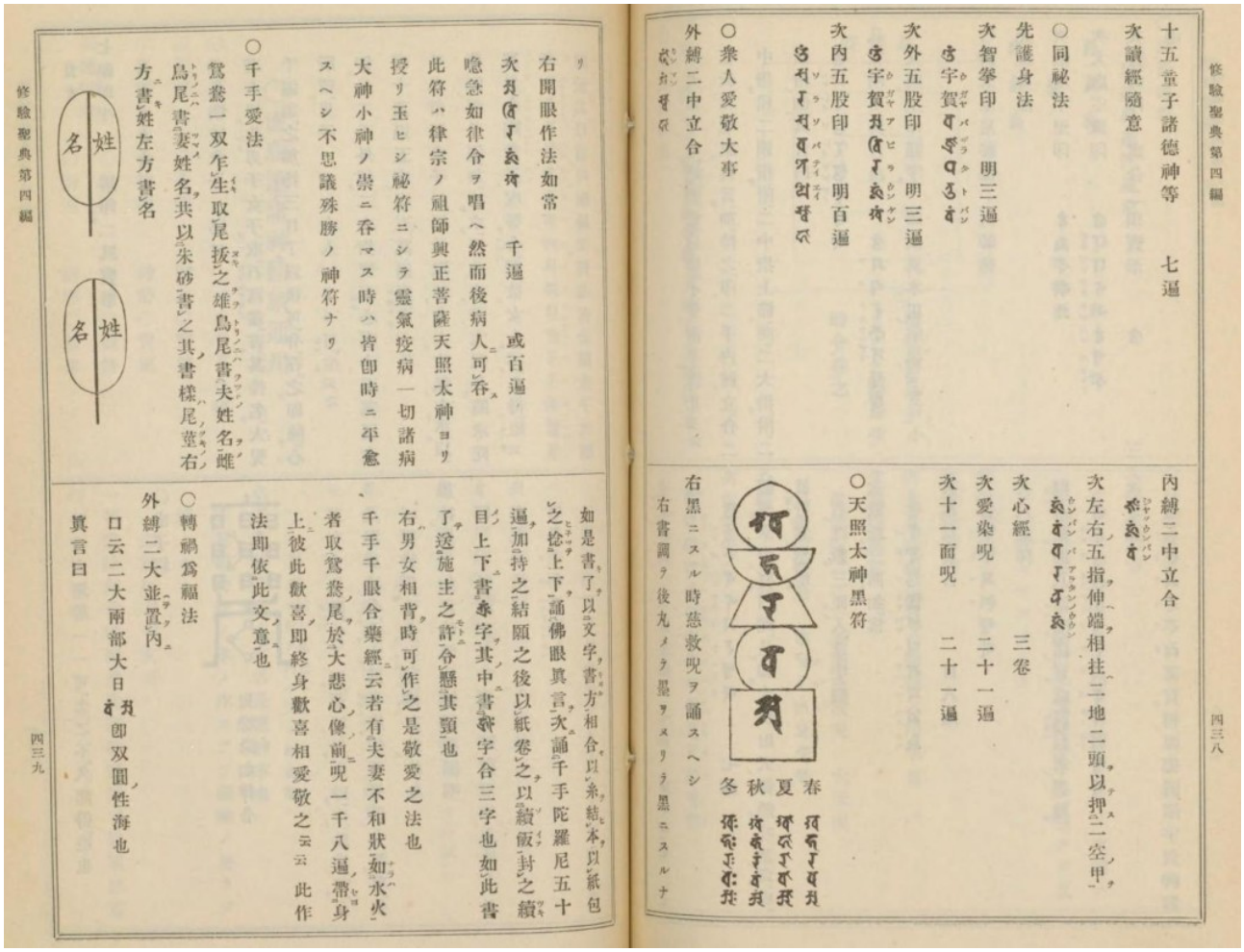
- **Mantra:** On sha-rei shi-rei shi-rin-tei so-wa-ka
  Peacock Queen (Kujaku Myōō) Mantra:
- **Mantra:** On ma-yu-ra ki-ran-dei so-wa-ka
  "Also, write the character 'Un' (吽) on the navel. The master says some use the character 'A' (阿)."

Benzaiten Mani Secret Ritual (○辨天摩尼秘法)
Great Master's (Kobo Daishi) Transmission.

1. **First: Body Protection.**
2. **Next: "Everywhere but nowhere" Mudra (无所不至印):**
    - **Mantra:** On ba-za-ra-ta-ma-ki-ri
3. **Next: Great Akasagarbha (Kokuzō) Mudra:**
    - **Mantra:** On ba-za-ra ra-ta-na un
4. **Next: Treasure Pearl (Hōju) Mudra:**
   Join hands with a hollow space to form a jewel shape.
5. **Next: Right Mindfulness Recitation:**
    - **Great Akasagarbha:** 7 times.

- **Vairocana (Birushana):** 7 times. (Mantra: On a-bi-ra-un-ken)

6. **Visualization:** "Visualize a white snake within the palm. This is the body of the Great Benzaiten vomiting all treasures. The practitioner attains siddhi."
7. **Right Bead Recitation:** 3 rounds. Visualize them entering into the palm.
8. **Next: Bead Recitation:** 3 rounds as usual.
9. **Main Deity Mantra:** 108 times.
10. **Next: Eight-Petal (Hachiyo) Mudra:**
    - **Visualization:** "The eight petals are eight dragons vomiting treasures. The practitioner's land attains siddhi."
    - **Mantra:** On ba-za-ra ra-ta-na un
11. **Next: Fang (牙) Mudra:**
    - **Mantra:** On ga-ga-ga-ga-ga
12. **Next: Ritual for Turning Calamity into Fortune...** [Title continued on next page]



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The Fifteen Youths and Deities of Virtue, etc. (十五童子諸德神等): 7 times.
Next: Scripture Follow-up Recitation (次讀經隨意)

○ **Same Secret Ritual (○同秘法)**

- **First: Body Protection Ritual (先護身法)**
- **Next: Wisdom Fist Mudra and Mantra (次智拳印明)**: Recite 3 times.
    - **Mantra**: On ba-za-ra ta-to-ban
- **Next: Uga (次宇賀)**: Recite 3 times.
    - **Mantra**: On ka-ga-a-ra-un-ken
- **Next: Outer Five-Pronged Mudra (次外五股印)**: Recite 3 times.
- **Next: Uga (次宇賀)**: Recite 100 times.
    - **Mantra**: On ka-ga-a-ra-un-ken
- **Next: Inner Five-Pronged Mudra (次內五股印)**: Recite 100 times.

- **Mantra**: On so-ra-sa-ba-tei-ei so-wa-ka

○ **Ritual for Gaining Affection from the Multitude (○衆人愛敬大事)**

- **Mudra**: Outer bond with two middle fingers standing together. (外縛二中立合)
- **Mudra**: Inner bond with two middle fingers standing together. (内縛二中立合)
- **Mudra**: Next, extend the ten fingers of both hands and join their tips. Use the two pinky fingers and two index fingers to press against the backs of the two thumbs. (次左右五指伸端相挂二地二頭以押二空甲)
    - **Mantra**: On ba-za-ra a-ra-tan-no-un
- **Next: Heart Sutra (次心經)**: 3 scrolls.
- **Next: Aizen Mantra (次愛染呪)**: 21 times.
- **Next: Eleven-Faced Mantra (次十一面呪)**: 21 times.

○ **Amaterasu Omikami Black Talisman (○天照太神黒符)**
[Diagram consisting of circles, triangles, and squares containing Siddham characters]

- **Spring**: (Siddham syllable *Ken*)
- **Summer**: (Siddham syllable *Ka*)
- **Autumn**: (Siddham syllable *Ki*)
- **Winter**: (Siddham syllable *Un*)
- **Instructions**: "When making this black talisman, recite the Compassionate Salvation Mantra. Use Chinese ink (Sumi) mixed with later-matured ink to make it black."

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Instructions (continued from the Black Talisman):
"The ritual for opening the eyes is as usual. Recite the mantra 1,000 times or 100 times. Recite: 'Urgent as commanded' (急急如律令). Then the sick person should swallow it. This talisman was bestowed from the ancestor of the Ritsu sect and Sho Bodhisattva from Amaterasu Omikami. It is a secret talisman like a jewel. For malefic spiritual energy and epidemics, all various diseases and curses of great and small gods will be immediately cured when swallowed. It is an inconceivable and remarkably efficacious divine talisman."

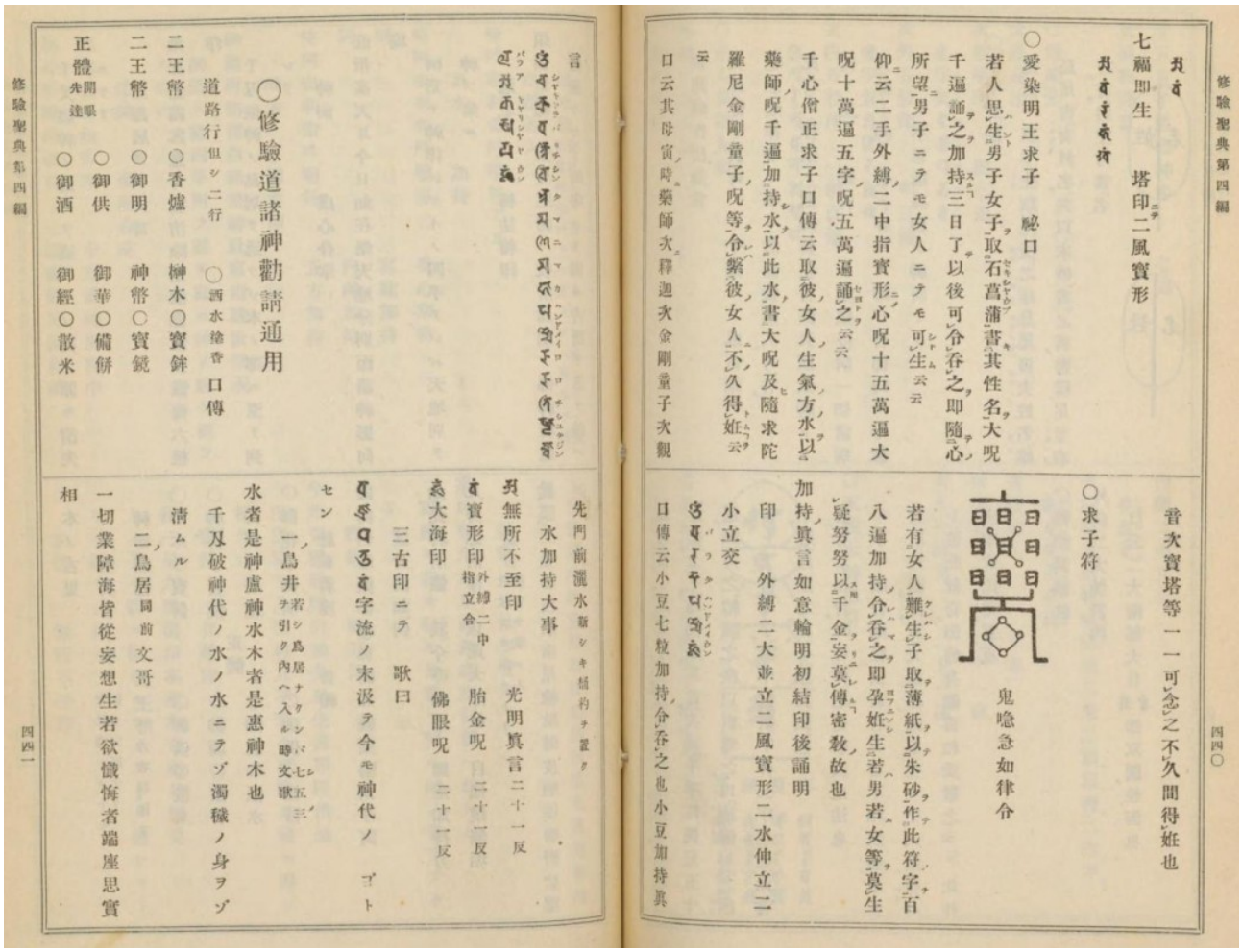
○ **Thousand-Armed Love Ritual (○千手愛法)**
"Take a pair of Mandarin ducks born in the same year. Pluck the feathers from the tails of the male and female birds. Write the husband's name on the male bird's tail feather and the wife's name on the female bird's tail feather, both using vermilion. On the stems of the feathers, write the names as follows: (Diagram showing two feathers with circles for names). On the square, write the names and the character 'Left' (左). On the circle, write the names and the character 'Right' (右). Match the characters and wrap them with paper. Tie it with a colored thread. Recite the Buddha-Eye Mantra 1,000 times and the Thousand-Armed Dharani 50 times, then make a vow. After that, wrap it in

paper and seal it with paste. The characters for 'Long life' (壽) and 'Combine' (合) should be written as shown. For a man and woman who are estranged, this is the ritual for gaining affection.

Regarding the Thousand-Armed Thousand-Eyed Medicine: 'If there is a husband and wife who are not in harmony, like fire and water, the practitioner should recite the mantra 1,800 times before the Great Compassion (Kannon) image while holding these feathers. They will then love each other for the rest of their lives.' This ritual should be performed according to this text."

○ **Ritual for Turning Calamity into Fortune (○轉禍爲福法)**

- **Mudra**: Use the outer bond with two thumbs placed parallel inside. (外縛二大並置内)
- **Oral Tradition**: "The Great Sun (Dainichi) of the Two Great Sections. Immediately the duality is non-dual, the nature is the sea of the Dharma Realm."
- **Mantra**: On ma-ka ba-za-ra ra-ta-na un



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Seven Fortunes Immediately Born (七福即生) — Tower Seal, Two Wind Treasure Shapes (塔印二風寶形)

- **Mantra:** Na-mu sa-man-ta bo-da-nan un bo-da-ya so-wa-ka

○ **Aizen Myōō Secret Tradition for Seeking a Child (愛染明王求子 秘口)**
"If a person desires a child: If they want a boy, take a reed (*sekishō*) and write the person's name and the Great Mantra 1,000 times. Empower it for three days, then have the person swallow it. They will surely conceive. If they desire a boy... (instructions continue). For a woman, a child can be born."

- **Mudra:** Outer bond with the two middle fingers in the shape of a heart. Recite the mantra 150,000 times.
- **Mantras:** Great Curse (*Dai-ju*) 100,000 times. Five-Syllable Mantra 50,000 times.
- **Oral Tradition (*Kuden*):** "Take the woman's life-force water (*sei-ki-sui*). With the Yakushi Dharani 1,000 times, empower the water. Use this water to write the Great Curse and the *Sui-kyū-dharani* (Vajra Youth Mantra, etc.). Command: 'Conceive a child quickly.'"
- **Oral Tradition states:** Mentions Yakushi, Shaka, and the Vajra Youth (*Kongō Dōshi*) mantras.

○ **Amulet for Seeking a Child (求子符)**
[Diagram of a talisman featuring a demon-swallowing figure and the characters 'Urgent as commanded' (*Gki-gki-nyo-ritsu-ryō*)]
"For a woman who has difficulty giving birth: Use thin paper and red cinnabar to write this talisman 100 or 800 times. Empower it and have her swallow it. She will immediately conceive. Whether it be a boy or a girl, etc., do not let them worry. This is a secret transmission of the Vajra Sect."

- **Mudra:** Nyoirin (Cintamani) Mudra. Form it first, then recite the mantra.
- **Seal (*In*):** "Small Standing Cross" (*Ko-ta-ko*). Outer bond. Two thumbs stand parallel. Two wind (index) fingers form a jewel shape. Two water (middle) fingers stand upright.
- **Mantra:** On ba-za-ra ta-ra-ma ki-ri
- **Oral Tradition:** Empower seven small beans and have her swallow them.
- **Mantra for Small Bean Empowerment:** (Continued on next page)

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- **Mantra (continued):** On sa-man-ta bo-da-nan ma-ka ma-ni ka-na-da-ya-ya ro-ro shi-chi-shi-ta-jin ba-ra a-ka-shi-ya un.
  "Recite the treasure tower etc. once. In no time, she will conceive a child."

○ **Shugendō Ritual for Requesting Invitation of Various Deities (修驗道諸神勸請通用)**
Instructions for the road ritual (two lines). Use pure water and paint incense (*kuden*).

- **Incense Burner (香爐):** Use Sakaki wood (*Shimboku*) and a treasure bowl (*Hōhachi*).

- **Altar Lamp (御明):** Divine silk (*Shingire*) and a treasure mirror (*Hōkyō*).
- **Offerings (御供):** Divine flowers (*Shinka*) and prepared rice cakes (*Bisai*).
- **Sacred Wine (御酒).**
- **Offerings of Rice and Salt (御經 / 散米).**

Purification with Pure Water (先門前灑水)

- **Method for Empowerment Great Matter (水加持大事).**
- **"Everywhere but nowhere" Mudra (无所不至印).**
- **Mantra:** Universal Brilliance Mantra (*Kōmyō Shingon*) — 21 times.
- **Treasure Shape Mudra (寶形印):** Outer bond with two middle fingers forming a jewel shape.
- **Womb-Realm (*Taizō-kai*) Golden Mudra:** 21 times.
- **Great Sea Mudra (大海印).**
- **Buddha-Eye Mantra (佛眼呪):** 21 times.

Verses and Poems:
Using the Three-Pronged Scepter Mudra (*San-ko-in*).

- **Poem:** "The end of the river's flow, even now, like in the age of the gods, is a divine matter."
- **Poem:** "If one pulls a Torii gate into a well... (instructions regarding the text of the poem)."
- **Poem:** "Water is the spirit of the pond, water is the spirit of the field, water is the wood of the kind deity."
- **Poem:** "Through the 1,000 deities, the water of the age of the gods purifies the murky water of the body."
- **Poem:** "Two-island residence, same as the previous verse."

Closing Text:
"The entire sea of karmic obstacles arises from false thoughts. If one wishes to repent, sit upright and contemplate the true reality."

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○ **Verse for the Torii (鳥井文哥)**
"Passing through the Torii of the thousand-forked deity, ten thousand sins vanish away."
"Verse for the Three Torii (Same as before)."
"Various sins are like frost; the sun of wisdom can eliminate them. Therefore, one should sincerely repent and purify the six senses."
"Passing through the Torii of the thousand-shaking deity, I have reached the original capital."

○ **Original Home (本ノ古里)**

- **Altar Preparations (神前莊備)**

- Treasure Scepter/Spear (寶鉾)
- Sacred Wood (榊木)
- Altar Mirror (寶鏡)
- Divine Silk/Offerings (神幣)
- Altar Lamp (御明)
- Treasure Scepter (寶鉾)
- **Instructions:** Recite the Brilliance Mantra (*Kōmyō Shingon*). Return/rotate 7 times.
- Two-King Gohei (*Ni-ō-hei*) placed to the left and right.
- Scattered Rice (*San-mai*), Sprinkling Water (*Sai-sui*), Ointment Incense (*Zu-kō*), Offerings (*On-son* / *Bi-moku*), Sacred Wine (*On-shu*).

○ **Sitting before the Shrine (社前着座)**

- **Body Protection Ritual as usual (護身法如例).**
- **Verse of Repentance:** "I now repent all that I have done... grant me your protection. Purify my body. Because of this great vow, I and others will be free from defilement."
- **Dharani:** Na-mu san-man-da bo-da-nan. Sa-man-da-man-da ra-na ba-sa-na ba-sa-man-da ba-ra-un... (Siddham transliteration).

○ **Manifestation Place (影向場)**
"Point straight to the high heavens; today is the ritual. Deities manifest where heaven and earth are distinguished."
"When the Sakaki leaves and divine *shide* are present, heaven and earth are separated and the deities gather."

○ **Turning the Wheel of Dharma Seal (轉法輪印)**
"The rope of karma and afflictions binds sentient beings in reverse. Loosening it leads them to the path of Buddha's practice."
"Recite: Sa-ra sa-ra sa-ra... Following the ancient path coming from the syllable 'A', thereafter is 'Ka'."

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○ **Placing Incense in the Water Vessel (水器香入)**

- **Instructions:** "Water vessel: Use the sprinkling stick (*sanjō*) to take the lid. Perform empowerment 21 times, then recite *ka-ta ka-ta ka-ta* three times and sprinkle the water once."
- **Mantra:** On a-mi-ri-tei un pat-ta (3 times).
- **Empowerment for Body and Mind (身心加持).**
- **Empowerment for the Shrine (宮社加持).**

- **Empowerment for the Inner Shrine (内神加持).**
- **Empowerment for the Five Directions (五方加持).**
- **Mantra:** On a-mi-ri-tei un pat-ta.

○ **Sakaki (Sacred Tree) (榊木)**

- **Seal:** Single-pronged Scepter Seal (*Tokko-in*).
- **Poem:** "Sakaki leaves with blue and white paper gohei attached; in whose age was the shrine ritual first celebrated?"
- **Poem:** "Tying *shide* to the Sakaki leaves, in whose age was it first blessed as a shrine for the deity?"

○ **Bowing to the Deity (禮神)**

- **Seal:** Vajra Anjali Mudra (*Kongō Gasshō*).
- **Prayer:** "My ritual site is like the net of Indra; the various deities of the ten directions manifest within it. My body manifests before the deities; I prostrate at their feet and take refuge."

○ **Divine Offering/Gohei (神幣)**

- **Seal:** Dharma Realm Meditation Mudra (*Hōkai-jō-in*).
- **Prayer:** "Riding this offering like a carriage, the various deities are of one essence with the void, and unified with the ordinary body."
- **Poem:** "Rain, wind, flowers, autumn leaves, the moon, and the snow—all are the forms of the deity."

○ **Treasure Sword (寶鋒 / 劒)**

- **Seal:** Two-Blade Mudra (*Ryō-tō-in*).
- **Prayer:** "Now this treasure sword drives away evil demons; evil is lost and good is born, and karmic obstacles are extinguished."
- **Poem:** "On the Izumo road, in the village of eight clouds, the sword that brings immortality cuts away sin."

○ **Treasure Mirror (寶鏡)**

- **Seal:** Sun Disk Mudra (*Nichirin-in*).
- **Prayer:** "A single glance at the mirror purifies the six senses; the original, inherent heart-moon is clearly seen."
- **Poem:** "A child resembles its parent; when you yearn for your original form, look into the mirror."
- **Original Form (正體):** Everywhere but nowhere Mudra (*Mu-sho-fu-shi-in*).

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○ **Divine Spirit and Heart-Nature (神靈玉體)**
"Life arises from the heart-nature; it is neither being nor non-being, pervading the Dharma Realm. Like a jeweled hedge or jade wind, the wind of the deity clears away the clouds of affliction."

○ **Food Offerings (御供)**

- **Seal**: Food Seal (*Shoku-in*).
- **Instructions**: "Open both palms. Place the right hand over the left. Rotate clockwise three times."
- **Mantra**: Na-mu san-man-da bo-da-nan. A-ra-ran-ja ga-ra-ran-ja. Ma-ra-ma-ra san-sa-ran-ba.
- **Instructions**: "Use the sprinkling stick (*sanjō*) to take water and purify. Entrust the offerings to the wind of the deity and set them down."

○ **Sacred Wine (神酒)**

- **Seal**: Three-Pronged Scepter Seal (*San-ko-in*).
- **Verse**: "Although only a simple wine, may it become as sweet dew medicine and be quickly accepted."

○ **Sacred Flowers (神花)**

- **Seal**: Vase Seal (*Hōbyō-in*).
- **Mantra**: Na-mu san-man-da bo-da-nan. Kan-chi-ri ka-tei ba-ra-bi-sha-tei so-wa-ka.

○ **Scripture (御經)**

- **Seal**: Hollow Palm Anjali (*Koshin Gasshō*).
- **Verse**: "The various Buddhas save the world, abiding in great divine powers. To bring joy to sentient beings, they manifest immeasurable divine forms."

○ **Incense Burner (香爐)**

- **Seal**: Fire and Water Mudra. (Joining fingers to represent the elements. Specific instruction: The fire fingers join the water fingers).
- **Mantra**: Na-mu san-man-da bo-da-nan. Dat-ta-rei-a-ki-tei so-wa-ka.

○ **Altar Light (御明)**

- **Seal**: (Instruction: Left thumb inside the palm, right index finger extended like a point).
- **Mantra**: Na-mu san-man-da bo-da-nan. A-ra-ran-ja-ya-ri-ku so-wa-ka.

○ **Scattered Rice (散米)**

- **Seal**: Great Diamond Wheel Mudra (*Dai-kongō-rin-in*).
- **Mantra**: Na-mu san-man-da bo-da-nan. Un ban-ko.

○ **Offerings of Rice Cakes (備餠)**

- **Seal**: Rainy Mudra (*Amame-no-in*).
- **Instructions**: "This is performed before the scattering of the rice."
- **Mantra**: Na-mu san-man-da bo-da-nan. Ba-ra-un.

○ **Final Visualization**
"Within the deep and circular mirror, various deities appear as they truly are. Like the moon in pure water, they manifest before all sentient beings."

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○ **Universal Offering (普供養)**

- **Seal**: Universal Seal (*Fugen-in*).
- **Verse**: "I now offer various items throughout the Dharma Realm. Each item represents the true reality. For both worlds, constant and eternal offerings are made. I reside peacefully in the secret treasury and hope they are compassionately accepted."

○ **Empowering Incense Water (加持香水如例)**

- **Instructions**: "Ritual as usual."

○ **Clapping Hands (拍掌)**

- **Instructions**: "Perform at the 'Everywhere but nowhere' Mudra. Clap three times."
- **Mantra**: On ba-za-ra-da-ma ki-ri.

○ **Snapping Fingers (彈指)**

- **Mantra**: On a-ka-ra-sa-ya un pat-ta.

○ **Statement of Intent (表白)**
"The original ground of the Buddhas manifested in ancient times as the traces of the Great Sun Tathagata, appearing as the divine avatars. Since the seven generations of heavenly deities and five generations of earthly deities in Japan, the various deities of great and small shrines have protected us. I, a disciple of the lineage, have fortunately obtained a human body and encountered the Buddha's teachings. To express sincere gratitude, I respectfully offer these sincere offerings. I pray that the deities of the shrines descend and accept them. May they purify our sins, grant us peace, extend our lives, and fulfill our vows. May they provide constant protection."

○ **Reading Scriptures for Divine Joy (神前讀經法樂)**

- **Scepter (*Shakujō*)**: 1 scroll.
- **Heart Sutra (*Hannya Shingon*)**: 3 scrolls.
- **Universal Gate (*Fumon-pen*)**: 1 scroll.
- **Shinto Ritual Text (*Jin-shiki*)**: 1 scroll.
- **Various Mantras.**

○ **Earth Binding Mudra (地結印)**

- **Mantra**: On a-ka-ra-sa-ya un pat-ta.

○ **Diamond Altar Mudra (金剛墻明印)**

- **Mantra**: Na-mu san-man-da bo-da-nan. Ba-ra-un.

○ **Universal Seal (普印)**

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○ **Welcome, Supreme Deity... (Continued from previous page)**
"Through original vows, descend to this shrine and manifest as the Great Deity."

○ **Closing the Tower Seal (閉塔印)**

- **Mudra:** Protecting the self and the inner sanctuary. Form the Eight-petal Seal.
- **Mantra:** Na-mu san-man-da bo-da-nan. A vi ra un ken so-wa-ka.

○ **Opening the Tower Seal (開塔印)**

- **Mudra:** The Wisdom of the Dharma Realm is without distinction. This is the Seal of the Bodhisattva of Light (*Hikari Bodhisattva*). Join palms and touch the tips of the two index fingers together.
- **Visualization:** "Since ancient times when heaven and earth opened, the moon of the heart has shone clearly in the void. Though the physical body changes, the light of the heart remains as one."

○ **Opening the Gate Seal (開僊印)**: Recite 3 times.

- **Mantra:** Na-mu san-man-da bo-da-nan. Ban un ta-ra-ka-ku a-ri-sei-ki-ku ei-ei ki-kei ki-sha-ku un ban ko.
- **Instruction:** "The nectar gate turns the supreme Wheel of the Dharma. Every time the door opens, the benefit of light increases and the deity's power grows."

○ **Diamond Wheel Mudra (金剛輪印)**: Recite 3 times.

- **Petition:** "Adoration. I take refuge and bow my head. Manifest the divine authority of the Great Deity in this land. Protect this devotee, remove calamities, and extend life. Transform the seven disasters into seven fortunes. May the local land prosper, and all prayers in the heart be decisively fulfilled for the sake of peace in the Dharma Realm."

○ **Everywhere but nowhere Seal (無所不至印)**: Recite 3 times.

- **Verse for Seeing the Multitude:** "Seeing me, seeing the multitude, may there be mutual love, respect, and joy."

○ **Sending the Carriage (送車輅)**: Recite 3 times.

- **Mantra:** Na-mu san-man-da bo-da-nan. Sa-ka-ta ro-ro bo-na-na-ka-tei ya-ri-tei ban-da ba-ra ba-ra un pat-ta.

○ **Prostration (禮拜)**

- **Prayer:** "The original body is Vairocana, who long ago achieved perfect enlightenment. For the sake of saving sentient beings, manifest as the Great Deity. Adoration to the divine light, manifest with doubled authority and light, bringing joy to the Dharma."

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○ **Leaving the Seat (退座)**

- **Mudra:** Use the Crane's Mouth (*Tsuru-no-kuchi*) mudra.
- **Ritual:** Sound the bell twice. The Dharma Realm is pervaded by light. All beings in the two worlds achieve success.

○ **Divine Offering (神幣)**

- **Seal:** Universal Seal (*Fugen-in*).
- **Instruction:** "The original nature is silent and empty; the mind-space is quiet. May life last long. For the sake of the donor, may food, drink, and sweet nectar become medicine and provide satisfaction."

○ **Next Offering (御供)**

- **Prayer:** "Through the connection formed at this ritual site, may all donors across fourteen generations receive immeasurable blessings."

○ **Closing the Shrine Door (社宮閉扉)**

- **Ritual:** Universal Bow/Prostration.
- **Mantra:** Na-mu san-man-da bo-da-nan. Da-ro-ki-ta-ha-man-da-ra ya-ran-ja un pat-ta (Recite 3 times).
- **Note:** This concludes the Shinto/Shrine ritual invitation. Tradition of the Jodo-in.

○ **Shugendo Tradition Shrine and Deity Mudras (修驗宗神道神社印信)**
(This section lists specific numbered ritual topics or 'Great Matters')

1. Shrine Visit (社参) / 2. Miko/Gate (御戸) / 3. Shrine Crossing (宮渡) / 4. Divine Offering (御幣) / 5. Water Vessel (御器) / 6. Sacred Wine (御酒) / 7. Kagura (神樂) / 8. Body Protection (護身法) / 9. Nine Syllables (九字) / 10. Sun Waiting (日待) / 11. Moon Waiting (月待) / 12. Exorcism (除罰) / 13. Road Tradition (忘道) / 14. Contact/Impurity (觸穢) / 15. Dagger/Side-Sword (脇刀) / 16. Great Sword (太刀) / 17. Arrow (矢達) / 18. Shrine Visit (訪) / 19. Armor (兵甲冑) / 20. Knife (刀) / 21. Bow (弓) / 22. Horse (馬) / 23. Sickle (鎌) / 24. Same (鎌) / 25. Hand-Water Purification (手水) / 26. River Crossing (河渡) / 27. Impurity/Purification (垢離) / 28. Chanting (念佛) / 29. Moment of Death (臨終) / 30. Moon Water (月水) / 31. Mirror (鏡) / 32. Needle (針) / 33. Marici (摩利支天) / 34. Armor (鎧甲) / 35. Ink/Tooth Blackening (齒墨) / 36. Beauty/Ebisu (惠美須) / 37. Chopsticks (小箸) / 38. Military Tea Ritual (兵法茶湯) / 40. Pure Robe (淨衣) / 41. Crow Hat (烏帽子) / 42. Dreams (夢違) / 43. Departure (出行) / 44. Geng-shin (庚申) / 45. Hot Water (湯) / 46. Fire Matter (火大事) / 47. Whip/Flogging (鞭大事) / 48. Mallet/Hammer (槌)

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(Continuation of the index from the previous page)

1. Scattered Offerings (散供) / 50. Master Carpenter’s Mallet (番匠槌) / 51. Flowing Water (行水) / 53. Arrow Talisman (矢達符) / 54. Lumber/Sakaki (杣) / 55. Inkstone (硯) / 56. Ink (墨) / 57. Brush (筆) / 58. The Old Man Great Matter (翁大事) / 59. Dimensions and Method for Gohei Sticks (幣串寸法)

○ **Shrine Visit Great Matter (社参大事)**
First, enter the Torii.
Mudra: Vajra Anjali (Hands joined).
Mantra: Ban un ta-ra-ka-ku a-ri-sei-ki-ku ei-ei ki-kei ki-sha-ku un ban ko
Next: Master and Disciple Dance (次師弟子舞): (Same Mudra and Mantra as above).
Next: Vajra Anjali (次金剛合掌):
Prayer: "Adoration to the inherent Dharma Body, the original Tathagata. From within my own nature, protect the ritual site." (Recite 3 times).
Poem (歌曰): "Passing through the thousand-shaking Torii, I have reached the original capital. Look upon the spirit that dwells within."

○ **Shinto Gate Great Matter (神道御戸大事)**

1. **First: Body Protection Ritual (先護身法).**
2. **Next: Opening the Tower Seal and Brilliance (次開塔印明):** One return. (Used for opening the shrine/curtain).
3. **Mantra:** On a-mi-ri-tei un pat-ta (One return).
4. **Next: Closing the Tower Seal and Brilliance (次開塔印明):** One return.
   Mudra: Hands Clamped/Joined (次合掌).
   Oral Tradition: "Regarding the Mantra of the Shrine Door (Miko): Since the opening of heaven and earth, men and women achieve Buddhahood."

○ **Shinto Shrine Crossing Great Matter (神道宮渡大事)**

1. **First: Body Protection Ritual (先護身法).**
2. **Mudra: Boundary Seal (結界).**
3. **Next: Dharma Body Seal (次法身印):** Inner bond with two index fingers joined.
4. **Next: Body Protection Brilliance (次報身印):**
   Mudra: Wisdom Fist Mudra (智拳印).
5. **Next: Response Body Seal (次應身印):**
   Mudra: Manjusri Seal (文珠印).
6. **Next: Five Wisdom Light Seal (次五智光印).**

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○ **Offerings and Gohei Great Matter (幣束大事)**
Poem (歌曰): "At the shrine of the thousand-shaking deity, the power of the world is the home of the three wheels. Ascending to Mount Miwa, the spirit of power. Face outward and recite three times, summon three times."

○ **Water Vessel Great Matter (御器大事)**

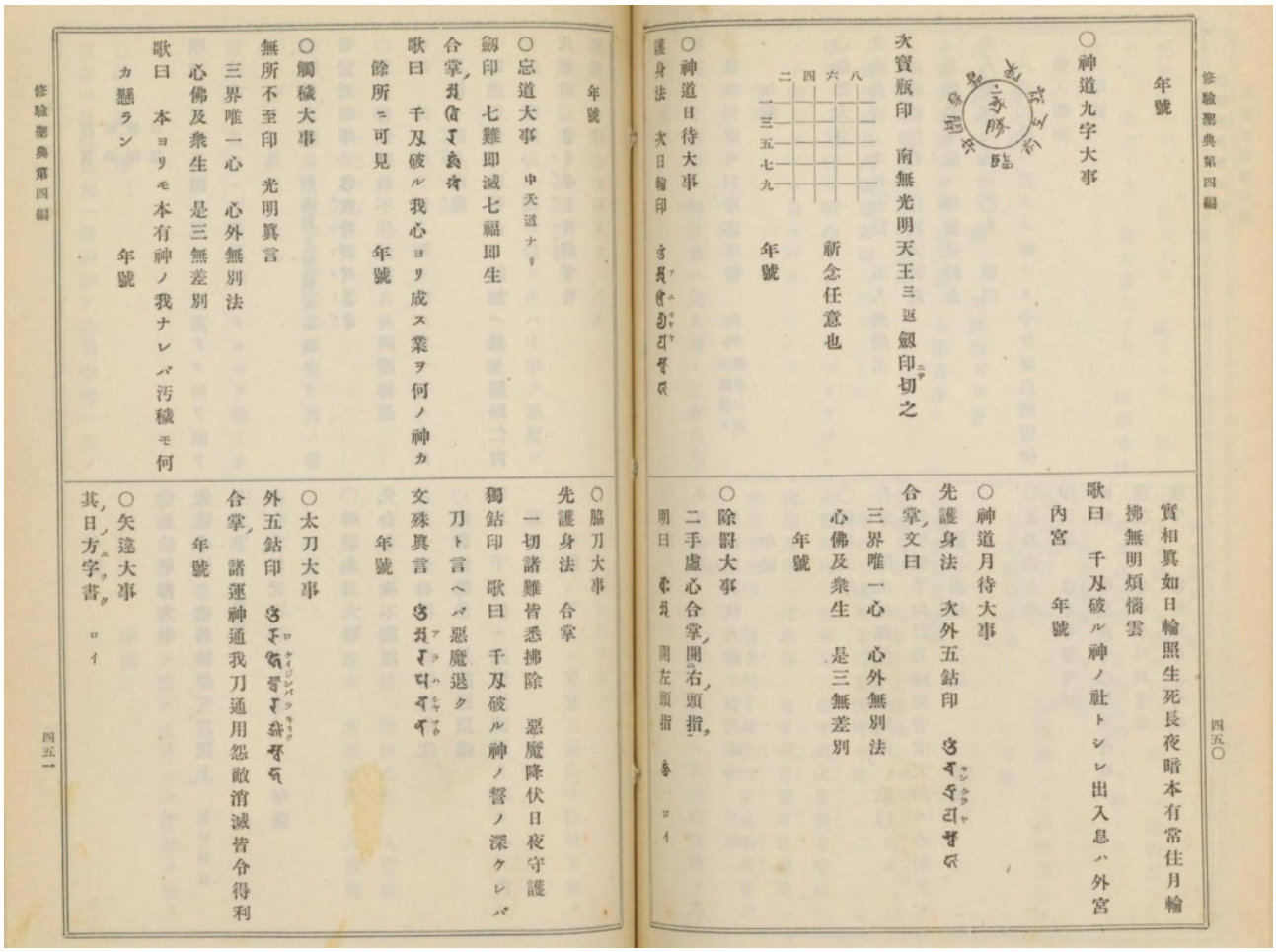
1. **First: Body Protection Ritual (先護身法).**
2. **Next: Five-Pronged Scepter Seal (次外五鈷):** Five person divine play (*Kami-asobi*).
   Prayer: "For the sake of saving various sentient beings, manifest immeasurable spiritual powers."
3. **Next: Eight-Leaf Seal (次八葉印):** Eight Maidens (*Hachinin Otome*).
   Poem (歌曰): "At the Hachiritsubushi altar where food is placed, taste the flavors. Even now, the Great God of Miwa remains to provide the ritual."

○ **Sacred Wine (神酒)**
Mudra: Outer Five-Pronged Scepter Seal (外五鈷印).
Instruction: "The dog and pig (zodiac) corner of this house has an ear-well where spring water flows. Manifesting human play for ten thousand generations, the daughter of Uga-no-kami." (Recite 3 times).

○ **Divine Play (Kagura) Great Matter (神樂大事)**
Mudra: Hands Joined (合掌).
Mantra: Recite the Dharani "Urgent as commanded" (*Gki-nyo-ritsu-ryō*) three times while hands are joined.
Poem (歌曰): "Strike the bell, and the heart desires to count the divine play's clear sound. Even in heaven, the heart is fulfilled." (Recite 3 times).

○ **Body Protection Great Matter (護身法大事)**
Purification of the Three Industries (淨三業):

- **Mantra:** On so-ba-ba shu-da sa-ra-ba ta-ra-ma so-ba-ba shu-do kan
  Buddha Family (佛部):
- **Mantra:** On ta-ta-ga-to-do-ba-ba-ya so-wa-ka
  Lotus Family (蓮花部):
- **Mantra:** On ka-ma-ra-do-ba-ba-ya so-wa-ka
  Vajra Family (金剛部):
- **Mantra:** On ba-za-ra-do-ba-ba-ya so-wa-ka
  Armor (被甲):
- **Mantra:** On ba-za-ra-gi-ni ha-ra-shi-ha-ta-ya so-wa-ka



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○ **Shinto Nine Syllables Great Matter (神道九字大事)**

[Diagram of the Nine Syllables—*Rin, Pyō, Tō, Sha, Kai, Jin, Retsu, Zai, Zen*—arranged in a circular pattern]

Verse:

"The true form of suchness is like the sun disk shining; birth and death are a long night of darkness. Originally, there is the constantly abiding moon wheel. Brush away the clouds of ignorance and afflictions."

Poem (歌曰):

"At the shrine of the thousand-shaking deity, entering and exiting breaths are the outer palace and inner palace."

○ **Next: Treasure Vase Seal (次寶瓶印)**

"Adoration to the Great Wisdom Brilliance King (*Namu Kōmyō Tennō*)." Recite 3 times. Perform the Sword Seal.

[A 4x9 grid used for ritual counting or divination]

(Numbers across top: 8, 6, 4, 2. Numbers down left: 1, 3, 5, 7, 9.)

Note: Pray as desired.

○ **Shinto Sun Waiting Great Matter (神道日待大事)**

1. **First: Body Protection Ritual (先護身法).**
2. **Next: Sun Disk Mudra (次日輪印).**
   Mantra: *On a-ni-cha-ya so-wa-ka*

○ **Shinto Moon Waiting Great Matter (神道月待大事)**

1. **First: Body Protection Ritual (先護身法).**
2. **Next: Outer Five-Pronged Scepter Seal (次外五鈷印).**
   Mantra: *On sen-da-ra ya so-wa-ka*
   Anjali Verse (合掌文曰):
   "The triple world is only one mind; outside the mind there is no separate law. Heart-Buddha and sentient beings—these three are without distinction."

○ **Exorcism Great Matter (除罰大事)**
With both hands in a hollow palm Anjali, open the right index finger.
Mantra: *On ko-ta-ko*
(At the second count, open the left index finger).

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○ **Road Tradition Great Matter (忘道大事)**
"This is the Path of the Middle Heavens (*Chūtendō nari*)."
Sword Seal (劔印): "Seven calamities immediately perish, seven fortunes immediately arise."
Mudra: Hands Joined (合掌).
Mantra: *Na-mu sa-man-ta bo-da-nan un bo-da-ya so-wa-ka*
Poem (歌曰):
"The karma formed from my own heart—by what divine power can I see what is beyond?"

○ **Impurity Great Matter (觸穢大事)**
Mudra: Everywhere but nowhere Seal (*Mu-sho-fu-shi-in*).
Recite: Brilliance Mantra (*Kōmyō Shingon*).
Verse:
"The triple world is only one mind; outside the mind there is no separate law. Heart-Buddha and sentient beings—these three are without distinction."
Poem (歌曰):
"Since I am originally from the shrine of the deity, how can I be suspended in impurity?"

○ **Dagger (Wakizashi) Great Matter (脇刀大事)**

1. **First: Body Protection Ritual (先護身法).**
2. **Mudra: Hands Joined (合掌).**
   Prayer: "May all various difficulties be entirely brushed away. Subdue evil demons and guard me day and night."
3. **Mudra: Single-Pronged Scepter Seal (獨鈷印).**
   Poem (歌曰):

"If the vow to the thousand-shaking deity is deep, even a word from a sword will cause evil demons to retreat."

Manjusri Mantra (文殊眞言):
On a-ra-pa-sha-na

○ **Great Sword (Tachi) Great Matter (太刀大事)**
Mudra: Outer Five-Pronged Scepter Seal (外五鈷印).
Mantra: *On ro-kei-jin-ba-ra-a-ran-ja-ya-ri-ku so-wa-ka*
Mudra: Hands Joined (合掌).
Prayer: "I summon the divine powers; let my sword be used to extinguish the enemy and let all obtain benefit."

○ **Arrow (Yadachi) Great Matter (矢達大事)**
On that day, write the characters for the proper direction.
[Characters: *Ro, I*]

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○ **Miscellaneous (Top Right Section)**

- **Saga (莎賀):** [Likely a ritual name or specific talisman].
- **Dog (犬):** Communication/Accomplishment (*Tsutatsu*).[1][2]
- **10 Billion (百億):**
- **Verse:** "Sweeping away [obstacles]... year and name."

○ **Suwa Great Matter (○諏訪大事)**
"This is the method for extinguishing the sin of killing (*sesshō*)."

- **Mudra:** Samantabhadra Three-Part Mudra (*Fugen Sambo-in*).
- **Mantra:** Na-mu sa-man-ta bo-da-nan san-ma-ya sa-to-ban
- **Verse:** "Although karmic exhaustion exists in nature, there is no birth; as an ordinary person, one witnesses the Buddha fruit."
- **Poem (歌曰):** "Born and come, what is there that dies and goes? Today and thereafter, this very body becomes a Buddha."
- **Eight-Petal Seal (八葉印):**
    - **Mantra:** On ba-za-ra ma-ni-ka-ki (Recite 7 times)
- **Everywhere but nowhere Seal (无所不至印):**
    - Recite the Brilliance Mantra (*Kōmyō Shingon*) 7 times.

○ **Shinto Bow Great Matter (○神道弓大事)**

- **Mudra:** Outer Five-Pronged Scepter Seal (*Gai-goko-in*).
- **Mantra:** Aizen Mantra (*Ai-zen-ju*) — Recite 7 times.

- **Poem (歌曰):** "At the shrine of the thousand-shaking deity, the country is prosperous; this is the bow and arrow that drive away demons."

○ **Horse Great Matter (○馬大事)**

- **Mantra:** On ba-za-ra ra-ta-na un
- **Instruction:** "Using the Tower Seal (*To-in*), empower the Horse-head Kannon’s compassion. Rely on her deep vow to replace the suffering of sentient beings. This is the command to mount the horse."
- **Poem (歌曰):** "Bringing the Kai black horse from the thousand-shaking province, I mount it in the morning sun shadow of the mountain."

○ **Shinto Sickle Great Matter (○神道鎌大事)**
"Monks and laity share one vessel of rice; the farmer uses a sickle. If one discusses the suffering of a single grain of rice in the fields..." (Continued on next page)

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○ **Military Armor Great Matter (○兵法甲冑大事)**

1. **First: Body Protection Ritual (先護身法).**
2. **Next: Outer Bond Deep Cross Placement on Top (次外縛深交置上):** This is the Seal of the Armor (*Kabuto-no-in*).
3. **Next: Nine Syllables (次九字):** Recite 3 times.
4. **Mudra: Hands Joined (次合掌):** The original character of the first principle (*Ken-gan-ri-tei*).

○ **Shinto Great Sword Great Matter (○神道太刀大事)**

1. **First: Hands Joined (先合掌).**
2. **Next: Unmoving (Fudō) Seal (次不動印).**
   Prayer: "Endowed with all merits, look upon sentient beings with compassionate eyes. Blessings and wisdom are immeasurable; therefore, I bow my head in refuge."
   Poem (歌曰): "At the shrine of the thousand-shaking deity, praying for the extinction of demons; let the thoughts within your heart be at peace."

○ **Hand-Water Purification Great Matter (○手水大事)**
Recitation / Great Treatise says (誦文大論曰):
"Water is like the Tathagata, the pure wisdom that extinguishes the heart's afflictions. Entering the jewel realm, it is nectar water that extinguishes fierce fire and leads to the jewel land."

○ **Shinto Hoe Great Matter (○神道鍬大事)**
"Heaven and earth last long; longevity and fortune are fully satisfied."

- **Poem (歌曰):** "Striking out treasures from the soil with the spring hoe; let the autumn of the floating world be as your heart desires."
- **Center of the Heart:** (Year and Name).

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○ **River Crossing Great Matter (○河渡大事)**

- **Mudra:** Wisdom Fist Mudra (智拳印).
- **Mantra:** *On ba-za-ra ta-to-ban*.
- **Poem:** "Flowing from the age of the gods, in the depths of the water resides the moon of the heavenly heart. Crossing the river of the sea."

○ **Ablution / Purification Great Matter (○垢離大事)**

- **Mudra:** Everywhere-but-nowhere Seal (无所不至印).
- **Instruction:** "Internal and external purity. Mind and body without defilement."
- **Poem:** "The pure flow of the Miyagawa River; by the secret will of the benevolent deity, I pray that the vow is fulfilled."

○ **Nembutsu Great Matter (○念佛大事)**

- **Mudra 1:** Wisdom Fist Mudra.
    - **Mantra:** *Na-mu a-mi-da bu-tsu*.
- **Mudra 2:** Everywhere-but-nowhere Seal.
    - **Mantra:** *Na-mu a-mi-da bu-tsu*.
- **Mudra 3:** Outer Five-Pronged Seal.
    - **Mantra:** *Na-mu a-mi-da bu-tsu*.

○ **Ultimate Moment of Death Great Matter (○至極臨終大事)**

- **Mudra:** Wisdom Fist Mudra.
- **Mantra of Compassionate Salvation (慈救呪):** *Na-ma sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na to-ra-ta-ya un ta-ra-ta kan-man*.
- **Oral Tradition:** This is a secret oral transmission.

○ **Menstrual / Moon-Water Great Matter (○月水大事)**

- **Mudra:** Everywhere-but-nowhere Seal.
- **Poem:** "Originally, there are no clouds of the five obstacles. Even if the clouds are thick, there is a gap for the moon."

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○ **Mirror Great Matter (○鏡大事)**

- **Mudra:** Everywhere-but-nowhere Seal.
- **Poem:** "Seeing with one glance, the six senses are purified. Originally, the heart has a moon disk shining clearly. Like a child yearning for their parent, look into the mirror."

○ **Needle Great Matter (○針大事)**

- **Poem:** "Casting off the shell of this physical body, the celestial robes of a thousand million folds spiral down. Radiant and as commanded."
- **Mantra:** *Gki-nyo-ritsu-ryō* (Urgent as commanded).

○ **Marici Great Matter (○摩利支天大事)**

- **First Mudra:** Outer Five-Pronged Scepter Seal.
- **Next Mudra:** Five-Great-Vase Seal.
- **Next Mudra:** Shadow Seal.
- **Mantra:** (Visualized as a secret seed syllable).
- **Visualization:** "Arouse noble wealth and freedom... may I be at peace."
- **Instruction:** Rely on the vow of the deity of Sumiyoshi.

○ **Armor / Yoroi-Kabuto Great Matter (○鎧甲之大事)**

- **Mudra 1:** Small Three-Pronged Scepter Seal. Recite the Kundali Mantra 7 times (*On a-mi-ri-tei un pat-ta*).
- **Mudra 2:** Outer Five-Pronged Scepter Seal.
- **Mudra 3:** Sun Deity Seal.
- **Armor (被甲) Protection:** Used for body protection. Next, perform the Nine-Syllable ritual. Perform as desired.
- **Instruction:** "When putting on the armor, it appears as the divine protection within the shrine."

○ **Ebisu Great Matter (○惠美須大事)**

- **First:** Body Protection Ritual.
- **Mudra:** Outer Five-Pronged Scepter Seal.
- **Mudra:** Wisdom Fist Mudra.
- **Mudra:** Dharma Realm Seal.
- **Anjali Poem:** "In the great ocean of the heavenly plain (Takamagahara), I dwell within the palace."
- **Visualization:** (Visualization of the vast sea and divine presence).

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(Continuation from previous page)
Poem: "At the Takamagahara (Plain of High Heaven), the body is within. Even the heart is within."

○ **Small Chopsticks Great Matter (○小箸大事)**
Regarding blacksmithing and forging.
Deity: Nagarjuna Bodhisattva.

1. **First: Samantabhadra (Fugen) Seal (先普賢印).**
2. **Next: Empowerment Mantra (明日):** *On a-ro-gya-sa-ta-tei so-wa-ka*.
   Prayer: "May the vow to Nagarjuna Bodhisattva be fulfilled."
   Urgent as commanded.

○ **Military Arts Great Matter (○兵法大事)**

1. **First: Tower Seal (先塔印).**
   Mantra: *On ba-za-ra un* (and others).
   Poem (歌曰): "When the wind blows in this place, sweep away the enemy with this wind."

○ **Dream Changing Great Matter (○夢違之大事)**
To eliminate bad dreams.
Mantra: *Na-mu ba-ku-mu-sho-jo ku-to-ku-zen-jin hen-no nyu-rai* (Recite 3 times).
Instruction: Do not speak for three days.
Poem (歌曰): "In the sleep of a long night, one wakes and rides a boat through the waves of life."

○ **Departure Great Matter (○出行大事)**
Mantra: *Bat-ta-ra-bei-ka don-gya-ran-ja-ba*.
Verse: "Having awakened to the ten directions of emptiness, wandering through the triple world. Originally without east or west, where is north or south?"
Instruction for an Acharya going out on a journey.
Verse: "The sun of Buddha shines through the three worlds. There is no day that is not auspicious. Enlightenment is this moon disk; it clears away all obstacles."

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○ **Tea Water Great Matter (○茶湯大事)**
Prayer: "May all sentient beings who partake in this tea water transform it into nectar and offer it to the Buddhas and Bodhisattvas."

○ **Pure Robe Great Matter (○淨衣大事)**

1. **First: Body Protection Ritual (先護身法).**
2. **Next: Namo-in (No-finger Great Mudra).** (Join fingers for empowerment of the robe).
3. **Next: Hands Joined (次合掌).**
   Mantra: *On ba-za-ra un*.

Poem (歌曰): "At the shrine of the thousand-shaking deity, look upon the divine power that results from my heart's actions."

○ **Crow Hat (Eboshi) Great Matter (○烏帽子大事)**

1. **First: Body Protection Ritual (先護身法).**
2. **Next: Dharma Realm Meditation Seal (次法界定印).**
   Instruction: "I now radiate great light; today various Tathagatas [manifest]."
3. **Next: Wisdom Fist Mudra (次智拳印).**
   Mantra: *On ba-za-ra ta-to-ban*.

○ **Kōshin Waiting Great Matter (○庚申待大事)**

1. **Mudra: Everywhere-but-nowhere Seal.**
   Mantra: *On ko-un-shin-rei-ko-shin-rei-ma-i-ta-ri-ya so-wa-ka*.
   Verse: "All things are impermanent; this is the law of birth and death. Having ended birth and death, quietude is joy."
2. **Marishiten Seal (摩利支天印).**
3. **Treasure Vase Seal (寶瓶印).**
   Mantra: *On ma-ri-shi-yei so-wa-ka*.

○ **Ritual Bath (Hot Water) Great Matter (○湯之大事)**

1. **First: Body Protection Ritual (先護身法).** (As usual).
2. **Mudra: Outer Five-Pronged Seal (外五鈷印).** "Endowed with all merits."
3. **Mudra: Inner Five-Pronged Seal (内五鈷印).** "Compassionate eyes look upon sentient beings."
4. **Mudra: Wisdom Fist Mudra (智拳印).** "Fortune and wisdom are immeasurable."
5. **Mudra: Water Deity Seal (水天印).** (Hands in Vajra Anjali, extend index fingers; specific posture instructions: right hand at the waist, left hand extended).
   Mantra: *On ba-ro-na-ya so-wa-ka*.
   Poem (歌曰): "The water falling from the celestial river (Ama-no-gawa) becomes a jewel and stops."

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○ **Mallet Great Matter (○槌大事)**

- **Seal:** Single-pronged Scepter Seal (獨鈷印).
- **Mantra:** *Na-mu sa-man-ta bo-da-nan un bo-da-ya so-wa-ka*
- **Poem (歌曰):** "At the shrine of the thousand-shaking deity, my body rests; ten thousand deities guard my bed."

○ **Fire Great Matter (○火大事)**

- **Instructions:** Cut wood into 6-inch pieces and split them into 6 parts. Chant and throw them into the four directions.
- **First: Body Protection Ritual (先護身法).** Use the Sword Seal (法劍印).
- **Mantra:** *Na-mu sa-man-ta bo-da-nan un bo-da-ya so-wa-ka*. Recite 21 times.
- **Next: Outer Five-Pronged Scepter Seal (次外五鈷印).** Recite 21 times.
- **Next: Water Deity Seal (次水天印).** Inner bond with the two thumbs standing parallel.
- **Mantra:** *On ba-ro-na-ya so-wa-ka*. Recite 21 times.
- **Next: Ritual for communication with Heaven and Earth, and the Expedient Dragon King Spirit.**
- **Closing:** After this, scatter the fire. Perform the Metal Joining (*Katsugo*).

○ **Whip Great Matter (○鞭大事)**

- **Mudra:** Outer Five-Pronged Scepter Seal (外五鈷印).
- **Invocation:** "In the heavens and on earth, I alone am the honored one. Urgent as commanded."
- **Instructions:** Take the whip and strike three times. Face the auspicious direction. Chant the Nine Syllables.

○ **Scattered Offerings Great Matter (○散供大事)**

- **First: Body Protection Ritual (先護身法).**
- **Mantra:** *Ba-ra-ba-ra-ba-ra-ba-ra san-ba-ra san-ba-ra un*.

○ **Master Carpenter’s Mallet Great Matter (○番匠槌大事)**

- **First Strike (East):** "Heaven and earth last long. May all prayers be satisfied."
- **Mantra:** *On ba-za-ra ta-ra-ma ki-ri un pat-ta* (Siddham transliteration).
- **After the strike, Boundary Buddha Top Seal (佛頂上):** Perform the ritual and recite the mantra.
- **Mudra:** Inner bond with the middle fingers joined to form a sword shape. The index fingers and thumbs are touching.
- **Second Strike:** "May this land be peaceful and stable. May heaven and people always be fully satisfied."
- **Mantra:** *On ba-za-ra a-mi-ri-ta un pat-ta* (Siddham transliteration).

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○ **Master Carpenter’s Mallet Great Matter (continued)**

- **Next: Boundary Cintamani (Nyoi Hōju) Seal (其後結界如意寶珠印).** Recite the mantra.

- **Mudra:** Outer bond with the index fingers and thumbs forming a jewel shape.
- **Third Strike:** "May all wishes be accomplished. May everyone be fully satisfied."
- **Mantra:** *On ba-za-ra ra-ta-na un pat-ta* (Siddham transliteration).
- **After the strike, Buddha Eye Seal (其後佛眼印):** Perform the ritual and recite the mantra.

○ **Flowing Water Great Matter (○行水大事)**

- **Water Verse:** "Like the wisdom of the Tathagata, may the wisdom of the Bright King purify me. Clear the body inside and out."
- **Purification:** "Correct Principle Purification."
- **Verse:** "Using pure water... the Eight-leaf seal."
- **Instruction:** "The practitioner bathes the body. May the mind and body be without defilement. Inside and outside pure."

○ **Flowing Water Secret Song (○行水秘秘歌)**

- **Another paper says:** [Siddham characters for Five Elements].
- **Poem:** "The water flows from the mountains... my body...".
- **Poem (歌曰):** "The water flows away... my body...".

○ **Arrow Talisman (○矢達守)**

- **Verse:** "In this world at the end of the Dharma, if there is a person...".
- **Five Elements Protection:** (Siddham characters for Earth, Water, Fire, Wind, Void).
- **Effect:** "Swords and soldiers cannot harm."
- **Amulet Inscription:** "One person against a hundred men amulet."

○ **Demon-Swallowing Amulet (鬼 惡急如律令)**

- **Instructions:** "Write this figure. It is an amulet for one person against a hundred men."

○ **Woodsman (Soma) Great Matter (○杣大事)**

- **Main Deity:** Local Fudo Myoo.
- **Seal:** Single-pronged Scepter Seal (獨鈷印).
- **Mantra:** *Na-mu sa-man-ta bo-da-nan un bo-da-ya so-wa-ka*
- **Poem (歌曰):** "Neither wood nor bamboo; if you leave it to the heart, it will be as it is."

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(Continuation from the previous page): "Year and Name."

○ **Inkstone Great Matter (○硯大事)**

- **Poem (歌曰):** "The character for 'Jewel' (Cintamani) flows and merges in the great ocean; cross it using the ferry boat of the heart."
- **Verse:** "The waves of the four seas are calm; even if the pure spring water from the rocks is crossed, it is but once." (Year / Name).

○ **Ink Great Matter (○墨大事)**

- **Poem (歌曰):** "The color of the ink made from pine-leaf smoke; it does not change even if it is brushed."
- **Instruction:** "Do not divide the words of the deity."

○ **Brush Great Matter (○筆大事)**

- **Poem (歌曰):** "The birds that build nests between heaven and earth; the character for 'Divine' from the age of the gods."
- **Instruction:** "Leave it to the brush."

○ **Shinto Old Man Mask Box Great Matter (○神道翁面箱大事)**

- **First:** Body Protection Ritual.
- **Instruction:** Face the required direction. Contemplate the opening of the shrine door.
- **Verse:** "To save various sentient beings, I now open this Dharma door." (Recite 3 times).
- **Instruction:** "Also open the Womb-gate and the Not-two gate. One essence, one principle. This is the support of the father, the twenty-eight lunar mansions, and the mansion within the ox. The original ground is Yakushi Nyorai (Medicine Buddha). The manifestation is Amaterasu Omikami, appearing on a spring day as the Great Myojin."
- **Instructional Text:** "Life and death are as they are; there is no coming or going, originally an inherent Buddha. The physical form is exactly the Dharma Body; the one essence revolves together. The Great Compassionate Father is the Three-Wheel Myojin. The father is the mask form, the mother is this box; these are the union of Yin and Yang, the secret form of the deity. A person of a thousand years in the human world suffers; but in heaven, the five decays are avoided, and all rituals are performed."

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(Continuation from the Mask Box text):
"Sentient beings are ignorant and lose their way; this is the acceptance of birth in this world. Whether they know or do not know, the three poisons of greed, anger, and ignorance are the only thing in their hearts. Those who uphold this are under the protection of divine grace. If the heart is not pure, success will not be achieved. It should be kept secret."

○ **Shinto Secret Old Man Great Matter (○神道秘密翁大事)**

- **First:** Everywhere-but-nowhere Seal.
- **Mantra:** *To-ra-ta* / *To-ra-ta*
- **Instruction:** "Face the seat and center. Use the flute to play the five tunes. This is the presence of the Five Buddhas. Display the three types of divine treasures. Recite: 'Okina, Okina, Ra-ta, Ra-ta' etc., as the divine names of the Old Man."
- **Instruction:** "Recite: 'Adoration to the Sun Deity, the original manifestation.' This is the ritual. Regarding the Past, Present, and Future: The three worlds cannot be attained. For the benefit of both sections (Diamond and Womb), they are not-two. Regarding the Great Grandson: The traces of the deity manifest before the original ground. One essence, all sentient beings. The two characters are: 'Buddha Dharma'."
- **Instructional Text:** "To hide desire, demons enter. Amaterasu Omikami used skillful means and took a provisional name. Know that the Three Poisons are like the frost on the roof of the heavenly flower-treasure realm. The womb is the inside of the box. The father and mother's breasts are the support for Amaterasu. This is the womb of the Mother and the 'Milk-room.' Facing the original grounds of the shrine, perform the sacred dance. For ten thousand people, it is a protection. At this time, the five tunes come from the flute. For five people, it is divine play. The male's physical form is a ritual vessel. Once before the deity, the Old Man performs the ritual. May Buddhahood be attained. I pray for this and perform the ritual. Chanting the Great Heart Wisdom (Wisdom Paramita) many times. For the tunes of the children, recite 'Hundred-Hundred Old Man' (Hyaku-hyaku Okina), and perform together with the children. This should be kept secret."
- **Instruction:** "One person outside should not see this. Those who are skeptical will experience long suffering. If one believes in the deity, there will be great efficacy. This is to be believed."

○ **Gohei Stick Dimensions (○幣串尺事)**

- **Instruction:** "Regarding the original Hachi (8) pattern, use it accordingly."

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Gohei Stick Dimensions (幣串尺事)

- **1 shaku 8 sun (1 尺八寸):** Oral tradition says use for the Eighteen Worlds Wild Deity (Kōjin) offering. However, long or short is acceptable.
- **2 shaku 8 sun (2 尺八寸):** Use for the Twenty-Eight Mansions/Worlds rituals.
- **1 shaku 6 sun (1 尺六寸):** Use for the Sixteen Incarnations of ritual invitation.
- **1 shaku 5 sun (1 尺五寸):** Use for the Fifteen Boys ritual invitation.
- **1 shaku 2 sun (1 尺二寸):** For the Twelve Causes secret Shinto small Gohei use.
- **5 shaku 2 sun (5 尺二寸):** These five tools are secret Shinto Great Matters used constantly.
- Also used for Gohei offerings, etc.

Signature and Lineage Record:
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○ **Brief Ritual for Moving the Shrine (○遷宮之略法)**

1. **First: Body Protection Ritual (先護身法).**
2. **Next: Pure Land Transformation Seal (次淨土變印):**
    - **Mantra:** *On ba-za-ra da-to-ban*
3. **Next: Horse-Head Seal (次馬頭印):**
    - **Mantra:** *On a-mi-ri-to-do-ba-ba-ya un pat-ta*
4. **Next: Great Hook Summoning Seal (次大鉤召印):**
    - **Mantra:** *On ba-za-ra-ku-sha-aku*
    - (Followed by a Siddham Dharani): *Na-mo ba-za-ra-ku-sha ba-za-ra-ban-da ba-za-ra-ha-sha ba-za-ra-ho-sha-ka un ba-za-ra-ku-sha-aku*
5. **Next: Strike the Scepter (Shakujō) three times; recite the verse:**
    - **Verse:** "With a great vow, descend to the human world. Sit in the treasure hall and protect all sentient beings."
    - **Verse:** "Crossing the oath, manifest at the lower seat of the jewel shrine."
6. **Next: Everywhere-but-nowhere Seal (次無所不至印):**
    - **Mantra:** *Na-mu sa-man-ta bo-da-nan* (Siddham characters).

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1. **Next: Wisdom Fist Mudra (次智拳印).**
2. **Next: Light Bodhisattva Seal (次光菩薩印):**
    - **Mudra:** Both hands in a jewel shape. Stand the two thumbs together. Six fingers relaxed.
    - **Instruction:** Recite 21 times. Provide Dharma-giving as desired.

○ **Shinto Ritual Ceremony (○神祇講式)**
"This ritual site is like Indra's net; the various deity-shadows of the ten directions manifest. My body appears before the deities; I prostrate at their feet and take refuge. Perform three bows as usual."

Next: Statement of Intent (次表白)
"I respectfully state: At the opening of the Central Land of Reed Plains (Toyo-ashihara-no-

nakatsukuni)... from the descent of the heavenly deities... Izanagi, Izanami... Amaterasu Omikami, Ame-no-koyane, and other deities... guarding the Shinto nation and family. May the ancestral shrines and the brilliance of the Dharma benefit all sentient beings. Especially, may the Brahma and Dragon gods provide protection."

Main Text of the Liturgy:
"The Dharma-protecting deities and others reside here... Shakyamuni Buddha appeared in the world and provided salvation in the West (India)... and in the Eastern Land (Japan), even those who are skeptical are granted his compassion. From the depths of the great ocean to the Great Sun Tathagata (Dainichi)... the Sixth Heaven Demon King acted as an obstacle to the Dharma, but then Amaterasu Omikami requested divine power. From heaven and earth to the Buddhist rituals... using Dharma-protecting heavenly soldiers and skillful means for the sake of the common people. However, the four seasons change and show impermanence. My heart is like wind and rain, thunder and lightning, a dream or frost. We disciples now obtain this connection to the Buddhas... and achieve the realization of the Eight Marks. These are various skillful means of the Buddha... The shadows of the stars and the moon in the water... Amaterasu Omikami and the Sun Deity... The 40 gates and 10 evils... having deep karma in the sea of life and death... escaping the fear of death. May we diligently practice and progress in our devotion."

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Shinto Ritual Ceremony (神祇講式) — Continued

"The divine spirits are not far away; if one is respectful, they manifest at the altar. The Pure Land is not distant; if one is diligent in practice, it is revealed. I wish to express my gratitude to the profound grace of the spirits, so that the living may receive the benefit of their protection. I offer these various offerings at the ritual site and sincerely chant the Dharma to repay the deities... This is a mystery beyond doubt."

Structure of the Praises:

1. **First Praise:** The original grounds of the deities.
2. **Second Explanation:** The benefit of the provisional traces.
3. **Third Turn:** Dedication and universal vow.

First Praise: Regarding the Original Grounds of the Deities (第一讃：諸神本地者)
"All the deities of this land are, in their deep essence, Tathagatas who long ago attained great enlightenment. With the compassionate vow to benefit and bring joy to sentient beings, they manifest as provisional traces to protect the Buddhist law. Just as the moon’s reflection moves across the autumn islands, or a flower’s fragrance fills the spring fields... The original ground is the fruit of Buddhahood, vast and deep like a sea. The provisional traces are the skillful means of the Buddha, like a mirror reflecting wisdom... Deepening faith brings immediate benefit; this is the teaching of our lineage. In harmony with the Three Deities of Usa Shrine, they manifest as provisional traces... Great virtuous Bodhisattvas, may the vows in your hearts be decisively fulfilled and perfectly satisfied." (Recite 3 times).

Second Explanation: The Benefit of the Provisional Traces (第二明：垂迹之利益)
"Through great compassion, they respond to needs. The divine spirits descend to provide benefit... inconceivable internal virtues manifest as external divine power... subduing the demons of the three

poisons and guiding the heart towards the correct path. Pitying the deluded ones who are upside down in the mire of birth and death... they assume forms of night-raiders, yaksas, and rakshasas to save the various species. In the age of the Eight-thousand Teachings, they manifest as divine powers... subduing malefic spirits and epidemics. Their divine feet travel swiftly; their divine power is accomplished through secret and skillful means... The eyes of the Buddhas see the truth of the deities. They are the sovereigns of this land... Sentient beings can attain salvation; the divine covenant of the heavenly deities is beyond doubt. Repaying their grace is profound... those who take refuge will be illuminated and protected."

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Third Turn: Dedication and Universal Vow (第三廻：向發願也)
"I dedicate the merit of the Heart Sutra and the Wisdom of the Thousand-Armed One... to all the shrine deities and their original grounds... May they provide great protection and increase their prestige. Ancient texts say that various Buddhas reside in the Pure Land... even the hairs on a tortoise’s head or a rabbit’s horn can be seen as having the nature of Buddhahood. The silent light of the land of the Tathagata... Vulture Peak and the Dragon Palace are not separate realms. The jewels and halls of the Buddhas... in the Pure Land, there are no boundaries. Therefore, in our deep prayers, we follow the path of the spirits... to repay the four graces and save all beings. Chanting the sutras and performing the ritual is a skillful means... gradually fulfilling the Great Vow... to ultimately attain Bodhi and fulfill our wishes. May the Great Spirits of this land protect us and never leave us empty-handed."

Closing Mantra:
"Homage to the Dharmakaya Buddhas who are the Original Grounds of the great and small deities within the land of Japan."
(南無日本國中大小神祇本地法身諸佛)

The Scenery of the Liturgy:
"Before the window on a spring day, the light’s shadow is pure. Kongō-zō-ō (Diamond Storehouse King) is provisionally hidden. In the double-branched spring of the Kasuga shrines... the autumn moon shines on the southern mountains. The void is naturally clear.
The teachings of the benevolent Kumano Gongen... the provisional deities who protect life... manifested as monarchs of the East and West. They fulfill their duties and protect the Imperial city... In the Eastern land of Japan... the ritual implements are prepared at the shrine... truly this is not a lie.
When the time comes for the sixty-odd provinces of Japan... to respond to the spiritual will of the deities, the heart should follow the ritual implements. The law is based on the spiritual traces... lifting the banner of life. The mist of the peaks and the clouds of the valleys... the spirit-drums and bells are like dreams... the disciples and others have now attained this connection... through generations, the net of the Dharma is spread. The world is filled with divine grace... this is the skillful means of various Buddhas. The shadows of the stars and the moon in the water... the clouds move and the sun shines. Faith is like a boat on the water; Amaterasu and the Sun Deity protect the world. Diligently practice and progress in your devotion.
Beneath the moon in the evening garden... the breeze blows the curtains of the shrine. The divine officials and ministers of the shrine... are arranged in their ranks. The Great Jewel-altar... with

offerings of cloth and silk... arranged before the deity... the celestial deities and spirit officials... in their crowns and robes, they attend the ritual to the left and right. The great power of night and day... guarding the gates... subduing fierce god soldiers and firming the path. From far and near, from all directions... those of the provisional and those of the real... those who have attained power and those who have attained truth..."

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Shinto Ritual Ceremony (神祇講式) — Continued

"The place where the spirit responds is the sovereign of the heart. The mutual aid of various shrines is truly remarkable. The divine spirits of this imperial land manifest themselves with extraordinary radiance. The benevolence of the ten thousand deities is immeasurable. Looking upon their light, it is like clouds and rain bestowing universal grace. Is this not wonderful? The heart is refined and purified through ritual; following the path of the gods with a quiet spirit. The jewel-throne of the heart manifests its light; the divine scepter reaches the bottom of the soul.

Regarding the profound mercy of Amaterasu Omikami: Her spirit dwells within the mother's heart. Pitying sentient beings as her own children, she guides them along the path of righteousness. It is a return to the original home. Truly, this is the manifestation of the divine. To repay this grace, we perform this ritual. Singing and dancing to please the spirits; through the wind of heaven, the earth is harmonized. We seek the nectar of the Dharma and the prosperity of the land.

The Buddhist merit benefits all sentient beings. The original ground and the provisional traces are like the light and the mirror. This is the original vow of Amaterasu. The clouds of the autumn mountains... fulfilling our new prayers. To repay this great grace, we chant the praises of the spirits."

List of Deities Invited and Praised:

- Benzaiten (辨才天), Kichijōten (吉祥天), Indra (訶利帝母), Various Heavenly Spirits.
- The Fifteen Boys (十五童子), Great Black Heaven (大黑天), Wild Deities, Local Guardian Spirits.
- The Big Dipper (北斗七星), The Various Star Mansions, Deities of the Current Year, Epidemic Deities, Deities of the Earth.
- The Five Roads (五道冥官), The King of Mount Tai (泰山府君), The Officers of Fate.
- The Twelve Heavenly Generals, The Ten Rakshasa Daughters, The Sixteen Good Deities, The Twenty-Eight Legions.

"Since the opening of the shrine, various spirits across generations... ancestral masters of our lineage... through the three provinces and the four directions... following the power of the Great Saint. Turning the wheel of the Dharma... achieving the gold and silver traces. Looking upon the Dharma Realm of the ten directions and the void... offering even a single grain or a single drop of water. May it pervade the mountains and rivers, the valleys and plains. I pray that those with connection obtain the great benefit of the Mahasattva. May those without connection also receive the mercy of the divine. I pray that various Buddhas and Bodhisattvas manifest and bestow their compassion upon us. May our prayers be fulfilled. The divine body is the manifestation of the

Buddha's Dharma. We who seek the path... whether through the Great Section or the Small Section... may the benefit grow. To those who suffer and those who yearn, the deities are the secret treasure. This is not empty. We brush away the dust of afflictions and respectfully uphold the divine teachings."

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"The various Buddhas who save the world abide in great divine powers. For the sake of saving sentient beings, they manifest immeasurable divine forces." (Recite 3 times).

Chant:

- **Mantra:** Na-mu-wa-kō-ri-motsu-bai-zō-hō-raku-bai-zō-i-kō
  (南無和光利物 倍增法樂 倍增威光)
  "Homage to the Power of the Light Jewel. May the Dharma be increased. May prestige be increased." (Recite 3 times).
  "May the prayers in my heart be decisively fulfilled." (Recite 3 times).

Third Turn: Universal Vow (第三廻向發願者)
"With incense, flowers, lamps, and various offerings... following my sincerity... I respectfully dedicate merit to the original grounds and provisional traces of various deities. Through their three-bodied original nature, they provide benefit to all sentient beings. Truly, their prestige is great. I respectfully dedicate merit to:

- Amaterasu Omikami (天照太神) and the Seven Generations of Heavenly Deities and Five Generations of Earthly Deities.
- The Three Shrines of Hachiman (八幡), Kasuga (春日), and Oharano (大原野).
- The Deities of Ishigami (石神), Hirose (廣瀨), Tatsuta (龍田), Sumiyoshi (住吉), and Yoshino (吉野).
- The Shrines of Yoshida (吉田), Hirota (廣田), Gion (祇園), Kitano (北野), Nibu-kawakami (丹生), and Kifune (貴布禰).
- The Guardian Deities of the Kanto and Mutsu Regions.
- The Three Island Great Myōjin (三島), the Great Myōjin of Suwa (諏訪), and the Great Deities of Mount Kinpu (金峰) and Mount Hakusan (白山).

I respectfully invite Indra, Brahma, the Four Heavenly Kings, and various heavenly spirits. Through the power of these divine traces, may the current life be long and protected... achieving the Buddha's realm. Following the original vows of the deities, may the people be prosperous and the land be peaceful. May the malefic spirits of the ten directions be subdued. May the people obtain right mindfulness and return to the correct path. I pray for the protection of all sentient beings... extending life, military success, and fulfilling all prayers. May the Great Compassion of the Buddhas never leave us."

Closing Verse (向伽陀):
"May this merit be universal, spreading to all beings. May we and all sentient beings together attain

the Buddha's path."
(願以此功德 普及於一切 我等與衆生 皆共成佛道)

End of Shinto Ritual Ceremony (神祇講式終)

Next: Six Types of Turning / Dedication (次六種廻向)

Closing Prayer:

- **Mantra:** Na-mu-ni-pon-ko-ku-chū-dai-shō-jin-gi-hon-ji-hō-shin-sho-bu-totsu-bo-sa
  (南無日本國中大小神祇本地法身諸佛菩薩)
  "Homage to the Dharmakaya Buddhas and Bodhisattvas who are the Original Grounds of the great and small deities within Japan."
  "May the prayers in my heart be decisively fulfilled." (Recite 3 times).

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○ **Mine Conferred Supreme Wisdom Mudra Samaya Ritual (○峯授最勝慧印三昧耶法)**

1. **First: Universal Prostration Before the Altar (先壇前普禮)**
2. **Next: Universal Prostration Upon Seating (次着座普禮)**
3. **Next: Anointing with Incense (次塗香)**
4. **Next: Equality Visualization (次平等觀)**
5. **Next: Purification of the Three Industries (次淨三業)**
6. **Next: Buddha Family Samaya (次佛部三昧耶)**
7. **Next: Lotus Family Samaya (次蓮華部三昧耶)**
8. **Next: Vajra Family Samaya (次金剛部三昧耶)**
9. **Next: Armor for Body Protection (次被甲護身)**
10. **Next: Incense Water (次香水). Syllable 'A' Empowerment (「阿」字加持). Syllable 'Un' (吽) Empowerment.**
11. **Next: Ritual to Exorcise the Obstacle-Producing People (次辟除廢民).**
    - **Mudra:** Outer bond, stand the two middle fingers together. Raise the two thumbs and two pinky fingers.
    - **Action:** Rotate clockwise three times. Rotate counter-clockwise three times.
    - **Mantra (recite 6 times):** *On a-mi-ri-tei un pat-ta*
12. **Next: Subduing Demons (次怖魔).**
    - **Mudra:** Right hand forms a fist with the index finger raised like a horn between the eyebrows. Left hand placed at the waist.
    - **Mantra (recite 3 times):**
      - *Na-mu sa-man-ta bo-da-nan ka-ma-ra-ba-za-ra-sa-sha-ba-tei un ban*
      - *A-ban-bei-ma-ka-ma-i-da-ri-ya-bi-yu-do-shi-ta-ni so-wa-ka*
13. **Next: Contemplating the Buddha (次觀佛)**
14. **Next: Vajra Rising (次金剛起)**
15. **Next: Universal Prostration (次普禮)**
16. **Next: Statement of Intent (次表白)**
17. **Next: Deities Distribution (次神分).**

- **Action:** Take the incense burner by the handle. Ritual follows the "Seventh Altar Method" described in Volume 3.

18. **Next: Ascending the Altar of Awakening (次登覺臺).**
    - **Mudra:** Dharma Realm Meditation Seal.
    - **Mantra (recite 3 times):** *Sa-ba-ra san-ma-ya bo-ji-sa-ta-ba-sha-chi*
19. **Next: Arousing the Bodhi Mind (次發菩提心)**
20. **Next: The Three Samaya Precepts (次三昧耶戒)**
21. **Next: Invitation (次勸請)**
22. **Next: The Five Great Vows (次五大願)**
    - **Mantra:** *Na-ma sa-man-ta bo-da-nan ta-ta-ga-ta-hi-bo-ra-gya-na-bei-san-ji so-wa-ka*
23. **Next: Dharma Realm Fulfillment (次法界圓滿).**
    - **Mudra:** Outer bond, join the middle fingers. Raise the two index fingers together to form a jewel shape.
24. **Next: Buddha Fruit Cycle of Connection (次佛果輪緣).**
    - **Mudra:** Dharma Realm Meditation Seal.
    - **Mantra (recite 3 times):** *On ki-ri-ya-mi-ti-ya*
25. **Next: Great Diamond Wheel (次大金剛輪)**
26. **Next: Earth Binding (次地結)**
27. **Next: Earth Heavenly Bowl Seal (次地天鉢印).**
    - **Mantra (recite 3 times):** *Bi-ri-chi-bei-ei-in so-wa-ka*
28. **Next: Four-direction Binding (次四方結)**
29. **Next: Vajra Anjali Mantra (次金剛合掌眞言).** (Recite once).

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Next: Entering the Gate (次入門)
Mudra: Hollow palm Anjali (*Koshin Gasshō*). Press the tips of the two thumbs against the base of the index fingers to form a jewel shape. Quiet the mind and chant the mantra three times.
Mantra: *On ba-za-ra ta-ra-ma ki-ri un pat-ta*

Next: Opening the Gate (次合門生)
Mudra: Both hands in an inner/outer bond. The tips of the two thumbs enter the palms. Chant the mantra three times.
Mantra: *On a-ro-gya sa-ta-wa-ya un pat-ta*

Next: Ritual Site Visualization (次道場觀)
From the scepter, use the Tathagata Fist Mudra to perform empowerment at seven locations.

Next: Great Akasagarbha (次大虛空藏)
Next, the Great Wisdom. Use the Great Wisdom Sword Seal.
Mantra: *On ba-za-ra ra-ta-na ra-ka-ya ta-i-san-ma-ya ma-ni a-bi-sha-ka un pat-ta*

Next: Small Diamond Wheel (次小金剛輪)
Mudra: Transform into Fortune and Wisdom using the Vajra Mudra.
Instruction: Both hands in an outer bond. The two middle fingers form a jewel shape. Recite twice. For the second jewel shape, recite once.

Next: Small Prayer (次小祈願)
Perform Vajra Anjali once and complete one turn.
Adorations to:

- Mahavairocana Buddha (*Maka Birushana Butsu*)
- Samantabhadra Bodhisattva (*Fugen*)
- Manjusri Bodhisattva (*Monju*)
- Akasagarbha Bodhisattva (*Kokuzō*)
- Great Holy Fudō Myōō (*Dai-shō Fudō Myōō*)
- Aizen Myōō
- Vajrakumara (*Kongōdōji*)
- Benzaiten (*Daibenzaiten*)
- Great Wisdom Star King (*Dai-ken-sha-dai-ō*)
- Adoration to the One Vehicle Holy Assembly

Next: Universal Cycle Accomplishment (次環輪圓成)
Mudra: Both hands. Cross the two middle fingers and index fingers to form a cycle. Rotate clockwise six times before the heart.
Mantra: *On ba-za-ra ba-ka-ra un pat-ta*

Next: Main Deity Empowerment (次本尊加持)
Rely on. First, the Great Sun (*Dainichi*) Brilliance. Wisdom Fist Seal. Recite three times.
Mantra: *On ba-za-ra ta-to-ban*

Next: Main Deity Empowerment (次本尊加持)
Next, Bead Recitation. Rely on.
Mantra: *On kan-ja-ya so-wa-ka*

Next: Syllable-Wheel Empowerment (次字輪觀)
Rely on.
Visualization:
Contemplate the syllable 'A' (*A-ji*) below the waist. The nature of the syllable is unborn and unattainable.

Contemplate the syllable 'Ra' (*Ra-ji*) at the navel wheel. It is unattainable.
Contemplate the syllable 'Ha' (*Ha-ji*) at the heart. It is unattainable, pure, and without defilement.

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Next (continuation of Syllable-Wheel Visualization):
Contemplate the syllable 'Un' (*Un-ji*) at the top. It is pure, without defilement, and unattainable.
Deep Visualization:
The syllable 'A' causes unborn-ness.
The syllable 'Ra' causes unattainable dust.
The syllable 'Ha' causes unattainable words.
The syllable 'Un' causes unattainable height.
Contemplate emptiness and unattainable states. The world of the five elements is without duality. The Buddha-realm and the sentient-being-realm are non-dual. This is the One Dharma Realm of Mahavairocana.

Next: Main Deity Empowerment (次本尊加持)
Buddha-Mother (*Butsugen*) Mudra and Mantra.

Next: Scattered Chanting (次散念誦)

- Buddha-Eye (*Butsugen*)
- Great Sun (*Dainichi*)
- Main Deity (*Honzon*)
- One-Syllable Golden Wheel (*Ichijirokinrin*)

Boundary Mantra (結界呪):
Great Diamond Wheel (*Dai Kongōrin*).

Next: Final Food Offering (次後供養)
As before. Next, perform the Sun-disk visualization.

Next: Final Bell (次後鈴)
Next, perform the Praise. Next, the Main Deity Praise.

Next: Universal Offering of Three Powers (次普供養三力)

Next: Small Prayer (次小祈願)
Next, Bow to the Buddha. Next, perform the Six Types of Dedication.

Next: Heart Sutra Chanting (次至心廻向)

Next: Release the Bound Realm (次解界)
Great Samaya. Fire Altar. Diamond Net.

Next: Sending the Carriage (次送車輅)
Next, Invitation of the Carriage. Next, Summoning. (Performed from the scepter).

Next: The Four Brilliances / Adoration (次四明)
Next, Clapping Hands.

Mudra of Akasagarbha (Kokuzō):
Both hands in a hollow bond (*Kushin Gasshō*). Join the middle fingers. Index fingers form a jewel shape. Recite twice.
Mantra: *Na-ma sa-man-ta bo-da-nan ban un*

Instruction:
Take the Dharma Conch Shell in hand. Blow seven times. Place it back at its original location.
Mantra for the Conch Sound (法螺法螺聲):
One Vehicle Mystery Teaching.
Instruction:
After extinguishing afflictions, enter the gate of the syllable 'A'.

Next: Boundary (次結界)
Rely on. Next, the Great Wisdom Sword Seal Mantra. Recite three times.
Mantra: *On ba-za-ra un*

Next: Diamond Net (次金剛網)
Next, the Fire Courtyard. Next, Great Mahesvara (*Dai-itoku*).

Next: Altar Gate (次關伽)
Next, the Flower Seat. Rely on. Next, shake the bell.

Next: Five Offerings (次五供養)
Both ritual and practical offerings. Next, praise the Four Wisdom Seals.

Next: Main Deity Praise (次本尊讚)
Rely on. Next, Universal Offering of Three Powers.

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(Conclusion of the Mine Conferred Supreme Wisdom Mudra Samaya Ritual)

- **Boundary (結界):** Four-direction binding (四方結), Earth Deity (地天), Earth binding (地結).
- **Next: Sending off (次奉送):** Dismissal (撥遣).
- **Next: Conch shell sounds (次法螺):** Seven sounds.
- **Next: Three Families Armor (次三部被甲).**
- **Next: Stamping Buddhas, Reading Sutras, etc. (次印佛讀經等).**
- **Next: Universal Prostration (次普禮).**
- **Next: Leaving the Hall (次出堂).**

Verse for Stamping Buddhas (印佛偈):
“I now stamp the Tathagatas with incense smoke,
Endowed with all the marks and characteristics, they radiate great light.

Pervading the boundless sea of worlds,
Just like the smoke of a lamp, they are without obstruction.
Relying on the power of the merit from stamping these Buddhas,
I benefit the boundless realm of sentient beings.
Together may we be born in the Land of Ultimate Bliss and realize the marvelous fruit,
Forever serving as a cause for the liberation of all beings.”

○ **Ritual of the Principle of Wisdom (○理趣法)**
Perform the ritual as usual from your room to the front of the Buddha.

- Universal Prostration before the Altar (壇前普禮).
- Universal Prostration upon Seating (着座普禮).
- Anointing with Incense (塗香).
- Three Mysteries Visualization (三密観).
- Purification of the Three Industries (淨三業).
- Three Families (三部).
- Armor (被甲).
- Empowering Incense Water (加持香水).
- Empowering Offerings (加持供物).
- Visualization of the Syllable 'Ban' (「バン」字觀).
- Contemplating the Buddha (觀佛).
- Vajra Rising (金剛起).
- Universal Prostration (普禮).
- Statement of Intent (表白).
- Distribution of Deities (神分).
- Petition (祈願). Offering of two units of gold (金二丁).

Statement of Intent (表白):
“I respectfully address the Lord of the Mantra Teachings, the Great Sun Tathagata (Dainichi Nyorai), the Great Saint and Honored One of the Diamond and Womb Realms, the great assemblies of the various Honored Ones and Saints of the vast Mandala, the great master of the teaching, the Bodhisattva Vajrasattva, and the great master who transmitted the light through the three countries, Kōbō Daishi, as well as the great lineage of ancestral masters who followed.

The profound and marvelous scripture of the Prajna-Rishu (Principle of Wisdom) is a direct path for the immediate realization of Buddhahood. This scripture’s seventeen sections of benefits surpass those of all other teachings. It is a medicine that cures the afflictions of desire and form, leading one from the stage of an ordinary being to the throne of a Bodhisattva. It turns the poisons of attachment and pride into the fruit of constant presence.”

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(Continuation of the Ritual of the Principle of Wisdom)

“Those who uphold and chant this teaching enter the excellence of all paths. Its ten thousand virtues are deep and its merit is immeasurable. Relying on this, I offer these prayers for the benefit of the donor. May the pure jewel of the Bodhi-mind be polished and may its light increase, shining like the moon on the night of the full moon.
Respectfully stated.”

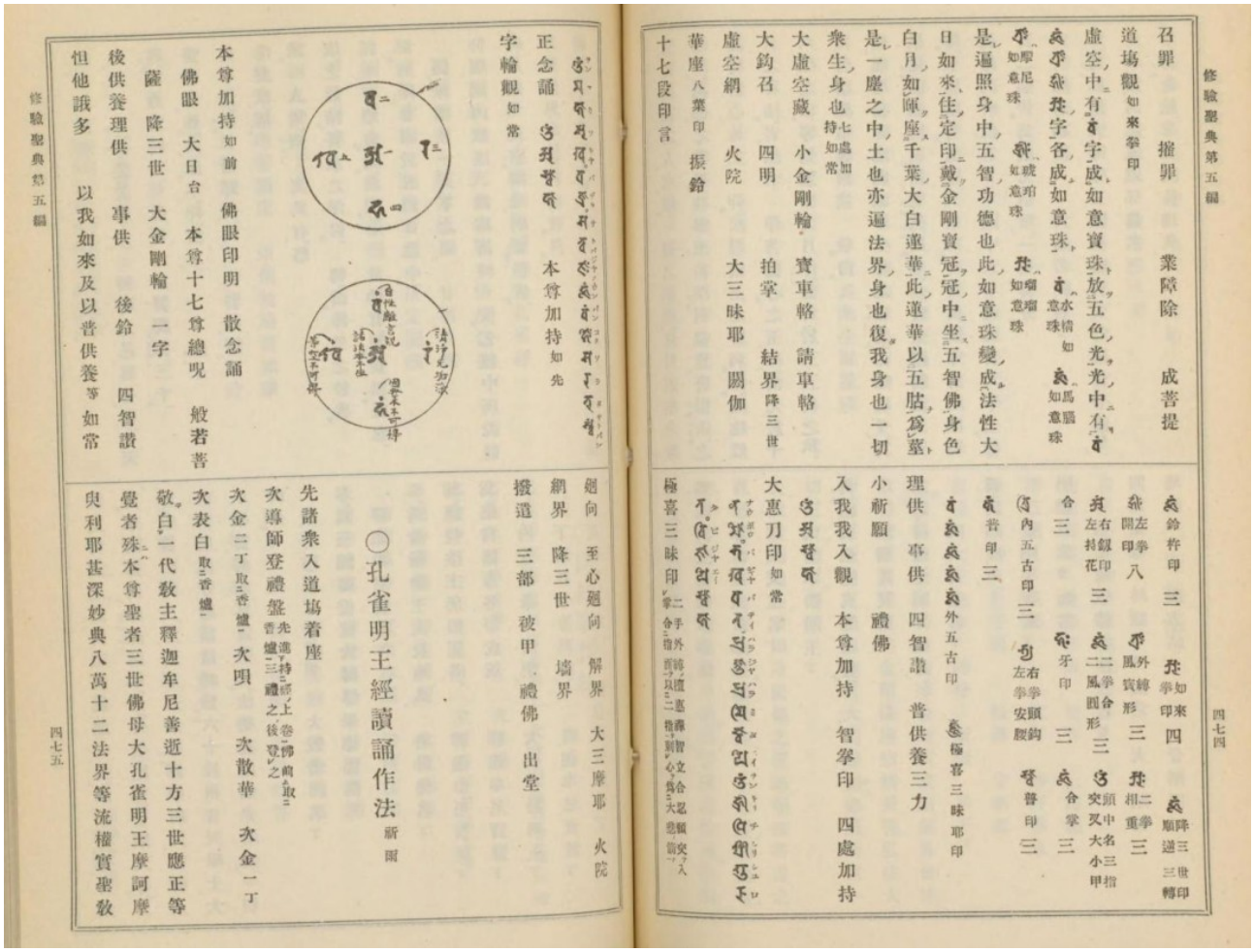
Specific Dedications (為...):

- For the extinguishing of sins and the growth of goodness through the practice of the Rishu Samadhi.
- For the Dharma-protecting devas of the Outer Vajra Family, the deities of the Diamond Realm, and the protectors of the Buddhist law.
- For the Great Myōjin and the local guardian deities of the mountains, including the Seiryū Gongen.
- For all the great and small deities within the land of Japan.
- For the fulfillment of the vows of Kōbō Daishi and the ancestral masters of the three countries, and for the completion of the great vows of Samantabhadra’s practice.
- Recitation of the **Heart Sutra (般若心經)** and the **Great Perfection of Wisdom Sutra (大般若經)**.
- Invocation of the names of **Mahavairocana Buddha (摩訶毘盧遮那佛)** and **Medicine Buddha (藥師佛)**.
- For safety within the temple and the prosperity of the Buddha-dharma.
- Offerings for the **Four Heavenly Kings (四大天王)**.
- For the **Great Holy Fudō Myōō (大聖不動明王)**.
- For the deceased spirits to attain perfect enlightenment.
- In the real name/title of **Amida (阿彌陀)**.
- For the protection of the Dharma Lord, to extinguish sins and grow goodness.
- Offerings for the **Four Heavenly Kings (四大天王)**.
- For the fulfillment of all vows.

Ritual Steps:

- Vajrasattva Bodhisattva (金剛手菩薩).
- Chant the prostrations and five repentances as usual (唱禮五悔等如常).
- Prostrate to the constantly abiding Three Jewels with all respect (一切恭敬敬禮常住三寶等).
- Four Immeasurable Contemplations (四無量觀).

- Supreme Vow (勝願).
- Join hands in Vajra Anjali (金合).
- As usual (如常).
- Great Diamond Wheel (大金剛輪).
- Earth Binding (地結).
- Four-direction Binding (四方結).
- Vajra Eye (金剛眼).



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(Continuation of the Ritual of the Principle of Wisdom)

- **Summoning Sins (召罪) / Destroying Sins (摧罪)**
- **Eliminating Karmic Obstacles (業障除) / Realizing Bodhi (成菩提)**

Ritual Site Visualization (道場觀)
Mudra: Tathagata Fist Mudra (*Nyorai-ken-in*).
Visualization:
"In the void, the syllable **'A'** appears, transforming into a cintamani jewel that radiates five-colored light. Within that light, the syllable **'A'** transforms again into a cintamani jewel... Like the jewel of the mani, like the jewel of lapis lazuli... transforming into the Great Sea of Dharma Nature. This light illuminates the body and the five wisdom virtues. Upon this cintamani jewel, sits the Great Sun Tathagata (Dainichi Nyorai) wearing the Jewel Crown of the Five Wisdoms, his body the color of white moon-shadow. He sits upon a thousand-petaled white lotus... This lotus represents the five wisdoms as its stem... Within a single grain of dust, all lands and the entire Dharma Realm are pervaded. My body and all sentient beings are of one essence. Contemplate this constantly."

Ritual Actions and Mudras:

- **Great Akasagarbha (大虛空蔵):** Empower at seven locations.
- **Small Diamond Wheel (小金剛輪).**
- **Great Hook Summoning (大鉤召):** Four Brilliances. Treasure Carriage. Summon the Carriage.
- **Akasagarbha Net (虛空網):** Fire Courtyard. Release the Boundary of Trailokyavijaya (*Gōzanze*).
- **Flower Seat (華座):** Eight-leaf Mudra. Shaking the Bell. Great Samaya. Altar Gate (*Kankoga*).

Seventeen-segment Mudras and Mantras (十七段印言):

1. **Bell-handle Mudra (鈴杵印):** 3 times.
2. **Tathagata Mudra (如來印):** 4 times.
3. **Descent of Trailokyavijaya (降三世印).**
4. **Opening the Gate Mudra (開印):** 8 times.
5. **Outer Bond Mudra (外縛):** 3 times.
6. **Mutually Joined Mudra (相重):** 3 times.
7. **Left Fist (左拳):** 8 times.
8. **Wind-treasure Shape (風寶形):** 3 times.
9. **Inner Bond (内縛).**
10. **Left/Right Hanging Flowers (左右挂花):** 3 times.
11. **Jewel Shape (二風圓形):** 3 times.
12. **Cross-middle Finger (交中大指):** 3 times.
13. **Vajra Tooth (牙印):** 3 times.
14. **Anjali (合掌):** 3 times.
15. **Inner Five-Pronged Seal (内五古印):** 3 times.
16. **Left/Right Fist-Hook (左右拳頭鉤):** 3 times.
17. **Universal Seal (普印):** 3 times.

Mantra of Supreme Joy Samaya (極喜三昧耶印):
Mudra: Two-hand outer bond. Join the middle fingers to form a jewel shape. Stand the index fingers like horns. Place before the heart.
Mantra: *Na-mo ba-ga-ba-tei ha-ra-gya ha-ra-mi-ta un ba-za-ra ba-ga-rei ki-ra-ku ki-ra-ku ki-chi-chi-shu-bo so-wa-ka*

Next: Small Prayer (小祈願)
Next: Entering Me/Me Entering Contemplation (入我我入觀).

Next: Main Deity Empowerment (本尊加持): Wisdom Fist Mudra. Empowerment at four locations.

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Mantra of the Great Wisdom Sword (大惠刀印):
(Ritual performed as usual).
Mantra: *On a-ji-ka-tei-ha-ra-gya-ha-ra-mi-ta un ba-za-ra ba-ga-rei ki-ra-ku ki-ra-ku ki-chi-chi-shu-bo so-wa-ka*

Main Deity Empowerment (本尊加持如前):

- **Buddha-Eye Mudra and Mantra (佛眼印明).**
- **Scattered Chanting (散念誦):** Dainichi, Main Deity, Prajna Bodhisattva, Trailokyavijaya, Great Diamond Wheel, One-Syllable.
- **Final Offerings (後供養):** Practical offerings (*Jikon*), Inner offerings (*Kōin*), Four Wisdom Praises.
- **Universal Offering (普供養):** As usual.

Universal Cycle Accomplishment (環輪圓成):
Mudra: Use the middle and index fingers of both hands. Cross them and rotate before the heart clockwise six times.
Mantra: *On ba-za-ra ba-ka-ra un pat-ta* (Siddham transliteration).

Diagrams:
(The diagrams show the arrangement of Siddham syllables for the Five Elements and Five Wisdoms used in the syllable-wheel contemplation).

Next: Right Mindfulness Recitation (正念誦).
Next: Syllable-Wheel Contemplation (字輪觀): As usual.

Dedication (廻向):

- **Heartfelt Dedication (至心廻向).**
- **Boundary Release (解界):** Great Samaya, Fire Courtyard, Vajra Net, Trailokyavijaya, Wall Boundary.
- **Dismissal (撥遣):** Three Families, Armor, Bow to the Buddha, Leaving the Hall.

○ Ritual Procedure for Reciting the Peacock Queen (Kujaku Myōō) Sutra (○孔雀明王經讀誦作法)
Subtitle: Praying for Rain (祈雨).

Procedure for Entering the Ritual Site and Seating (先諸衆入道場着座):

1. First, carry the sutra scrolls. Facing the Buddha, offer incense.

2. The Teacher leads the group, bowing to the altar.
3. Take the scrolls.
4. Next, Golden Two-Unit (Offerings) (*Kin-ni-chō*). Take the incense burner.
5. Next, Praise (*Uta*).
6. Next, Scattered Flowers (*Sange*).
7. Next, Golden One-Unit (*Kin-it-chō*).

Statement of Intent (次表白):
(Take the incense burner).
"I respectfully address the Great Master of the teaching, the World-Honored One Shakyamuni... the various Buddhas of the three worlds... the Great Mother of Buddhas, the Great Peacock Queen, Mahamayuri...
Regarding this sacred scripture, the eighty-thousand marvelous Dharma teachings flow like a river... truly it is the sacred teaching of the Dharma Realm..."

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(Continuation of the Statement of Intent (表白))
"...pervading the entire Dharma Realm of emptiness and the realm of the Three Jewels. I respectfully visit this ritual site. The grace of the deities pervasively harmonizes heaven and earth. The power of merit in this scripture is vast; the compassion of the Buddha is immeasurable. The spiritual efficacy is already established; who would not believe in it? However, now the clouds of drought are like steam. The fields have lost their harmony. The clouds that bring rain have been cut off for a long time. The irrigation ditches are about to dry up. Ten thousand people have distressed faces. I, a single person, have no joy while ten thousand people have sorrow. Relying on this, I invite the pure companions of the secret gate to turn and read the subtle and profound mysteries of the Mother of Buddhas scripture. Dragon gods have a vow; surely there will be a spiritual response. The rule is that nectar rain will fall within five days, regulating the grain harvest throughout the world. I humbly pray for the internal protection of the land and invite all the deities. I respectfully present my sincere faith and prayer. May the eight classes of divine beings compassionately accept my petition. Until the Dharma Realm attains universal benefit, I respectfully state."

Distribution of Deities (神分): (Take the incense burner).
"Through the turning and reading of this King of Scriptures, may all obstacles be removed and the flavor of the Dharma be offered. Manifesting brilliance... the Diamond Department, the Jewel Department, the Three Families. Relying on the Diamond Peak and the scriptures... Dragon gods and the eight classes... the sixty-odd provinces of Japan, the pervasiveness of heaven... greatly fulfilling the secret path of Shinto. I humbly offer this scripture to increase the Dharma-flavor and prestige of all deities."

Dedications (為...):

- **The Great Peacock Queen Sutra (大孔雀明王經) / Avalokitesvara Bodhisattva (觀自在菩薩).**
- **The Heart Sutra (般若心經) / The Great Perfection of Wisdom Sutra (大般若經).**

- **The lineage of Masters in the three countries (為三國傳燈諸大師) / For the fulfillment of their perfect fruit.**
- **Shakyamuni Buddha (釋迦牟尼). / Medicine Buddha (藥師佛).**
- **The Golden Wheel Holy King (為金輪聖王) / For the longevity of heaven and earth.**
- **The protection of the Dharma Master (為護持法主) / For the fulfillment of all vows.**
- **The assembly of various seats / For each to achieve their hopes.**
- **Stability within the estate / For the joy of all people.**
- **Universal benefit under heaven / For equality throughout the Dharma Realm.**
- **The Great Holy Unmoving Bright King (大聖不動明王).**
- **The Great Peacock Queen (大孔雀明王). / Avalokitesvara Bodhisattva (觀自在菩薩).**

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Next: Opening the Sutra Titles (次經題開卷):
Hold the scrolls with both hands, bow, and recite the Great Vehicle titles while facing the first scroll.

Next: Arousing the Vow (次發願):
(Hold the scroll in the left hand. Strike the metal gong once).

Sincere Vow (至心發願):
"I take refuge in and turn the reading of the Great Peacock Sutra. May the power of its merit and prestige increase the Dharma-joy of the heavenly and earthly deities. May the protector of the Dharma increase fortune and longevity. May nectar rain fall everywhere. May calamity and drought be extinguished. May boundless good vows be decisively fulfilled. May the country be safe and the people prosperous. Reaching even to the Dharma Realm."

Next: The Four Great Vows (次四弘經句):
(Recite from left and right).
"Sentient beings are numberless; I vow to save them.
Afflictions are inexhaustible; I vow to end them.
Dharma gates are boundless; I vow to learn them.
The Buddha way is supreme; I vow to attain it."

Small Prayer (小祈願): (As before).
"For nectar rain to quench the drought and extinguish the heat, I perform all these recitations."

Next: Chanting the first scroll (次讀經上卷):
Recite the inner titles. Follow with four or five lines of recitation.

Next: Bowing to the altar (次下禮盤):
Holding the sutra in the left hand and the scepter in the right, perform bows and invite the assembly to bow together.

○ **Conclusion Ritual Procedure (○同結願作法)**

1. **First: The Teacher moves before the Buddha (先導師進佛前):** (Take the lower scroll).
2. **Next: Ascending the altar (次登禮盤):** (Take the incense burner and bow three times).
3. **Next: Dharma use (次法用).**
4. **Next: Arousing the Vow (次發願):** (Hold the scroll in the left hand).
5. **Sincere Vow (至心發願):**
   "I take refuge in and turn the reading of the Great Peacock Sutra. May the power of its merit and prestige increase the Dharma-joy of the heavenly and earthly deities. Increase fortune and longevity. May nectar rain fall everywhere. May calamity and drought be extinguished. May boundless good vows be decisively fulfilled. May the country be safe and the people prosperous. Reaching even to the Dharma Realm."
6. **Next: The Four Great Vows (次四弘經句):** (Hold in the left hand. As before).
7. **For the nectar rain to quench the drought (為甘雨普調炎旱消除):** (One recitation).
8. **Next: Small Chanting (次小讀經).**
9. **Next: Stopping the Diamond Wheel (次止經金):** (Strike the scepter three times).
10. **Next: Chanting the scroll count (次讀卷數):** (Follow the provided record).
11. **Next: Supplementary Distribution of Deities (次補闕分事由):** (Take the second incense burner and prayer beads).

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(Continuation of the Peacock Queen Ritual)

Supplementary Distribution of Deities (次補闕分事由):
(Take the incense burner and prayer beads).
"Though my recitation of the titles and chapters may contain errors or omissions, I pray that the truth of the Dharma manifests through this ritual. I correct any mistakes and harmonize the turning of the scrolls with the principle of reality."

- **Mantra:** (Visualized as the Siddham syllable *Un* within a circle).
- **Mantra:** *Na-mu sa-man-ta bo-da-nan ban un pat-ta*

Dedications (為...):

- **Mahavairocana Buddha (摩訶毘盧遮那佛).**
- **Shakyamuni Buddha (釋迦牟尼).**
- **Great Peacock Queen Sutra (大孔雀明王經).**
- **Medicine Buddha (藥師佛).**
- **Protection of the Dharma Master (為護持法主) / For the fulfillment of all vows.**

- **The assembly of various seats / For each to achieve their hopes.**
- **National stability and joy for the people (為莊内安穩諸人快樂).**
- **Universal benefit for the Dharma Realm (為天下法界平等利益).**
- **The Great Holy Unmoving Bright King (大聖不動明王).**
- **The Great Peacock Queen (大孔雀明王). / Avalokitesvara Bodhisattva (觀自在菩薩).**

Small Prayer (次小祈願):
(Hands joined).
"I humbly receive the protection and transmission of the Three Worlds' Mother of Buddhas, the Great Peacock Queen, and the Seven Buddhas. Through the teachings in this scripture, I sincerely pray to all the Dragon gods, Brahma, and Indra to witness my sincerity. I turn the reading of this sutra to invoke your grace. May nectar rain be bestowed immediately to quench the parched fields. Let the grain harvest be regulated. I pray that all wishes are fulfilled within one day, bringing joy to all and peace to the four seas. Ten thousand people will be at rest."

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Six Types of Turning / Dedication (次六種):

1. **For the protection of the Dharma Master / Increase of blessings and longevity.**
2. **For national safety / The five grains ripening / Universal happiness.**
3. **For the Three Worlds and Ten Directions.**
4. **For the power of the King of Scriptures / Bestowing nectar rain.**
5. **For the Three Worlds' Mother of Buddhas / Great Peacock Queen.**
6. **Next, take the Buddhas as desired.**

Next: Mantra for Prayer (次呪願):
(Take the incense burner and beads).

- **Mantra:** *Na-mu san-man-da bo-da-nan. Ban un ta-ra-ka-ku a-ri-sei-ki-ku ei-ei ki-kei ki-sha-ku un ban ko.*
- **Prayer:** "Adoration to the constantly abiding Three Jewels. May drought and heat be extinguished. May nectar rain fall everywhere. Fulfill the secret vows."
- **Prayer:** "The power of the scripture is immeasurable. Extinguish the drought. Bestow nectar rain. Fulfill the vow of the One-Syllable Golden Wheel and Trailokyavijaya."

Dedications and Vows:
"May the protector of the Dharma increase in blessings. May the country be safe and the five grains ripen. May ten thousand people be happy and the world be at peace. To the Three Worlds and Ten Directions. Fulfill the original vows of the Buddhas. Remove the disasters of heaven and earth. May nectar rain fall everywhere and fulfill all prayers."

Verse of Dedication:
"May this merit be universal... reaching the Great Bodhi."

Completion of the Ritual:
Next: Descending the altar (次下禮盤):
(Take the incense burner and bow three times).

[End of Page 479]

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○ **Peacock Sutra Ritual (○孔雀經法)**
Note: This is achieved through Diamond Realm practice.

- **Seed Syllable:** *Yu* (ユ).
- **Samaya Form:** A peacock tail atop a half-moon and full moon.
- **Ritual Site Visualization (道場觀):**
  On the altar is a golden Peacock King. Above it is a white lotus flower. On the lotus is the syllable *Yu*, which transforms into a peacock tail. The tail transforms into the Peacock Queen. She possesses an appearance of great compassion and has four arms. Her first right hand holds a citrus fruit (*kijitsu*), and her second right hand holds a lotus. Her first left hand holds a multi-colored auspicious leaf (*kichijō-yō*), and her second left hand holds a peacock tail. She is surrounded by the Seven Buddhas, Maitreya Bodhisattva, the Four Great Voices, the Eight Directions, the Twelve Heavenly Beings, the Twenty-Eight Night Yakshas, great generals, various ghost gods, and constellations. The various shrine deities surround her before and after.
- **Root Seal (根本印):**
  Hands in an inner bond. Join the tips of the two index fingers and the two small fingers.
  Mantra: *On ma-yu-ra ki-ran-dei so-wa-ka*
  Oral Tradition: This is also used for the "Small Peacock Shape Seal."
- **Seven Buddhas Mudra and Mantra (七佛印明)**
- **Universal Seal (普印)**
- **Mantra of the Heart of All Buddhas (眞言 一切佛心眞言)**
- **Maitreya (Miroku) Mudra and Mantra (彌勒印明):**
  Mudra: Treasure Vase Seal (寶瓶印).
- **Opening of the Sound Seal (聲開印明):**
  Hands in a hollow palm Anjali. Bend the two index fingers so their tips join. Stand the two thumbs parallel and press them against the sides of the index fingers.
- **Pratyekabuddha (En-gaku) Mudra and Mantra (緣覺印明)**
- **Tin Stick (Shakujō) Mudra (錫杖相):**
  Hands in an inner bond. Extend the two middle fingers and join them firmly.

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- **[Continuation of Mudras]**
- **Empowering the Main Deity (已上本尊加持):** These three seals are used appropriately.
- **Universal Samaya Mudra (普賢三昧耶印):** Hands in an outer bond. The two middle fingers stand upright and joined.
- **Vajra Hook Bodhisattva Mudra (金剛鉤菩薩印):** Hands in an outer bond. Stand the two index fingers and form them into hooks. Move them back and forth three times.
  Mantra: *On ba-za-ra-ku-sha-aku*
- **Mudra of the Two Kings (二王弊):** Join hands. Stand the two middle fingers.
- **Mudra of Supreme Victory (無能勝印):** Both hands in an inner bond. Stand the two middle fingers together like a needle.
- **Armor for Body Protection (三部被甲):** Use as needed.

Empowerment of the Main Deity (本尊加持):
These three seals—Vajra Hook, Universal Samaya, and Supreme Victory—although not the primary root seals, are used specifically for this ritual. The tradition states they should be used during the offering rituals for the Peacock Queen.

- **Right Mindfulness Recitation (正念誦):**
  Mantra: *On ma-yu-ra ki-ran-dei so-wa-ka*
- **Scattered Recitation (散念誦):**
  Buddha-Eye, Great Sun (Dainichi), Eight-Syllable Mantra, One-Syllable Golden Wheel, etc.
- **Invitation (勸請):**
  The Great Peacock Queen, the Great Compassionate Seven Buddhas, Maitreya Bodhisattva, the Eight Heavenly Kings, and the Various Constellations.
- **Empowerment / Ritual Introduction (引賀):**
  Using the three-pronged scepter mudra. Follow the oral instructions of the Master. This is a temporary explanation.

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Adoration of the Buddhas (禮佛)

- Adoration to the Tathagata Arisaya (Namu Arisaya-maka-maka-yu-ri-ri-ya-ri-ya). (Recite 3 times).
- Adoration to the Buddha Vipashyin (Namu Bibashi-butsu).
- Adoration to the Buddha Shikin (Namu Shiki-butsu).
- Adoration to the Buddha Bishabu (Namu Bishabu-butsu).
- Adoration to the Buddha Kuruson (Namu Kuruson-butsu).
- Adoration to the Buddha Konakamuni (Namu Konakamuni-butsu).

- Adoration to the Buddha Kashyapa (Namu Kashyapa-butsu).
- Adoration to the Buddha Shakyamuni (Namu Shakyamuni-butsu).
- Adoration to the Buddha Maitreya (Namu Miroku-bosatsu).
- Adoration to the Bodhisattva Avalokitesvara (Namu Kanzeon-bosatsu).
- Adoration to the Bodhisattva Mahasthamaprapta (Namu Daiseishi-bosatsu).
- Adoration to the Bodhisattva Samantabhadra (Namu Fugen-bosatsu).
- Adoration to the Bodhisattva Manjusri (Namu Monju-shiri-bosatsu).

Section for Various Deities (諸尊段)
Seven Buddhas, Maitreya, Pratyekabuddhas, etc.

Altar Decoration (壇場荘厳)
As usual. In the center of the altar, place a vase with three or five peacock tails.

Matter of Famous Incense for the Five Directions (五方名香事)

- **Center:** Agarwood (Chinkō).
- **East:** White Rosin (Hakkyō-kō).
- **South:** Purple Sandalwood (Shidankō).
- **West:** Benzoin (Anshikkō).
- **North:** Frankincense (Kunrukukō).
  (Note: For purple sandalwood incense, mix with turmeric, salt, and mustard seed.)

Goma (Fire Ritual) (護摩)
First, perform the pacification of calamities (Sokusa) ritual.
Next, recite the Peacock Sutra as found in the scripture.

○ Secret Ritual of Ucchusma Vidyaraja (○烏樞沙摩明王秘法)

- **Seed Syllable:** *Un* (ウン) or *Ku* (ク).
- **Samaya Form:** Three-pronged scepter (Tokko-sho).
- **Procedure:** Ritual procedure from the room to the altar is as usual.

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Ritual Site Visualization (道場觀)
Visualize a large altar. Above it is the syllable *Un*, which transforms into a three-pronged scepter, then transforms into the deity Ucchusma (Ususama Myōō). He manifests in a state of great wrath, with a body of blue-black color and red eyes. His entire form is enveloped in flames. He holds a rope and a vajra, and his right hand holds a three-pronged spear. He wears a tiger-skin skirt. He tramples upon an elephant-headed demon (Binayaka). He is surrounded by Asuras and Hariti with her beloved children as his followers.

Empowerment of the Main Deity (本尊加持)

- **Root Seal (根本印):**
  Hands in an inner bond. Stand the two middle fingers together. Join the tips of the index fingers over them. Stand the two thumbs and small fingers together.
    - **Mantra:** *On shu-chi-ri ma-ri ma-ma-ri ma-ri shu-shu-chi-ri so-wa-ka*
- **Heart Mantra (心眞言):**
  Hands in an inner bond of middle and small fingers.
    - **Mantra:** *On shu-ti-ri ma-ri so-wa-ka*

Next: Purification/Impurity-Removing Seal (次解穢印)
Hands in a hollow palm bond. Ring fingers inside the palms. Stand middle fingers together. Join index fingers. Thumbs placed at the sides.

- **Mantra:** *On shu-ri ma-ri ma-ma-ri ma-ri shu-shu-ri so-wa-ka*

Next: Five-Locations Empowerment Seal (次五處加持印)
Right and left hands form fists. Stand the two thumbs. Empower the body at five locations (forehead, right shoulder, left shoulder, heart, throat).

- **Mantra:** *On un bat-ta*

Next: Hariti Mother Seal (次訶利帝母印)

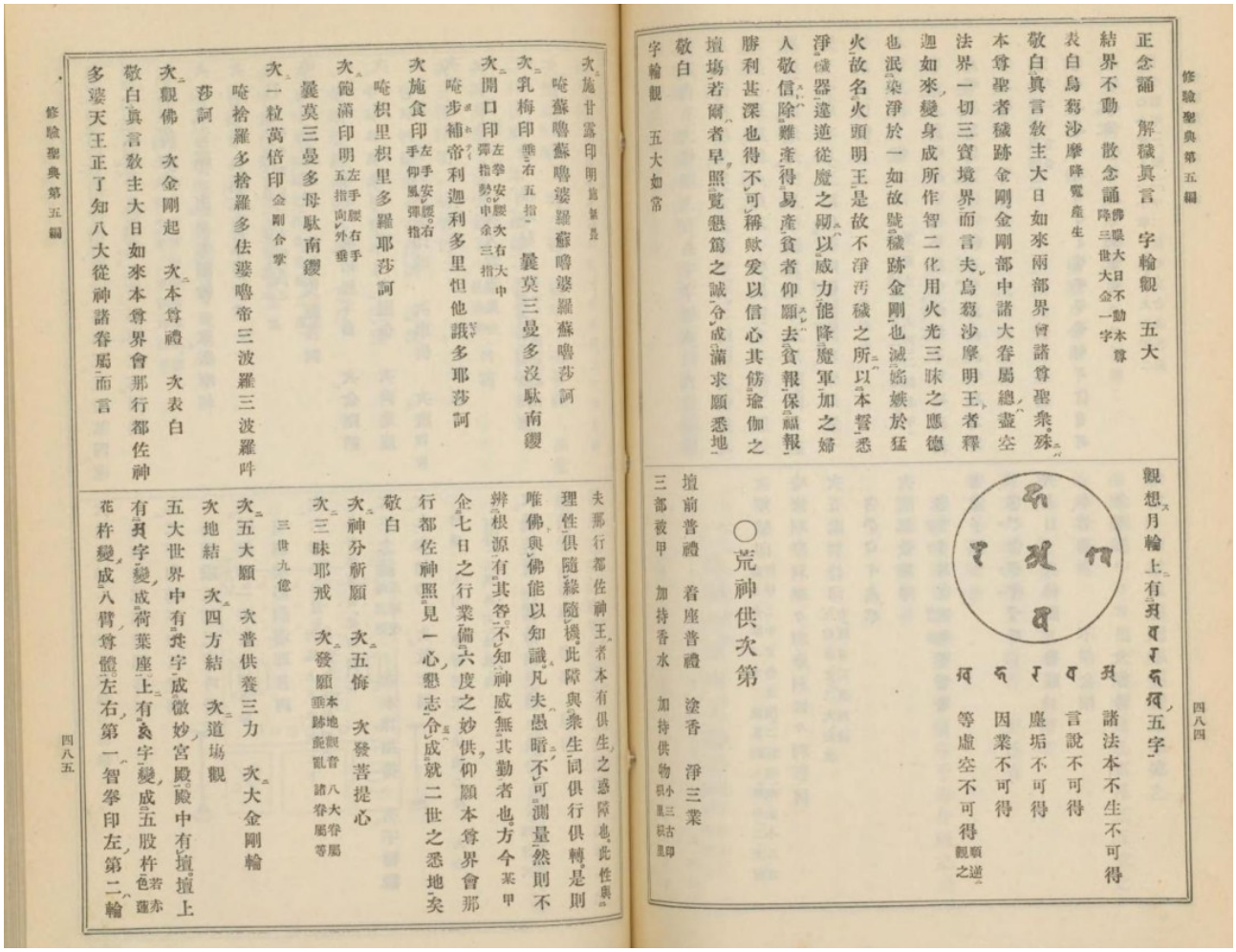
- **Mantra:** *On do-do ma-ri-yei so-wa-ka*

Next: Beloved Child Seal (次愛子印)

- **Mantra:** *On chi-bi-chi-bi-yei so-wa-ka*

Next: Dainichi (Vairocana). Next: Buddha-Eye (Butsugen). Vow (發願).
Main Deity / Holy One: Ucchusma Myōō (Ususama), the Unmoving Vajra.
Within the Vajra Family.

Adoration (禮佛)
Adoration to the Holy Ucchusma Vidyaraja. (Namu Ususama-myōō-kon-go-ra-sha).



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- **Right Mindfulness Recitation (正念誦).**
- **Impurity-Removing Mantra (解穢眞言).**
- **Syllable-Wheel Contemplation (字輪觀).**
- **Five Great Boundary (五大結界).**
- **Unmoving Lord (Fudō) (不動).**
- **Scattered Chanting (散念誦):** Buddha-Eye (佛眼), Great Sun (大日), Unmoving Lord (不動), Main Deity (本尊), Trailokyavijaya (降三世), Great Gold (大金), One-Syllable (一字).

○ **Statement of Intent for Ucchusma Subduing Demons and Birth (表白烏芻沙摩降魔産生)**
"I respectfully address the Lord of the Mantra Teachings, the Great Sun Tathagata (Dainichi Nyorai), the various Honored Ones of the Two Realms, and the sacred assembly of the Diamond Realm. I also address the Great Saint Ucchusma Vidyaraja (Ususama Myōō), who transforms the entire Dharma Realm and the three treasures into a realm of purity through his Fire-Samadhi.

The Tathagata manifested this wrathful form to benefit and purify. Just as fire consumes and purifies all defilements, Ucchusma Vidyaraja removes all impurities. By the power of his original

vow, he subdues demons and removes the obstacles and pain of birth for women. For those who believe deeply and seek his protection, he bestows immeasurable merit, eliminates poverty, and grants success.

If the donor is sincere and seeks fulfillment, I pray that their wishes are perfectly and decisively fulfilled.
Respectfully stated."

Syllable-Wheel Contemplation (字輪觀):
[Diagram showing a moon disk with five Siddham syllables]
Visualization: "Within the moon disk, contemplate the five syllables representing the five elements."

- **Syllable A (ア):** All phenomena are inherently unborn and unattainable.
- **Syllable Ra (ラ):** Dust and defilement are unattainable.
- **Syllable Ha (ハ):** Words and descriptions are unattainable.
- **Syllable Ka (キャ):** Cause and karma are unattainable.
- **Syllable Ken (ケン):** Voids and emptiness are unattainable.

○ **Ritual Sequence for Offerings to the Wild Deities (○荒神供次第)**

1. **Universal Prostration before the Altar (壇前普禮).**
2. **Universal Prostration upon Seating (着座普禮).**
3. **Anointing with Incense (塗香).**
4. **Purification of the Three Industries (淨三業).**
5. **Three Families Armor (三部被甲).**
6. **Empowering Incense Water (加持香水).**
7. **Empowering Offerings (加持供物):** Use the small three-pronged scepter.

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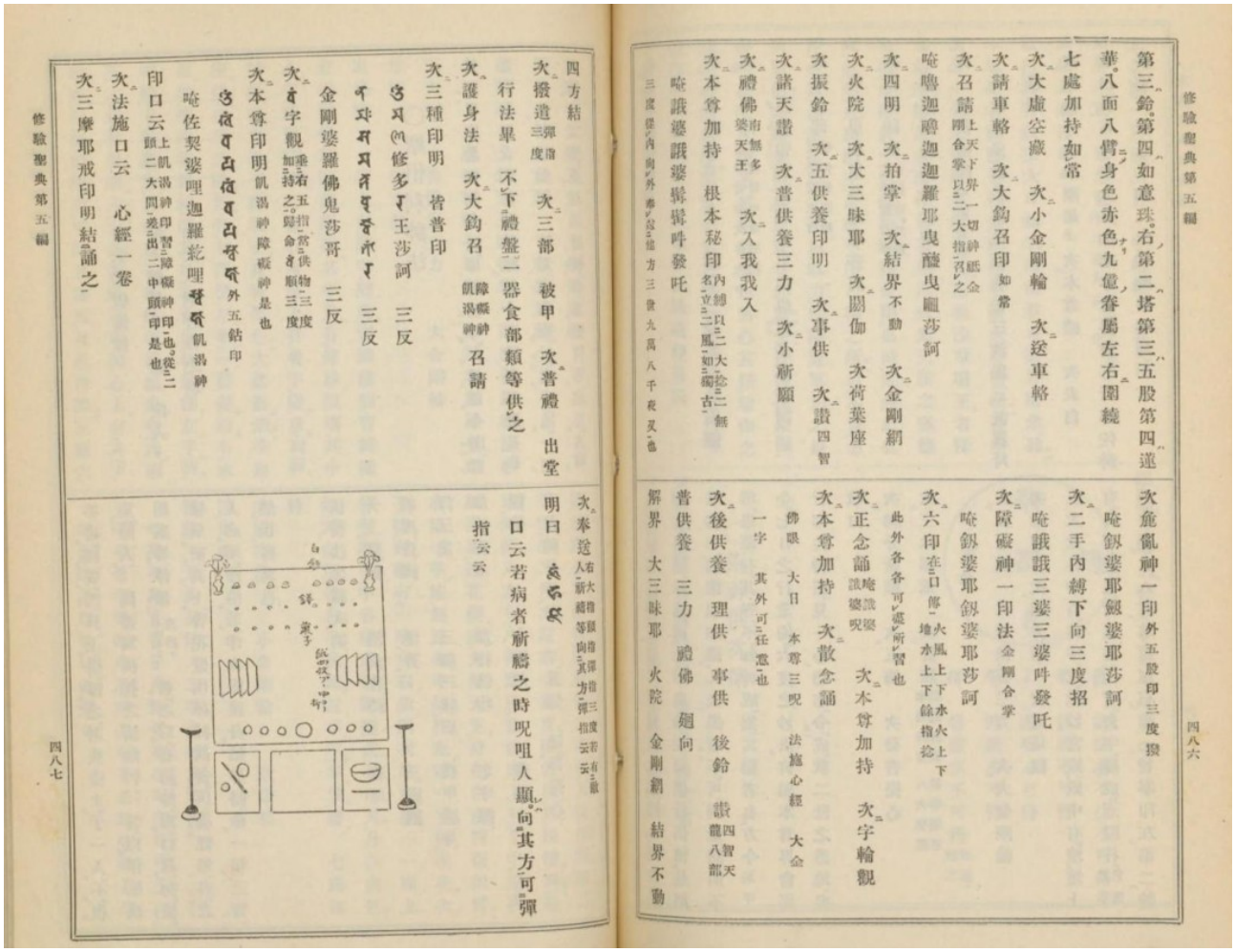
1. **Next: Bestowing Nectar Mudra (次施甘露印).**
    - **Mantra:** *On so-ma so-ma so-ma-bo-ra-so-ma so-ma so-ma so-ma-sa-ba-tei so-wa-ka*
2. **Next: Sea of Milk Mudra (次乳海印).**
    - **Instruction:** Snap the fingers of both hands.
    - **Mantra:** *Na-ma sa-man-ta bo-da-nan san-ma-ya sa-ma-ya un ba-ra-so-ma-tei so-wa-ka*

3. **Next: Opening the Mouth Mudra (次開口印).**
    - **Instruction:** Snap the fingers of both hands.
    - **Mantra:** *On bo-ho ho-tei-ri ban-ba-ri sa-ba-rei-tei un pa-ya-so-wa-ka*
4. **Next: Food Offering Mudra (次施食印).**
    - **Instruction:** Place left hand on waist.
    - **Mantra:** *On ka-ka ka-ri ka-ri sa-man-ta ra-ya-sha so-wa-ka*
5. **Next: Satisfaction Mudra (次飽滿印).**
    - **Instruction:** Left hand at waist, right hand palm facing out.
    - **Mantra:** *Na-ma sa-man-ta bo-da-nan san-ma-ya un*
6. **Next: One Grain Ten Thousand Folds Mudra (次一粒萬倍印).**
    - **Mudra:** Vajra Anjali (Hands joined).
    - **Mantra:** *On ki-sha-ra-ni sa-man-ta ki-sha-ra-ni sa-ba-shi-yu-tei san-ba-ra san-ba-ra un*
7. **Saga (莎賀):** [Ritual Verse].
8. **Next: Contemplating the Buddha (次觀佛).**
9. **Next: Vajra Rising (次金剛起).**
10. **Next: Bowing to the Main Deity (次本尊禮).**
11. **Next: Statement of Intent (次表白).**
    "I respectfully address the Lord of the Mantra Teachings, the Great Sun Tathagata (Dainichi Nyorai), and the various protector deities of the Diamond Realm. I also address Amaterasu Omikami, the eight great guardian deities, and the various spirit followers. I declare that for the sake of the donor..."
12. **Next: Distribution of Deities and Petition (次神分祈願).**
13. **Next: Five Repentances (次五悔).**
14. **Next: Arousing the Bodhi Mind (次發菩提心).**
15. **Next: Three Samaya Precepts (次三昧耶戒).**
16. **Next: Arousing the Vow (次發願).**
17. **Next: Five Great Vows (次五大願).**
18. **Next: Universal Offering of Three Powers (次普供養三力).**
19. **Next: Great Diamond Wheel (次大金剛輪).**
20. **Next: Earth Binding (次地結).**
21. **Next: Four-direction Binding (次四方結).**

22.**Next: Ritual Site Visualization (次道場觀).**

"Within the five great worlds, there are syllables transforming into marvelous palaces. In the palace, there is an altar. On the altar is the syllable **Ken**, transforming into a lotus pedestal. On the pedestal is the syllable **A**, transforming into a five-pronged scepter. The scepter transforms into the Eight-Armed Wild Deity (Kōjin). His left first hand forms the Wisdom Fist Mudra. His left second hand..." [The text continues to describe the wrathful form and attributes of the deity].



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(Continuation of the Eight-Armed Wild Deity Description)
"...Third left hand holds a cintamani jewel. Fourth left hand holds a wheel. Right hands: First holds a trident, second a pagoda, third a five-pronged scepter, fourth a lotus. The body color is red. He is surrounded by nine billion followers to his left and right. Perform empowerment at seven locations as usual."

Next: Great Akasagarbha (次大虛空藏)
Next, the **Small Diamond Wheel (次小金剛輪)**. Next, **Sending the Carriage (次送車輅)**.
Next: Great Hook Summoning Mudra (次大鉤召印如常)
Next, **Invitation (次請車輅)**: Summon all deities of the world below heaven. Join the hands in anjali and use the two index fingers to form hooks.
Mantra: *Na-mo ba-za-ra-ku-sha ba-za-ra-ban-da ba-za-ra-ha-sha ba-za-ra-ho-sha-ka un ba-za-ra-ku-sha-aku*

Next: Four Brilliances (次四明). Next: **Clapping Hands (次拍掌)**. Next: **Boundary Release of the Unmoving Lord (次結界不動)**. Next: **Vajra Net (次金剛網)**.
Next: Fire Courtyard (次火院). Next: **Great Samaya (次大三昧耶)**. Next: **Altar Gate (次關伽)**. Next: **Lotus Leaf Seat (次荷葉座)**.
Next: Shaking the Bell (次振鈴). Next: **Five Offerings and Brilliance (次五供養印明)**. Next: **Inner Offerings (次事供)**. Next: **Four Wisdom Praises (次讚四智)**.
Next: Verses for Various Heavens (次諸天讚). Next: **Universal Offering of Three Powers (次普供養三力)**. Next: **Small Prayer (次小祈願)**.
Next: Bow to the Buddha (次禮佛). Next: **Entering Me / Me Entering Contemplation (次入我我入)**.
Next: Main Deity Empowerment (次本尊加持)
Root Secret Seal (根本秘印): Inner bond. Stand the two middle fingers upright. Join the tips of the index fingers. Stand the two thumbs and two small fingers.
Mantra: *On ba-za-ra un* (and others including purification mantras).

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Next: Four-direction Binding (四方結)
Next: Dismissal (次撥遣): Snap the fingers three times.
Next: **Three Families (次三部)**. **Armor (被甲)**. **Universal Prostration (次普禮)**. **Leaving the Hall (出堂)**.
Instruction: "After the ritual is finished, provide food and drink offerings as appropriate."

Next: Three Types of Mudras (次三種印明). Next: **Universal Seal (皆普印)**.
Next: Invitation (召請): Use the Hooking Mudra.
Vajra Bodhisattva and Malefic Spirit Mantra (金剛婆羅佛鬼莎哥): Recite 3 times.
Next: Satisfaction Mudra and Brilliance (次飽滿印明): Left hand on waist, right hand palm facing out.
Mantra: *Na-ma sa-man-ta bo-da-nan san-ma-ya un* (Recite 3 times).

Next: Syllable-wheel Contemplation (次字輪觀): Use the five fingers of the right hand. Provide offerings three times.
Next: Main Deity Mudra and Brilliance (次本尊印明): To subdue malefic spirits and obstacles.
Next: Kōjin Empowerment (次佐契婆哩迦羅乾哩): [Siddham transliteration].
Next: Dharma-giving / Oral Tradition (次法施口云): Recite one scroll of the Heart Sutra.
Next: Three Samaya Precepts Mudra and Brilliance (次三昧耶戒印明結誦之).

Next: Ritual for Obstacle-Producing Wild Deities (次龕亂神一印): Use the outer five-pronged scepter. Recite 3 times.
Mantra: *On ba-za-ra-un-ken-so-wa-ka*
Next: Main Deity Hooking (次二手内縛下向三度招).
Next: Mantra for Breaking Obstacle Spirits (次障礙神一印法金剛合掌).
Oral Tradition regarding sickness (口云若病者祈禱之時...): "When praying for a sick person, snap the fingers toward the direction of the ailment."

Next: Main Deity Empowerment (次本尊加持). Next: **Scattered Chanting (次散念誦)**.
Next: Final Offerings (次後供養): Practical offerings (*Jikon*), Inner offerings (*Kōin*), Four Wisdom Praises.
Universal Offering (普供養). **Three Powers (三力)**. **Bow to the Buddha (禮佛)**. **Dedication (廻向)**. **Boundary Release (解界)**. **Great Samaya (大三昧耶)**. **Fire Courtyard (火院)**. **Vajra Net (金剛網)**. **Boundary Release of the Unmoving Lord (結界不動)**.

[Altar Diagram Above]
(The diagram illustrates the layout for offerings and implements during the Wild Deity ritual).

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○ **Ritual of Hariti (Mahesvari) (○摩怛利神法)**
The oral tradition says: This corresponds to the Seven Mothers (Shichifukunyotai). In the *Rishu-kyō* Sutra, this relates to the thirteenth section of the Mandala.
Question: What is the benefit of this ritual?
Answer: It is highly efficacious for treating chronic diseases and fevers. Furthermore, it is effective against all ghost-inflicted illnesses. If one prepares the offerings and follows the ritual, its efficacy will surely be seen.

Instructions for Preparing Rice Offerings (口云略飯備様):
"Use a small, long vessel. Place two servings of rice into the single vessel. Divide it into eight portions as illustrated."
[Diagram of a 3x3 grid for the rice portions]

Method for Preventing Pestilence (亦書經安門戶上信歸之則疾疫止于一人不復染餘人):
"If one writes the scripture and places it above the doorpost, and takes refuge in it, pestilence will stop at one person and not infect others.
Regarding the method of writing the scripture and making offerings: Use clean paper or fine silk. The ink and brush should be clean. If there is an impure odor, use incense to purify it. Offer flowers, lamps, and various foods and drinks. The person writing must first bathe, put on clean robes, and perform body protection. Take refuge in the Three Jewels, and then begin writing."

Ritual Procedure and Recitation Order (供養法念誦次第):

1. **First, enter the hall and visualize (先上堂觀).** Altar prostration (壇前普禮). Seating (着座).
2. **Prostration upon seating (着座普禮).** Anointing with incense (塗香). Three Mysteries Visualization (三密觀).
3. **Purification of the Three Industries (淨三業).** Three Families Samaya (三部三昧耶). Armor for Body Protection (被甲護身).
4. **Empowering Incense Water (加持香水).** Empowering Offerings (加持供物). Visualization of the Syllable 'Ban' (「バン」字觀).
5. **Contemplating the Buddha (觀佛).** Vajra Rising (金剛起). Universal Prostration (普禮).
6. **Statement of Intent, Distribution of Deities, and Petition (表白神分祈願).** Five Repentances (五悔). Arousing the Bodhi Mind (發菩提心).
7. **Three Samaya Precepts (三昧耶戒).**

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Vows (發願):

- **Great Brahma King (大梵天王).** Mahabrahma.
- **Seven Mother Goddesses (七母女天).** Attendant various deities.

Invitation (若勸請):

- **Great Brahma King with vast virtue.** Mahabrahma protective Dharma god.
- **Mahesvari (Matri) the Seven Mothers.** Various ghost gods.
- **Universal Offering of Three Powers (普供養三力).** Great Diamond Wheel (大金剛輪).

Five Great Vows (五大願).
Earth Binding (地結). Four-direction Binding (四方結).

Ritual Site Visualization (道場觀):
"On the altar is the syllable **'A'**, transforming into a jewel-adorned palace. In the center is a marvelous altar. The syllable **'A'** transforms into a sword, which then transforms into the Great Saint Unmoving Lord (Fudō Myōō). He has a blue-black body and a great wrathful appearance. He resides in the fire-dwelling samadhi. With a fierce gaze and mouth closed, his right hand holds the sword of wisdom and his left hand holds the snare.
On his head is the syllable **'Un'**, transforming into a three-pronged scepter, which transforms into Mahakala (Daikokuten). On the crown of the deity is the syllable **'Ma'**, transforming into a sword, which transforms into Mahesvari. She has a blue-black color, three faces, and six arms."

Description of Attributes:
"The front left and right hands are crossed and hooked. The second right hand holds a human head by the hair. The second left hand holds a sheep with two horns. The third right and left hands form a

specific gesture. Her back is adorned with a garland. This form transforms into the Seven Mother Goddesses.
Also, the Great Brahma King: White body, four faces, and four arms. The right first hand... The left first hand holds a lotus.
The Seven Mother Goddesses: Each has a different colored body. The right hands hold mirrors, and the left hands form fists at the waist. Perform empowerment at seven locations."

Next: Summoning and Carriage:

- **Great Akasagarbha (大虛空蔵).** Small Diamond Wheel (小金剛輪). Sending the Carriage (送車輅).
- **Summoning / Invitation (召請). Great Hook Summoning Mudra (大鉤召印).**
  Form an inner bond with the two index fingers hooked.
  Mantra: *Na-mo ba-za-ra-ku-sha ba-za-ra-ban-da ba-za-ra-ha-sha ba-za-ra-ho-sha-ka un ba-za-ra-ku-sha-aku*

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Next: Four Brilliances (次四攝)
Clapping hands (拍掌). Boundary of the Unmoving Lord (結界不動). Void Net (虛空網).

Fire Courtyard (火院). Great Samaya (大三昧耶). Altar Gate (闕伽).

Lotus Leaf Seat (荷葉座)
Visualize nine lotus leaves in the eight directions and the center. Use the right hand to perform the mudra.

Five Offerings, Mudra and Brilliance (五供養印明)
Universal Offering (普供養). Inner Practical Offerings (事供).

Next: Four Wisdoms (次四智)
Praises for the Various Heavens (諸天讃曰):

- *Mantra:* On ba-za-ra ra-ta-na un
- *Mantra:* On ba-za-ra gi-ni un
- *Mantra:* On ba-za-ra ta-ra-ma un
- *Mantra:* On ba-za-ra ka-ma-ra un
- *Mantra:* On ba-za-ra bi-sho-ba un

Universal Offering of Three Powers (普供養三力)

Next: Main Deity Empowerment (次本尊加持)

- **First: Womb-Realm Dainichi (先胎大日).** Outer Five-pronged Scepter Seal (外五股印). Five-syllable Mantra (五字明).
  - *Mantra:* A vi ra un ken

- **Next: Unmoving Lord (次不動).** Sword Seal (劍印). Compassionate Salvation Mantra as usual (慈救呪如常).
- **Next: Mahakala (次大黑天).** Vajra Anjali (金剛合掌).
    - *Mantra:* On ma-ka-ka-ra-ya so-ba-ka

Next: Another Mudra (又印)
Hands in an inner bond, crossing the middle fingers. Extend the small fingers. The two water (middle) fingers stand upright and move back and forth. Recite the mantra.

Next: Brahma King (次梵天王). Holding Flower Seal (持花印).

- **Instruction:** Left hand extended, thumb pressing the water, fire, and wind fingers. Right hand joins the thumb and wind fingers.
- *Mantra:* On ba-ra-ka-ma-ne so-ba-ka

Next: General Seal of the Seven Mother Goddesses (次七母女天總印)
Form the Lotus Flower Fist (蓮花拳). Form the mudra before the heart and then move it to the left shoulder. Recite the general mantra.

- **Specific Mantras for the Mothers/Ghost Gods:**
    - **Tamo-ni-ki (多離鬼):** *On ta-ma-re so-ba-ka*
    - **A-sha-ni-ki (阿佐尼鬼):** *On a-sha-ne so-ba-ka*
    - **A-ba-ra-na-ki (阿法那鬼):** *On ba-ra-ne so-ba-ka*
    - **Ha-ra-ni-ki (波羅尼鬼):** *On ba-ra-ne so-ba-ka*

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- **A-pi-ra-ki (阿毘羅鬼):** *On a-bi-ra so-ba-ka*
- **Ba-tei-ri-ki (波提梨鬼):** *On ba-tei-re so-ba-ka*
- Alternatively, use **Vajra Anjali (或以金剛合掌)** and individual mantras for each.

Right Mindfulness Recitation (正念誦).
Main Deity Empowerment (本尊加持) as above.

Scattered Chanting (散念誦):

- Buddha-Eye (佛眼)
- Great Sun Tathagata - Womb Realm (大日胎)
- Unmoving Lord (不動)
- Benzaiten (辨才天)
- Mahakala (摩訶迦羅天)

- Enma-ten (炎魔天)
- Seven Mother Goddesses Mantra (七母女天)
- Pestilence-stopping Scripture (却温經) (Note: Perform if specifically intended).

Dharma-giving (法施): One-Syllable (一字).

Final Offerings (後供養):
Practical offerings (理供). Inner offerings (事供). Universal offerings (普供養). Three Powers (三力). Altar Gate (闕伽). Petition (祈願).
Next: Verses/Praises (讚如先).

Bow to the Buddha (禮佛):
"Homage to the Great Mahavairocana Buddha (Namu Maka Birushana Butsu)."

- *Mantra:* On bo-da-shi-ta-ba-za-ra
- *Mantra:* On ma-ka-ba-za-ra un
- *Mantra:* On ba-za-ra-sa-to-ba-so-ku
- *Mantra:* On ba-za-ra-ban-da
- *Mantra:* On ba-za-ra-ha-sha
- *Mantra:* On ba-za-ra-sho-ta

Dedication (廻向): Skillful means (方便). Boundary release (解界).

Dismissal (撥遣): Snap fingers three times (彈指三度). Three Families Armor (三部被甲).
Universal Prostration (普禮). Leaving the Hall (出堂).

Private Tradition (私云):
"If the Main Deity is the Great Sun (Dainichi), use Enma-ten (Yama) as the secondary chief. If Enma-ten is the Main Deity, use Mahakala (Daikokuten) as the chief. This is based on the 'Seven Mother Goddesses Assembly' section of the *Rishu-kyō* (Principle of Wisdom Sutra)."

On the Ritual of Tying the Cord (一問經有結線法其方如何):
Question: "How is the ritual of the cord performed?"
Answer: "First, have a young girl prepare five-colored pure silk thread. Join hands in Vajra Anjali and first recite:
'With the cords of the Buddha's teachings, I bind the evil spirits and afflictions. May the clouds of Enma-ten's protection cover us like a canopy, turning the parched world into nectar rain.'
Then perform the ritual according to the instructions."

Adoration to:

- All Bodhisattvas and Mahasattvas.
- The Deities of the Ten Directions.
- Pratyekabuddhas, Sravakas, and the Entire Holy Assembly.

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Final Prayer of the Previous Ritual:
"Incantation Master [Name]. Now I, the disciple, speak this divine mantra; may the prayer be fulfilled as wished."

Instruction for Protective Knots:
"Names of the Seven Ghosts: Sha-ra-ba (沙羅佉), Sha-mu-ta-ra (沙目多羅), A-fu-ra-ne (阿佛羅尼), A-fu-ra-ne (阿佛羅尼), Ni-ku-shi-ki (尼佉尸), A-fu-ra-ne (阿佛羅尼), Ni-ku-shi-ki (尼佉尸).
Tie knots in the thread for each: Sha-ra-ba (one knot), A-fu-ra-ni-ki (one knot), etc.
Once a knot is tied, it should not be undone.
If one cannot recite the seven ghost names, have someone else write this scripture according to the ritual method and place it above the doorposts, or wear it on the neck or arm. All evil spirits will quickly flee and illnesses will be cured immediately."

Dakini Secret Ritual (○吒枳尼天秘法)

1. **First: Outer Five-Pronged Seal (先外五股印).**
    - **Mantra:** *On ba-za-ra un*. (Recite while standing).
    - **Action:** Open the index fingers, thumbs, and little fingers to represent the opening of heaven, earth, and the human realm.
    - **Instruction:** Immediately transform into the siddhi of the Cintamani (Wish-fulfilling Jewel) method.
2. **First: Three bows before the seat (先座前三禮).**
3. **Universal Mantra (普禮眞言).**
4. **Ascending the seat (次座登).**
    - Maintain the posture of "Dread and Gratitude" (*Kyō-mi-shin-ju*).
5. **Clapping hands (拍手大小).**
6. **Anointing with incense and Body Protection (次塗香護身法).** (As usual).
7. **Everywhere but nowhere Seal (无所不至印).**
8. **Vajra Anjali (次金剛合掌).**
9. **Secret Verse (秘文):**
   "Homage to the inherent Dharma Body, the original Tathagata. From within my own nature, protect the ritual site."
10. **Divine Song (神歌):**
    "Early morning dew reflecting the heart; the karma performed... what remains of the age of the gods."

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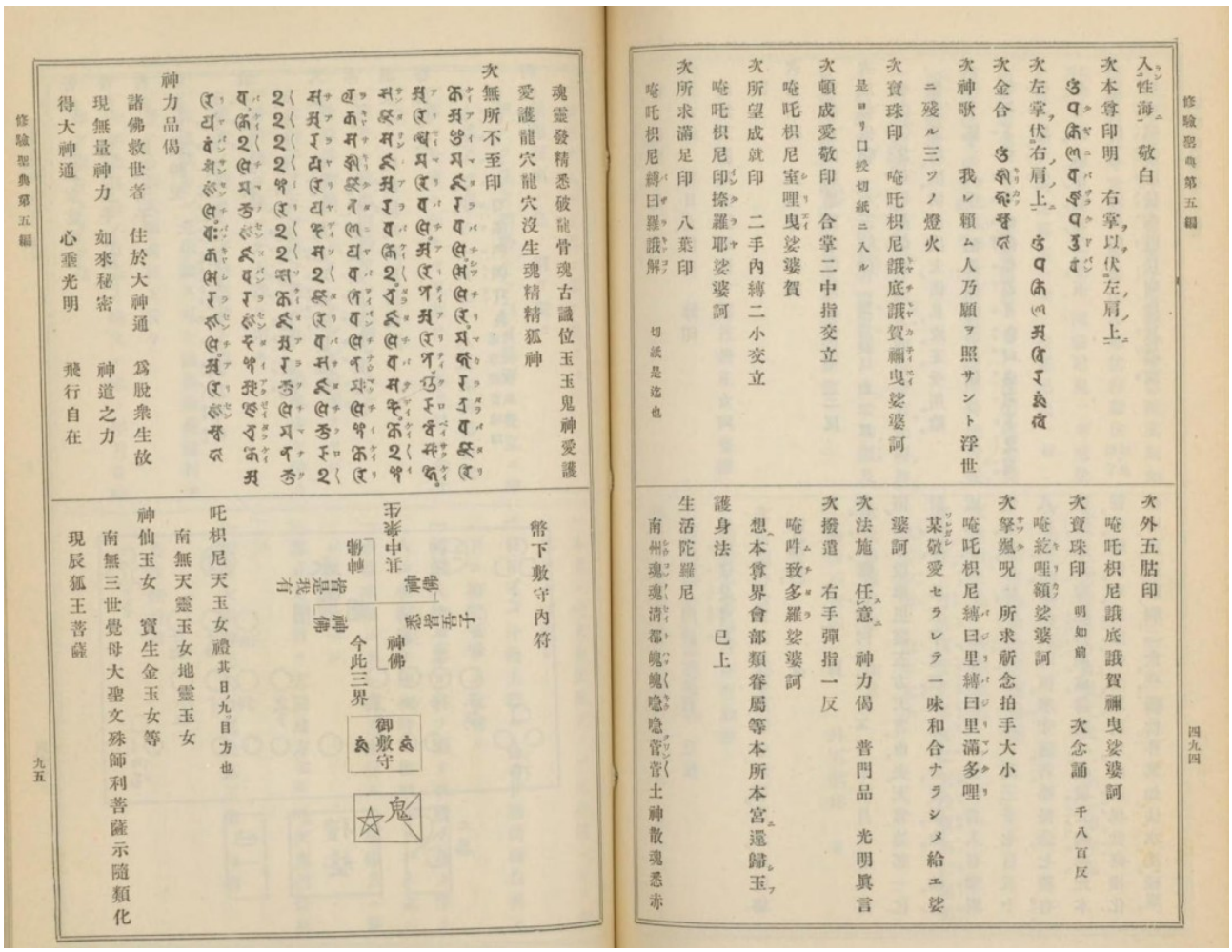
Visualization (想献處幣帛清浄受明):
"Visualize that the offerings and gohei are purified and received."

1. **Next: Invitation (次召請印):**
    - **Mudra:** Inner bond with the two thumbs hooked. (Recite 3 times).
    - **Mantra:** *On ba-za-ra-ku-sha-aku*.
2. **Visualization (想本尊界會部類眷屬等各本誓還念此道場):**
   "Visualize the main deity, the assembly, and all followers returning to this ritual site according to their individual original vows."
3. **Offering of Gold (次祭文):** (Offering of two units of gold).
4. **Dedication Text:**
   "I respectfully pray: (Year, Month, Day, Location, Name). Having purified myself... providing offerings of food and drink to the five directions... for the benefit of the five faculties... granting fortune and removing disasters.
   I pray that the Manjusri five-syllable heart... like the moon reflecting in the valley... fulfills this vow. If there is a person of steadfast faith, I will protect them day and night. May the disasters of the seven calamities be extinguished... fulfilling the various vows. I pray with all my heart for success in this world and the next."
5. **Next: Demon Gate Rite (次鬼門禮):**
    - **Mudra:** Outer bond.
    - **Verse:** "Adoration to the various spirits of the demon gate... guarding with one heart." (Recite 3 times).
6. **Next: Empowerment of Offerings (次加持供物):**
    - **Mudra:** Small Three-Pronged Scepter Seal. (Recite 3 times).
    - **Mantra:** *On a-mi-ri-tei un pat-ta*.
7. **Visualization (想甘露流出普以受用玉):**
   "Visualize nectar flowing out and being received as jewels."
8. **Next: Gohei Stick Seal and Mantra (次幣帛印言):**
    - **Mudra:** Outer bond.
    - **Mantra:** *On bei-ka-sha un bei-shi-man-da-ya a-ka-ri-ma-ri-ya so-wa-ka*.



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Entering the "Sea of Nature" (入「性海」 敬白)

Next: Main Deity Mudra and Brilliance (次本尊印明):

- **Instruction:** Place the right palm facing down on the left shoulder.
- **Mantra:** *On ba-za-ra ta-to-ban*

Next: Place the left palm facing down on the right shoulder.

- **Mantra:** *On ba-za-ra ba-ka-ra un pat-ta*

Next: Hands Joined (次合掌).

Next: Divine Song (次神歌):
"I pray that the divine light illuminates this floating world for the sake of the donor."

Next: Treasure Jewel Mudra (次寶珠印):

- **Mantra:** *On da-ki-ni shi-chi-tei-ga-chi ba-ra-un so-ba-ka*
- **Note:** Use three lamps or wicks. This is according to the oral tradition papers (*kuden*).

Next: Accomplished Love Mudra (次頓成愛敬印):

- **Mudra:** Join hands and cross the two middle fingers inside the palms.
- **Mantra:** *On da-ki-ni shi-ri-ba-ga-sa-ba-ga*

Next: Accomplished Vow Mudra (次所望成就印):

- **Mudra:** Hands in an inner bond; stand the two index fingers together.
- **Mantra:** *On da-ki-ni sha-na-ya-ga-sa-ba-ga*

Next: Satisfied Wishes Mudra (次所求滿足印):

- **Mudra:** Eight-leaf Mudra (*Hachiyō-in*).
- **Mantra:** *On da-ki-ni ba-za-ra ko-ka-kai*

Note: This concludes the Transmission Papers (*Kirigami*).

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"Soul’s spirit... the bones and ancient consciousness... may the gods of the earth love and protect the spiritual essence."

Next: Everywhere-but-nowhere Seal (次无所不至印):

- **Mantra:** *On a-bi-ra-un-ken ba-za-ra sa-to-ba un ba-za-ra-ku-sha-aku ba-za-ra ban-da ba-za-ra-ha-sha ba-za-ra-ko-sha-aku un san-ban-sa-ra-ha-sha un ba-za-ra-un ba-za-ra-ha-sha sa-ba-tei so-wa-ka*

Divine Power Verse (神力品偈):
"The Buddhas who save the world, abiding in great divine power, manifest immeasurable spiritual strength to deliver sentient beings. Coming from the secret Tathagata, with the power of the Shinto path, they obtain great spiritual powers. Their hearts are purely brilliant, and they fly freely wherever they wish."

Next: Outer Five-pronged Seal (次外五胎印):

- **Mantra:** *On da-ki-ni shi-chi-tei-ga-chi ba-ra-un so-ba-ka*

Next: Treasure Jewel Mudra (次寶珠印): (Same as before).

Next: Bead Recitation (次念誦): 1,800 times.

Next: Exorcism Mantra (次紇里呪):

- **Instruction:** Used to pray for the fulfillment of the heart's desires. Clap the hands three times (alternating large and small claps).
- **Mantra:** *On da-ki-ni ba-za-ra-un ba-za-ra-man-da-ra*. "May my love be respected... may we become of one essence."

Next: Dharma-giving (次法施):

- **Instruction:** Perform as desired. Recite the Divine Power Verse, the Universal Gate Chapter of the Lotus Sutra, or the Brilliance Mantra.

Next: Dismissal (次撥遣):

- **Instruction:** Snap the fingers of the right hand once.
- **Mantra:** *On un chi-chi-ta-ba-ra-so-ba-ka*
- **Visualization:** Visualize the main deity and its retinue returning to their original palace.

Body Protection Ritual (護身法): (As above).

Life-Dharani (生活陀羅尼):

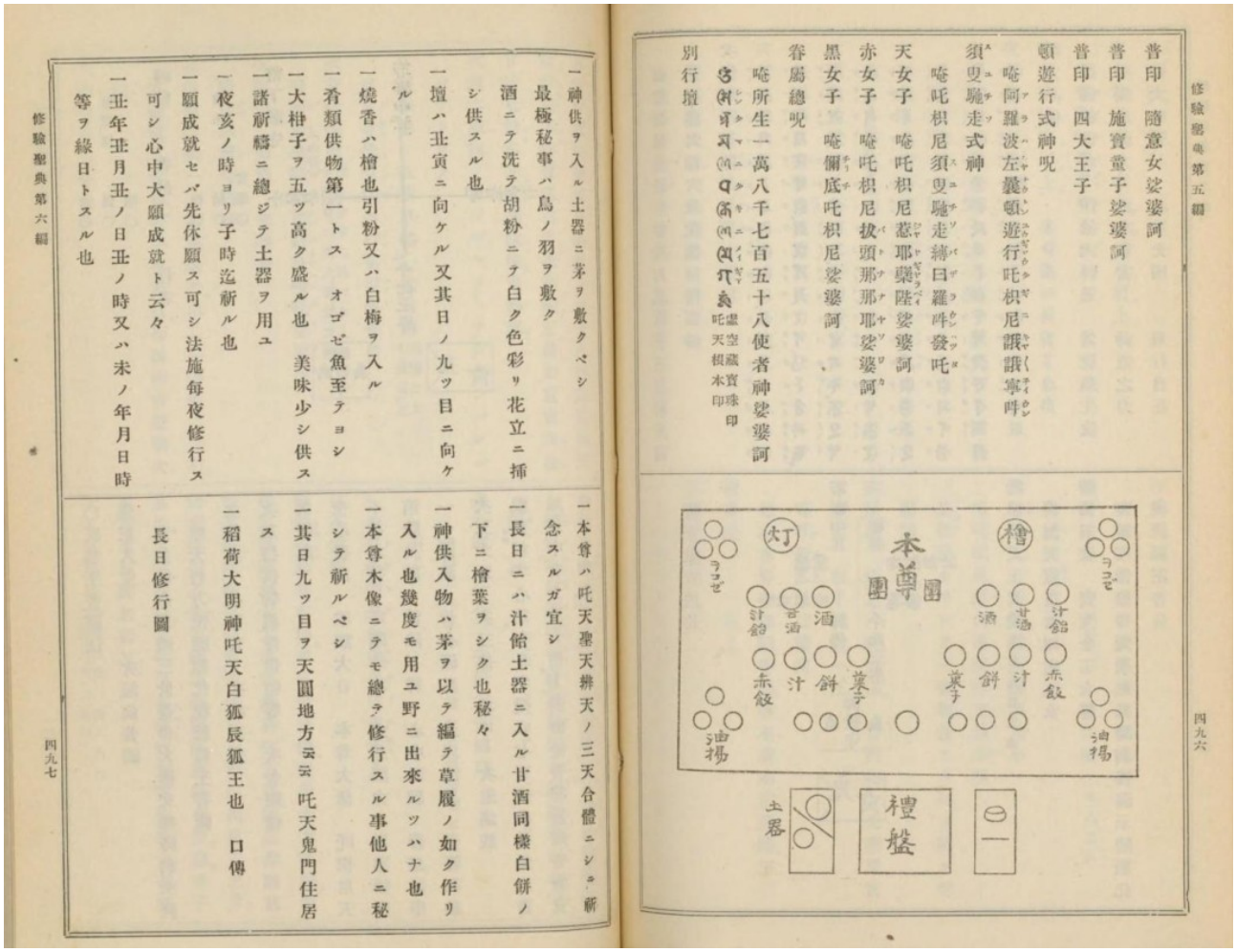
- **Mantra:** *Nan-shū-kon-kon-sei-sei-sei-to-kon-kon-kon-to-nan-shū-sha-kon-kon-shitsu-aka* (A prayer for purifying the soul and calming the earth spirits).

Amulet for Protection Under the Mat (弊下敷守内符):

- **Diagram Description:** A central talisman for protection, inscribed with the twelve zodiac signs for direction.
- **Inscribed Verse:** "Now this Triple World... all is mine." (今此三界 皆是我有).
- **Ritual Instruction:** Perform the Nine-Syllable protection (*Kuji*). The diagram includes a protective pentagram star for subduing ghosts (*Oni*).
- **Dakini-ten Jewel Body Prayer:**
  "Adoration to the Heavenly Spirit Maidens, Earthly Spirit Maidens, Celestial Maidens, and Jeweled Life Golden Maidens. Adoration to the Great Holy Manjusri Bodhisattva, the mother of awakening in the three worlds, who manifests according to needs as the Fox King Bodhisattva (*Shinko-ō Bosatsu*)."

Collection of Transmission Papers (Kirigami) from this section:

- **Entering the Sea of Nature Ritual**
- **Accomplished Love Mudra**
- **Accomplished Vow Mudra**
- **Satisfied Wishes Mudra**
- **Amulet for Protection Under the Mat**



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Universal Seals and Mantras (Continuation from Dakiniten Ritual):

- **Universal Seal:** *Zui-i-nyo so-wa-ka*
- **Universal Seal:** *Se-hō-dō-ji so-wa-ka*
- **Universal Seal:** The Four Great Princes (*Shi-dai-ō-ji*)

Mantra for Circulating Shikigami (廻遊行式神呪):

- **Mantra:** *Na-mu a-ran-ya-nan san-bo-da-nan shi-chira-un*

Shikigami of Instant Service (須臾馳走式神):

- **Mantra:** *On da-ki-ni shi-chira-ba-ra-un pat-ta*
- **Mantra:** *On da-ki-ni ja-ya-tei so-wa-ka*

Specific Maiden Spirits:

- **Heavenly Maiden (天女子):** *On da-ki-ni shi-ba so-wa-ka*
- **Red Maiden (赤女子):** *On da-ki-ni ba-za-ra so-wa-ka*
- **Black Maiden (黒女子):** *On da-ki-ni ne-sha-tei so-wa-ka*

General Retinue Mantra (眷屬總呪):

- **Mantra:** *On sho-jo-man-pachi-sen-nan-hyaku-go-ju-pachi-shi-sha-sha so-wa-ka (Note: This represents the mantra of the 18,758 messengers).*

[Siddham Seal Box: Akasagarbha Treasure-Mudra Seal]

Altar Layout Diagram (壇場圖):

- **Center:** Main Deity (*Honzon*)
- **Top Left/Right Circles:** Fried tofu (*Aburage*), Sweet sake (*Amazake*), Soup (*Shiru*), Rice (*Meshi* / *Sekihan*), Mochi cake (*Mochi*), Sweets (*Kashi*).
- **Bottom Center:** Ritual seating mat (*Reiban*).
- **Bottom Right:** Earthenware vessel (*Doki*).
- **Bottom Left:** Oil lamp (*Akashi*).

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Instructions for Divine Offerings (神供):

- In the earthenware vessel for divine offerings, spread miscanthus (*kaya*).
- The most secret matter: Cover it with crow feathers (*karasu-no-hane*).
- Wash with wine and insert various colored flowers into the vase.
- Offerings are made facing the direction of the Ox (*Ushi* / Northeast), or toward the Ninth Day's direction.
- When using incense, use cypress (*hinoki*) or white plum (*hakubai*).

Guidelines for Practice and Timing:

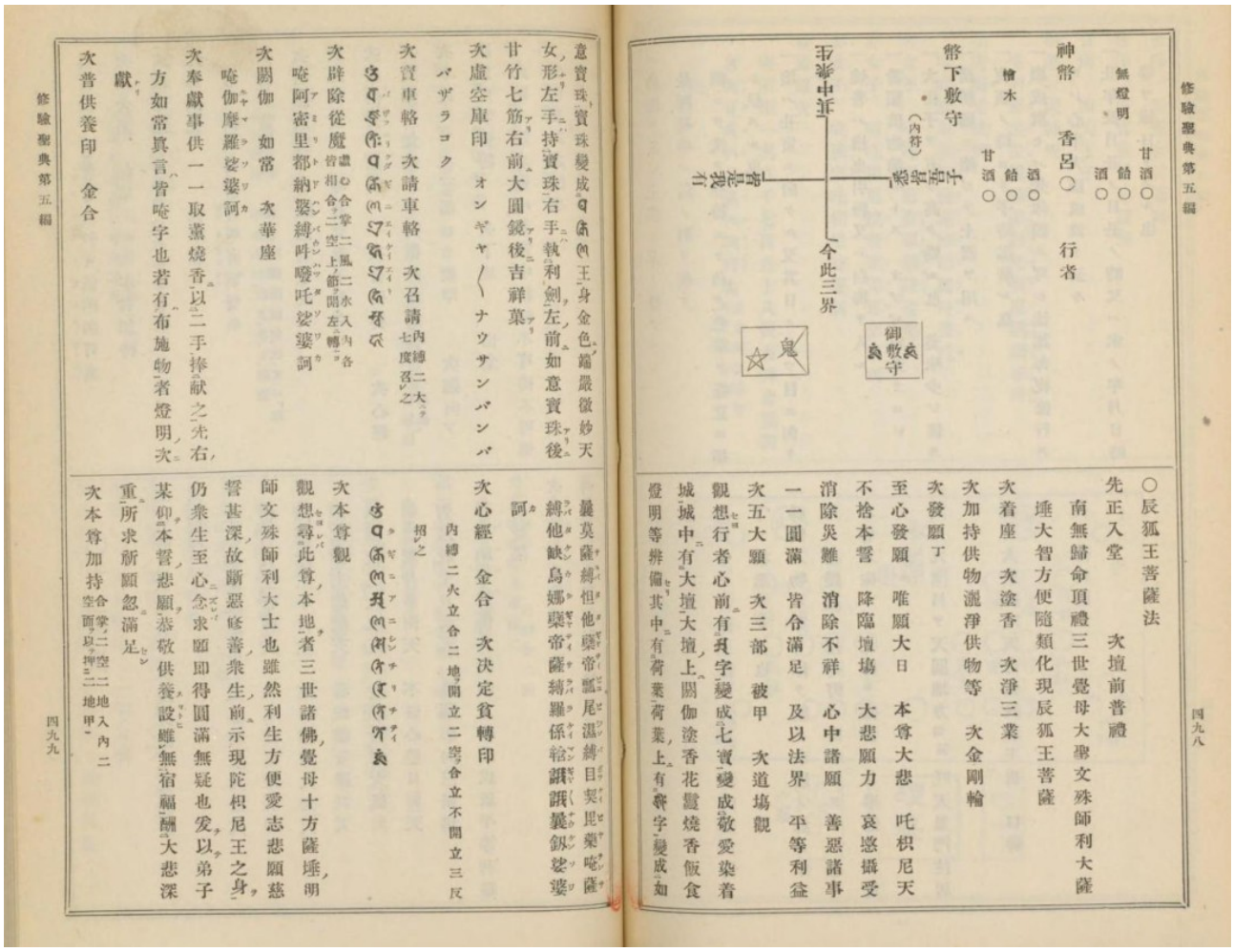
- The first tier of offerings is the most important.
- The five types of rice should be piled high. Use delicious delicacies even if in small amounts.
- For various prayers, use clay vessels.
- For the midnight ritual (*Ya-ko*), start prayers from the Hour of the Boar (*I-no-toki*).
- If a vow is fulfilled, perform a ritual of gratitude. Perform practice every night.
- If the great vow is in one's heart, visualize its accomplishment.
- Regarding the Ox year, Ox month, Ox day, and Ox hour: This is also associated with the ram/sheep year, month, and day.

Identity of the Main Deity:

- "The Main Deity is a trinity composed of Dakiniten (*Da-ten*), Kangiten (*Shōten*), and Benzaiten. One should contemplate them as a single body."

- "For long-term practice, place offerings in the earthenware vessel as one would for sweet sake and white mochi. Use cypress leaves below. This is extremely secret."
- "The items put into the divine offering should be made like a straw sandal (*zōri*) woven from miscanthus. This represents the items brought when going out into the fields."
- "The Main Deity can also be represented by a wooden image. Practice as described above and do not show this to others."
- "On the ninth day, face the direction of the 'Heavenly Garden' (*Ten'en*). This is the gate of the spirits (*Kimon*)."
- "Inari Daimyojin is Dakiniten, the White Fox, and the Dragon-Fox King (*Shinko-ō*). (Oral Tradition)."

Diagram for Long-Day Practice (長日修行圖):
(The text indicates this is the layout for extended periods of esoteric practice).



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Offerings and Layout Notes (Continuation from previous section):

- No lamp illumination (無燈明).
- Sweet wine (甘酒).
- Amulet for placing under the mat (弊下敷守) — *Refer to previous page for diagram.*
- **Central Layout Diagram:** Indicates directions (壬、癸、甲、乙) and the "Triple World" (今此三界).

○ Ritual of the Dragon Fox King Bodhisattva (○辰狐王菩薩法)

First: Enter the hall correctly (先正入堂).
Next: Universal Prostration before the Altar (次壇前普禮).
Adoration: "Homage and refuge to the Mother of the three worlds' awakening, the Great Saint Manjusri Mahasattva, who takes the form of the Dragon Fox King Bodhisattva (*Shinko-ō Bosatsu*)."

Next: Seating (次着座).
Next: Anointing with Incense (次塗香).
Next: Purification of the Three Industries (次淨三業).

Next: Empowering offerings, purifying water, etc. (次加持供物灑淨供物等).
Next: Diamond Wheel (次金剛輪).

Sincere Vow (至心發願):
"I humbly pray to the Great Sun Tathagata (Dainichi Nyorai)... and the Great Saint Dakini-ten... I offer this prayer at the ritual site. Compassionately receive our offerings, remove calamities and inauspiciousness, satisfy our wishes, and bring benefit and peace throughout the Dharma Realm."

Next: Five Great Vows (次五大願).
Next: Three Families (次三部).
Next: Armor (被甲).
Next: Ritual Site Visualization (次道場觀).
"Visualize in the heart: The syllable **'A'** transforming into a jewel-adorned palace... inside is a large altar... covered with lotus leaves... on which is the syllable **'Un'**, transforming into the deity."

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Visualization of the Deity's Form:
"Cintamani jewels... the jewel-cord transforms into the deity. Golden body color, supreme subtle heavenly woman form. The left hand holds a jewel, and the right hand holds a sword. In front is a sharp sword, behind is the wish-fulfilling jewel..."

Next: Akasagarbha Storehouse Seal (次虛空庫印):

- **Mantra:** *On gya-gya-na-u-san-ban-ba-za-ra-ko-ku*

Next: Treasure Carriage (次寶車輅).
Next: Invitation of the Carriage (次請車輅).
Next: Summoning (次召請).
Perform empowerment seven times to summon the deity.

Next: Exorcism of Demons (次辟除從魔):
Form a hollow palm bond; let the middle fingers enter the palms.

- **Mantra:** *On a-mi-ri-tei un pat-ta*
  (Recite while turning).

Next: Altar Gate (次闕伽). (As before).
Next: Flower Seat (次華座).

- **Mantra:** *On ka-ma-ra-sa-ba-ka*

Next: Offering of Incense and Food (次奉獻事供):
Take incense with both hands and offer it.
"Recite the true words of the deity... offer lamps and brilliance."

Next: Universal Offering Seal (次普供養印):
Vajra Anjali (Hands joined).

Praise (讃):
"Various Buddhas save the world, abiding in great divine power. For the sake of delivering sentient beings, they manifest immeasurable spiritual strength. Coming from the secret Tathagata, with the power of the Shinto path, they obtain great spiritual powers. Their hearts are purely brilliant, and they fly freely wherever they wish."

Next: Heart Sutra (次心經):
Next: Decisive Poverty-to-Wealth Transmutation Seal (次決定貧轉印):
Vajra Anjali (Hands joined). Stand the two middle fingers to form a point.

- **Mantra:** *Gya-tei gya-tei ha-ra-gya-tei ha-ra-so-gya-tei bo-ji so-wa-ka*
  (Recite 3 times).

Next: Main Deity Visualization (次本尊觀):
"Contemplate: This Main Deity is the Mother of the three worlds' Buddhas... manifesting the form of the Dakini Queen. Despite appearing as a deity of the common world, her heart is filled with profound compassion to deliver sentient beings. She manifests to satisfy all prayers."

Next: Main Deity Empowerment (次本尊加持):
Hollow palm bond. Index fingers join. Small fingers join. Stand the two middle fingers parallel.

Next: Petition for Wishes (重所求祈願):
"May all prayers be immediately satisfied."

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Offerings to the Twelve Devas (〇十二天供)

First, three prostrations. Next, anointing with incense. Next, Body Protection ritual. Next, Distribution to Deities.
Next, Invitation.

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Sincere invitation to the Dharma-protecting Kings:
Great Brahma (Bonten), Lord of the Triple World.
Lord Shakra (Taishakuten), King of Trayastrimsha Heaven.
Guardian Goddess Kenro (Prithvi), Lord of the Vast Earth.
Mahesvara (Ishana), Remover of Obstacles.
Deity of Fire (Katen), residing in the Southeast.
King Yama (Enmaten), Purifier of Karmic Sins.
Deity Rakshasa (Rasetsuten), Guardian against poisonous snakes.
Lord Varuna (Suiten), Teacher of Water Virtues.
Great Deity Vayu (Futen), Remover of all webs of entanglement.
Lord Vaishravana (Bishamonten), Accumulator of Fortune.
Lord Surya (Nitten), with an endless heart of compassion.
Lord Chandra (Gatten), Teacher of Wisdom.

We pray: Descend to this site of the Three Mysteries. Compassionately accept all
the offering tools. May all new vows and wishes be fulfilled. May equal benefit
lead to the realization of marvelous fruits.
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Next, Five Great Vows. Next, Universal Offering. Next, Verse of Three Powers. Next, Five Offerings.
Next, Making Offerings. Use the small three-pronged scepter.
Mantra: (Recite 3 times).

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Mantra says: On sa-man-ta bo-da-nan gya-ni-ye so-wa-ka

Next, Right Mindfulness Recitation. As usual. Next, Empowerment of the Main Deity.
Next, Scattered Chanting. Use the right hand to take the beads, join palms, bow, and chant.

- **First, Buddha-eye Mantra.**
- **Next, Main Deity.**
- **Next, Mantra for Turning Poverty into Wealth.** (As before, but add a special dedication for the fulfillment of the petition and the perfection of merit at the end).
- **Next, Wish-fulfilling Maiden (Zui-i-nyo) Mantra.**
    - Mantra: *On zu-i-nyo so-wa-ka*
- **Next, Jewel-giving Youth (Se-hō-dō-ji) Mantra.**
    - Mantra: *On se-hō-dō-ji so-wa-ka*

Next, Dismissal. Three Families. Armor. Next, Dedication.
"I pray that by this merit, all beings attain the Way."
Next, Descending from the Seat. Leaving the Hall.
Note: This brief procedure is a secret of secrets, a mystery of mysteries, not to be transmitted lightly. It is the ritual of the priceless wish-fulfilling jewel.

Individual Deva Mudras and Mantras:

- **Brahma (Bonten):** Form mudra with the small and ring fingers. Mantra: *On ba-ra-ka-ma-ne so-wa-ka*.
- **Indra (Taishakuten):** Vajra Anjali or left single-pronged scepter seal. Mantra: *On ba-za-ra-ya so-wa-ka*.
- **Vayu (Futen):** Use the wind-form seal. Attach the index finger to the back of the middle finger, with the thumb at the base. Mantra: *On ba-ya-bei so-wa-ka*.
- **Prithvi (Kenro-jishin):** Bowl Seal (*Hatsu-in*). Mantra: *On bi-ri-chi-bei so-wa-ka*.
- **Agni (Katen):** Fire-wheel Seal. Mantra: *On a-gya-na-ei so-wa-ka*.
- **Ishana (Isha-na-ten):** Vajra Anjali. Stand the thumb, middle, and small fingers of the left fist. Mantra: *On i-sha-na-ya so-wa-ka*.
- **Yama (Enmaten):** Complex tea-seal style joining earth, fire, and wind fingers. Mantra: *On en-ma-ya so-wa-ka*.
- **Rakshasa (Rasetsuten):** Left sword seal. Mantra: *On ra-ki-sha-sa-ya so-wa-ka*.

- **Varuna (Suiten):** Bowl seal or dragon-noose seal. Mantra: *On ba-ro-na-ya so-wa-ka*.
- **Vaishravana (Bishamonten):** Hollow heart Anjali; earth fingers crossed inside; fire fingers parallel. Mantra: *On bei-shi-ra-man-da-ya so-wa-ka*.
- **Surya (Nitten):** Sun-wheel Seal. Mantra: *On a-ni-cha-ya so-wa-ka*.
- **Chandra (Gatten):** Dharma-realm Meditation Seal or holding-flower seal. Mantra: *On sen-da-ra-ya so-wa-ka*.

Recitation counts:

- **Buddha-eye:** 100 times.
- **Dainichi:** 100 times.
- **Twelve Devas:** 100 times each.

Next, Dharma-giving. Great Diamond Wheel. One-syllable Golden Wheel.
Next, Five Offerings. Next, Making Offerings. Next, Altar Gate (Kankoga). Next, Universal Offering.

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Yearly Birth Star Offering Ritual (當年生星供)
Also known as the "Three-Star Offering" or "Offering for one star among the Nine Luminaries."

Procedure:

- **First, prepare the offerings (先辦備供具).** Universal prostration before the altar (壇前普禮). *Private Tradition: Visualize your parents. Contemplate the Golden Wheel Buddha Top (Kinrin Butchō), the Seven Stars of the Big Dipper, the Nine Luminaries, the Twenty-Eight Mansions, and the Twelve Palaces. Bow and worship them.*
- **Universal prostration upon seating (着座普禮).** Anointing with incense (塗香). Three Mysteries (三密). Three Industries (三業).
- **Armor (三部).** Body Protection (被甲). Empowering incense water (加持香水). Empowering offerings (加持供物).
- **Syllable Visualization (字観).** Contemplating the Buddha (観佛). Vajra Rising (金剛起). Universal Prostration (普禮).
- **Statement of Intent (表白).** Distribution to Deities (神分). Petition (祈願).

Statement of Intent (表白):
"I respectfully address the Lord of the Mantra Teachings, the Great Sun Tathagata (Dainichi Nyorai), the One-Syllable Golden Wheel Buddha Top (Ichijirō Kinrin Butchō), the Great Saint Manjusri Bodhisattva, the Hermit of the Fragrant Mountain, the North Pole Seven Stars, the Nine Luminaries, the Twenty-Eight Mansions, and the Thirty-Six Mansions.
Regarding the secret method of pacifying one’s birth star and attracting fortune to lengthen life through excellent offerings...
I humbly pray for the protection of the birth star of the donor for this year, and for the pacification of their life-long and yearly stars. May the Seven Stars, Nine Luminaries, and Twelve Palaces

provide protection, increase faith, remove illnesses, and extend life.
Furthermore, within this monastery and among all people, may there be happiness and peace. May the Buddha’s law flourish, and may the benefits be shared throughout the Dharma Realm.
I pray for the pacification of the Three Industries. May the divine radiance manifest and the Dharma remain long in the world for the benefit of all. May the disciples receive protection and may the earth be perfectly satisfied.
Mahavairocana Buddha (Maka Birushana) — [Jewel Title: 1 unit]
Avalokitesvara Bodhisattva (Kanzeon Bosatsu) — [1 unit]
Vajrapani Bodhisattva (Kongōshu Bosatsu) — [1 unit]
To all the heavenly kings and the great assembly of deities in the Outer Vajra section of the Three Worlds."

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Continuation of the Statement of Intent:
"For the protection of the King of Japan and the Great Myōjin of various shrines, including Amaterasu Ōmikami, Hachiman, etc., and all the sixty-odd provinces' great and small deities.
To the guardian spirits of the mountain, their attendants, and the protectors of the Buddhist Law... and to the year's birth star.
To the Lord of the Primordial Life, the Seven Stars of the Big Dipper, the Lord of the Underworld, the Officers of Fate, and to the deities of the current year’s pestilence.
[Jewel titles for Mahavairocana, etc.]

Intention for Scriptural Recitation:

- Heart Sutra — 1 scroll [1 unit]
- Great Perfection of Wisdom Sutra — 1 scroll [1 unit]
  To the Great Masters who transmitted the light in the three countries... and for the fulfillment of all vows.
  [Jewel titles for Mahavairocana and the Current Year's Star].

Specific Dedications (為...):

- For the peace of the Imperial Court and tranquility under heaven.
- For the compassion of parents, to remove disasters, grant stability, and increase longevity in both lives.
- For the promotion of the Buddhist Law and the Great Master (Kōbō Daishi).
- To the guardian deity of the monastery.
- For peace and tranquility in the country, timely wind and rain, ripening of the five grains, and prosperity for all people.
- [Final list of Buddha names and current year's star].

I humbly receive the words of the true teacher, the Great Sun (Dainichi). May the two realms and all the sacred assemblies manifest..."

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Invoked Deities (continued):

- To the various heavenly beings of the Diamond Realm. Especially to the One-Syllable Golden Wheel Buddha Top, the Seven Stars of the Big Dipper, and the Nine Luminaries.
- To the twenty-eight mansions and various star deities. I humbly pray that they accept these offerings prepared at the ritual site.
- May our hearts' two types of faith manifest success in this world.
- [Jewel title for Mahavairocana Buddha] — 1 unit.
- To the Star of the Current Year — 1 unit.
- Avalokitesvara Bodhisattva (Kanzeon Bosatsu) — 1 unit.
- Vajrapani Bodhisattva (Kongōshu Bosatsu) — 1 unit.
- To the sacred assembly of the Two Realms.
- To the various Vajra heavenly beings of the Outer Section.
- For the sake of universal benefit throughout the Dharma Realm.
- [Jewel title for Mahavairocana Buddha] — 1 unit.
- Avalokitesvara Bodhisattva (Kanzeon Bosatsu) — 1 unit.
- Vajrapani Bodhisattva (Kongōshu Bosatsu) — 1 unit.

Ritual Actions:

- Purify the Three Industries through the Five Repentances (五悔淨三業). Arousing the Bodhi Mind (發菩提心). Three Samaya Precepts (三昧耶戒). Arousing the Vow (發願).
- **Five Great Vows (五大願).** Universal Offering (普供養). Three Powers (三力). Great Diamond Wheel (大金剛輪).
- **Earth Binding (地結). Four-direction Binding (四方結).**

Ritual Site Visualization (道場觀):
"Visualize in the heart the syllable **'A'** (ア) transforming into a jewel-adorned palace with towers. Inside is a marvelous lotus pedestal. On the pedestal is a seed syllable transforming into a three-pronged scepter..."

Visualization of the Star Deities:

- **Rahu (羅睺星):** Visualize the syllable **'Ra'** (ラ) transforming into Rahu. Red body color, three faces, and six arms. Each face has three eyes. The first right hand holds a sword, second holds a lotus, and third holds a moon disk. The first left hand holds a severed human head, second holds a bow and arrow, and third holds a sun disk. He rides a water buffalo.
- **Saturn (土曜星):** Visualize the syllable **'Ki'** (キ) transforming into Saturn. Flesh-colored body, four arms. Rides a bull. The first right hand holds a scepter, second a sword. The first left hand presses down, and second holds a three-pronged spear and an elephant.

- **Mercury (水曜星):** Visualize the syllable **'I'** (イ) transforming into Mercury. Flesh-colored body, four arms. The first right hand holds a mirror, second [text continues].

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Visualization of the Star Deities (continued):

- **Mercury (continued):** The first left hand holds a severed human head, second holds a moon disk. He rides a dragon.
- **Moon (月曜星):** Visualize the syllable **'A'** (ア) transforming into a moon disk, which transforms into the Moon Deity. Flesh-colored body, two arms. Right hand holds a lotus, left hand is placed at the waist. He rides a cloud, seated before a Buddha image.
- **Jupiter (木曜星):** Visualize the syllable **'I'** (イ) transforming into Jupiter. Flesh-colored body, four arms. Right hand holds a sword, left hand forms a fist at the waist. He rides a lion.
- **Mars (火曜星):** Visualize the syllable **'Ka'** (カ) transforming into Mars. Red body color, four arms. Right hand holds a wheel, left hand holds a treasure vase containing a jewel. He rides a water buffalo.
- **Venus (金曜星):** Visualize the syllable **'Ki'** (キ) transforming into Venus. Red body color, four arms. The first right hand holds a sword, second holds a jewel. Left hands: first holds a lotus, second holds a wheel.
- **Sun (日曜星):** Visualize the syllable **'A'** (ア) transforming into a sun disk, which transforms into the Sun Deity. Flesh-colored body, two arms. Right hand holds a lotus, left hand holds a sun disk. He rides a horse on a cloud, seated before a Buddha image in the center. Form the Wisdom Fist Mudra.
- **Ketu (計都星):** Visualize the syllable **'Ki'** (キ) transforming into Ketu. Blue body color, four arms. The first right hand holds a sword, second holds a sun disk. He rides a lotus leaf seat.

Concluding Ritual Steps:

- To the Twelve Palaces, etc. Face the Big Dipper in the North.
- **Great Akasagarbha (大虛空藏). Small Diamond Wheel (小金剛輪). Sending the Carriage (送車輅).**
- **Great Hook Summoning (大鉤召). Summoning the Carriage (請車).**
- **Armor (被甲). Boundary Release of the Unmoving Lord (結界不動). Hollow Palm (虛空網). Fire Courtyard (火院). Altar Gate (闕伽).**

Mudra Instructions:

- **Great Samaya (大三昧耶).**
- **Lotus Leaf Seat (荷葉座):** Right hand forms a fist at the waist. Left hand with five fingers extended upward to the shoulder level.

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(Continuation of the Yearly Birth Star Offering Ritual)

True Words / Mantra (上眞言日):

- *Mantra:* On sa-man-ta bo-da-nan gya-ni-ye so-wa-ka

Adoration (歸命我):
"I take refuge and adore..."

Offering Details:

- **Lights (次螺燭付火):** Use lamps or candles on the altar.
- **Offerings (五供養印言):** Provide rice, soup, tea, fruit, mochi, and sweets.
- *Private tradition: Offerings should include gold-wheel rice (Kinrin-meshi), tea, washed rice, and dried vegetables. Light three lamps. Use the small three-pronged scepter for empowerment.*

Empowerment counts:

- Middle Star (Current Year Star): Empower 1 time.
- Main Deity Right: Seven Stars — Empower 1 time.
- Main Deity Left: Twenty-eight Mansions — Empower 1 time.

Next: Universal Offering (次普供養). Verse of Three Powers (三力). Small Prayer (小祈願). Bow to the Buddha (禮佛).

Adorations:

- To the thirty-seven deities and the four brilliance deities.
- To the current year's birth star.
- To the Seven Stars of the Big Dipper (North Star).
- To the entire assembly of Bodhisattvas of the Diamond Realm.
- To the entire assembly of Bodhisattvas of the Womb Realm.

Main Deity Empowerment (本尊加持):

- **First: Dainichi Seal (先大日印言):** Wisdom Fist Mudra (*Chiken-in*).
    - **Kundali (Gunchari) Mantra:** *On a-mi-ri-tei un pat-ta*
- **Second: Crown King Seal (次頂輪王印言):** Inner bond, stand the two middle fingers together. Form the shape of a sword.
- **Myōken (Sudarsana) Mantra (妙見印言):**
  "The oral tradition states this is the method for granting fearlessness (*se-mu-i*)."
    - *Mantra:* On so-chi-shira-mei-ta-ya so-wa-ka

- **North Star Seal (召北斗印言):** Hollow palm bond. Use the two thumbs together. Index fingers together. Thumbs move slightly toward and away.

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Individual Star Mantras:

- **Rahu (次羅睺星印言):**
    - *Mantra:* On ra-go-na-u-a-so-ra-a-ran-ja-ya-un-so-ba-ka
- **Saturn (次土曜星印言):** Bowl Seal (*Hatsu-in*). Earth Deity Seal.
    - *Mantra:* On sha-dei-i-san-ni-ra-na-u-ki-sha-da-ra-ba-ra-ka-ma-na-ro-ba-ya so-ba-ka
- **Mercury (次水曜星印言):** Join the two index fingers inside an inner bond.
    - *Mantra:* On bo-da-na-u-ki-sha-ta-ra-un-ba-bi-na-u so-ba-ka
- **Moon (次月曜星印言):**
    - *Mantra:* On sen-da-ra-ya so-ba-ka
- **Jupiter (次木曜星印言):**
    - *Mantra:* On ba-ra-ka-sa-ba-ka
- **Mars (次火曜星印言):**
    - *Mantra:* On a-gya-na-ei so-ba-ka
- **Venus (次金曜星印言):** Inner bond with middle fingers crossed.
    - *Mantra:* On shu-kyara-gya-da-ba-ra-a-ran-ja-ya so-ba-ka
- **Sun (次日曜星印言):** Join the hands and extend the four fingers down. Open the hands outward.
    - *Mantra:* On a-ni-cha-ya so-wa-ka

North Star General Seal (次北斗總印言):
Hands in a hollow palm bond. Cross the fire (middle) fingers outside. Index fingers together. Thumbs together.

- *Mantra:* On sa-man-ta bo-da-nan un bo-da-ya so-wa-ka

General Mantra for the Seven/Nine Luminaries and Twelve Palaces (次七曜九執十二宮總印言):
Establish the jewel-circle. Join the thumbs.

- *Mantra:* On ra-ki-san-ban-ba-ta so-wa-ka

General Mantra for the Twenty-Eight Mansions (二十八宿總印言):
Hollow palm bond. Fire (middle) fingers crossed outside. Index fingers together.

- *Mantra:* On bo-u-san-ma-ya ban so-wa-ka

Mantra for the Star of the Current Year (次當年生星印言):
Refer to the "Star Chapter" in Volume 1.

- *Mantra:* On ra-go-na-un-ba-za-ra-un-pat-ta
  (Note: The specific mantra varies based on the star assigned to the current year).

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Yearly Birth Star Offering Ritual — Continued (當年生星供 續)

- **Sun (Nitten - 日曜星):**
  - **Mantra:** *On a-ni-cha-ya so-wa-ka*
- **Mars (Katen - 火曜星):**
  - **Mudra:** With the right hand, stand five fingers together and slightly bent. Place them within the "wind" (index) and "fire" (middle) fingers.
  - **Mantra:** *On a-gya-na-yei so-wa-ka*
- **Ketu (Keto-sei - 計都星):**
  - **Mantra:** *On ba-za-ra kei-tu-na-u-ki-sha-ta-ra-a-ran-ja-ya so-ba-ka*
- **Moon (Gatten - 月曜星):**
  - **Mudra:** Right hand forms a fist placed at the waist. Stand the five fingers of the left hand together, slightly bent, and raised to shoulder height.
  - **Visualization:** Visualize a pure white moon disk within the lotus.
  - **Mantra:** *On sen-da-ra-na-u-ki-sha-ta-ra-a-ran-ja-ya so-ba-ka*
- **Jupiter (Mokuten - 木曜星):**
  - **Mudra:** Bowl Seal (*Hatsu-in*).
  - **Mantra:** *On ba-ra-ka-sa-ba-ka so-ba-ka*
- **Birth Star (Honmyōshō - 本命星):**
  - **Mantra:** *Ma-ra-ba-ra-da-ni un*

The Seven Stars of the Big Dipper (北斗七星):

- **Greedy Wolf Star (Tanrō-sei - 貪狼星) [Rat Year - 子歲]:**
  - **Mudra:** Join hands in Vajra Anjali and place them against the forehead.
  - **Mantra:** *Da-ra-ni da-ra-ni un*
- **Giant Gate Star (Komon-sei - 巨門星) [Ox Year - 丑歲 & Pig Year - 亥歲]:**
  - **Mudra:** Join hands in Vajra Anjali and place them against the face.
  - **Mantra:** *Ku-ro-da-ra-ta-un*

- **Fortune Preservation Star (Rokon-sei - 祿存星) [Tiger Year - 寅歳 & Dog Year - 戌歳]:**
    - **Mudra:** Join hands in Vajra Anjali and place them against the left eye.
    - **Mantra:** *Ha-ra-ta-gya-ya-un*
- **Literacy/Arts Star (Bunkyoku-sei - 文曲星) [Rabbit Year - 卯歳 & Rooster Year - 酉歳]:**
    - **Mudra:** Join hands in Vajra Anjali and place them against the nose.
    - **Mantra:** *I-ri-da-ra-ta-un*
- **Integrity Star (Renjo-sei - 廉貞星) [Dragon Year - 辰歳 & Monkey Year - 申歳]:**
    - **Mudra:** Join hands in Vajra Anjali and place them against the right eye.
    - **Mantra:** *Do-ta-ra-ni-un*

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Big Dipper Stars Continued:

- **Military Star (Bukyoku-sei - 武曲星) [Snake Year - 巳歳 & Sheep Year - 未歳]:**
    - **Mudra:** Join hands in Vajra Anjali and place them against the mouth.
    - **Mantra:** *Gya-to-ro-un*
- **Army Breaker Star (Hagun-sei - 破軍星) [Horse Year - 午歳]:**
    - **Mudra:** Join hands in Vajra Anjali and place them against the chin.
    - **Mantra:** *Ba-tsa-da-kan-ta un*

Mudra and Mantra for the Birth Star (本命星印言):
If the birth date is unknown, use the general mantra for the Seven Luminaries.

- **Mantra:** *Ba-tsa-da-kan-ta un*

Seven Luminaries Mudras and Mantras (七曜印言):

- **Sun (Nitten - 日曜星):**
    - **Mudra:** Join hands, four fingers down and hooked, facing forward. Use the two thumbs together.
    - **Mantra:** *On a-ni-cha-ya so-wa-ka*
- **Moon (Gatten - 月曜星):**
    - **Mudra:** Right hand forms a fist at the waist. Stand the five fingers of the left hand together, slightly bent.
    - **Visualization:** Visualize a pure white moon disk within the heart.
    - **Mantra:** *On sen-da-ra-ya so-wa-ka*
- **Mars (Katen - 火曜星):**

    - **Mudra:** Right hand stands five fingers together, bent. Place them within the index and middle fingers.
    - **Mantra:** *On a-gya-na-yei so-wa-ka*
- **Mercury (Suiten - 水曜星):**
    - **Mudra:** Join hands in an inner bond. Join the two index fingers.
    - **Mantra:** *On bo-da-na-ya so-wa-ka*
- **Jupiter (Mokuten - 木曜星):**
    - **Mudra:** Bowl Seal (*Hatsu-in*).
    - **Mantra:** *On ba-ra-ka-sa-ba-ka so-wa-ka*
- **Venus (Kinten - 金曜星):**
    - **Mudra:** Join hands in an inner bond. Stand the two middle fingers together.
    - **Mantra:** *On shu-kyara-ya so-wa-ka*
- **Saturn (Doten - 土曜星):**
    - **Mudra:** Bowl Seal (*Hatsu-in*).
    - **Mantra:** *On sha-ni-sha-ra-sei-tei so-wa-ka*

Mudra and Mantra for the Birth Palace (本命宮印言):
If the birth palace is unknown, use the general palace mantra.

- **Mantra:** *On ra-ki-san-ban-ba-ta so-wa-ka*

General Seal for Twelve Palaces (十二共總印也):
Establish the jewel-circle. Join hands.

- **Mantra:** *Na-ma sa-man-ta bo-da-nan un ba-za-ra-un*

Specific Mantras for the Twelve Palaces (各別之呪):

- **Leo Palace (Shishi-gū - 獅子宮) [January]:**
    - **Mantra:** *Shi-ka-ba-ya so-wa-ka*
- **Virgo Palace (Shonyo-gū - 少女宮) [February]:**
    - **Mantra:** *Ki-ya-ni-ya so-wa-ka*

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Yearly Birth Star Offering Ritual — Continued (當年生星供 續)

Specific Mantras for the Twelve Palaces (各別之呪):

- **Libra Palace (Tenpyō-gū - 秤量宮) [March]:**
    - *Mantra:* On to-ra-ya so-wa-ka
- **Scorpio Palace (Katsu-ban-gū - 蝎蟲宮) [April]:**

    - *Mantra:* On bi-ri-shi-ki-ya so-wa-ka
- **Sagittarius Palace (Kyū-gū - 弓宮) [May]:**
    - *Mantra:* On dan-nu so-wa-ka
- **Capricorn Palace (Ma-katsu-gū - 摩竭宮) [June]:**
    - *Mantra:* On ma-ka-ra so-wa-ka
- **Aquarius Palace (Hō-byō-gū - 寶瓶宮) [July]:**
    - *Mantra:* On ku-man-ba so-wa-ka
- **Pisces Palace (Sō-gyo-gū - 雙魚宮) [August]:**
    - *Mantra:* On mei-na so-wa-ka
- **Aries Palace (Hakuyō-gū - 白羊宮) [September]:**
    - *Mantra:* On mei-sha so-wa-ka
- **Taurus Palace (Gyu-mitsu-gū - 牛密宮) [October]:**
    - *Mantra:* On bi-ri-sha so-wa-ka
- **Gemini Palace (Mei-fu-gū - 夫婦宮) [November]:**
    - *Mantra:* On mei-chu-na so-wa-ka
- **Cancer Palace (Bō-kai-gū - 螃蟹宮) [December]:**
    - *Mantra:* On ka-ra-ka-ta-ka so-wa-ka

Mantra for Birth Mansions (本命宿印言):
If the birth date is unknown, use the general mantra.

- **General Seal (總印):** Hollow palm Anjali; two fire (middle) fingers crossed; two void (thumb) fingers crossed; two outer (index) fingers crossed.

Mantras for the Twenty-Eight Mansions (二十八宿總印言):

East (已上東方):

- **Chika (參 - 參):** *On an-ta-ra-na-u-ki-sha-ta-ra so-wa-ka* (General) / *On o-na-ka so-wa-ka* (Specific)
- **Seishi (井 - 井):** *On ba-na-ka so-wa-ka*
- **Kishuku (鬼 - 鬼):** *On bi-sha so-wa-ka*
- **Yanagi (柳 - 柳):** *On a-shi-rei-sha so-wa-ka*
- **Sei (星 - 星):** *On ma-ka so-wa-ka*
- **Chiri (張 - 張):** *On ho-ba-ba-ra so-wa-ka*
- **Yoku (翼 - 翼):** *On u-ta-ra-ba-ba-ra so-wa-ka*

North (已上北方):

- **Shin (軫 - 軫):** *On ka-sa so-wa-ka*
- **Kaku (角 - 角):** *On shi-chi-ra so-wa-ka*
- **Kō (亢 - 亢):** *On so-chi so-wa-ka*
- **Tei (氐 - 氐):** *On bi-sha-ki-ya so-wa-ka*
- **Bō (房 - 房):** *On a-nu-ra-ta so-wa-ka*
- **Shin (心 - 心):** *On gei-sha-ta so-wa-ka*
- **Bi (尾 - 尾):** *On bo-ra so-wa-ka*

West (已上西方):

- **Ki (箕 - 箕):** *On ho-ba-ba-ra-sha-da so-wa-ka*
- **To (斗 - 斗):** *On u-ta-ra-ba-ba-ra-sha-da so-wa-ka*
- **Gyu (牛 - 牛):** *On a-bi-sha so-wa-ka*
- **Jo (女 - 女):** *On shi-ra-ba-na so-wa-ka*
- **Kyō (虛 - 虛):** *On dan-ni-shu-ta so-wa-ka*
- **Ki (危 - 危):** *On sha-ta-bi-sha so-wa-ka*
- **Shitsu (室 - 室):** *On ho-ba-ba-ra-ha-da so-wa-ka*

South (已上南方):

- **Heki (壁 - 壁):** *On u-ta-ra-ba-ba-ra-ha-da so-wa-ka*
- **Kei (奎 - 奎):** *On rei-ba-chi so-wa-ka*
- **Ro (婁 - 婁):** *On a-shi-bi-ni so-wa-ka*
- **I (胃 - 胃):** *On ba-ra-ni so-wa-ka*
- **Bō (昴 - 昴):** *On ku-ri-chi-ka so-wa-ka*
- **Hitsu (畢 - 畢):** *On ro-ki-ni so-wa-ka*
- **Shi (觜 - 觜):** *On ma-ri-ga-shi-ra so-wa-ka*

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Vajra Auspicious Seal and Mantra (金剛吉祥印言):

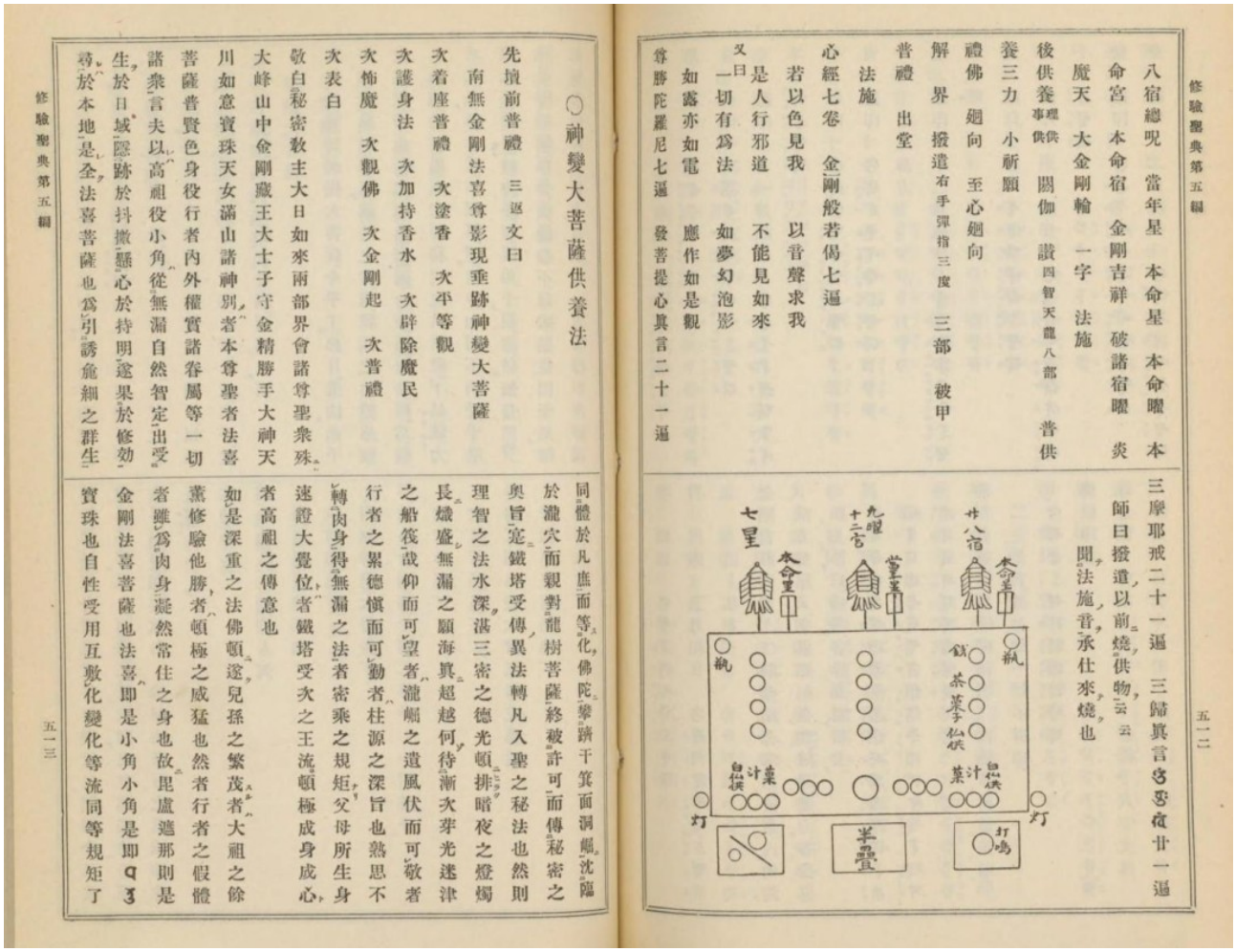
- **Mudra:** Two-hand Vajra Anjali; join in a "compassionate hook"; move like "turning the wheel"; use "forceful fingers."
- **Mantra:** Na-ma sa-man-ta bo-da-nan ba-za-ra-ma-ka-ta-ra-ni so-wa-ka

Myōken (Sudarsana) Mantra for Breaking Obstacles (妙吉祥破諸宿曜障印明):

- **Mudra:** Inner bond; use middle fingers; move together; perform equalization.
- **Mantra:** Na-ma sa-man-ta bo-da-nan ma-ka-ma-ra-gya-yei so-wa-ka

Scattered Chanting (散念誦):

- **Buddha-eye (Butsugen - 佛眼)**
- **Great Sun (Dainichi - 大日)**
- **Gold Wheel (Kinrin - 金輪)**
- **Eight-Syllable Manjusri (Hachiji Monju - 八字文珠)**
- **Myōken (Sudarsana - 妙見)**
- **Big Dipper Summoning (Shō-hokuto - 召北斗)**
- **Big Dipper General (Hokuto-sō - 北斗總呪)**
- **Seven Luminaries General (Shichiyō-sō - 七曜總呪)**



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Yearly Birth Star Offering Ritual — Final Section (當年生星供 續)

- **General Mantra for the Eight Mansions (八宿總呪):**
  Current Year Star / Birth Star / Birth Luminary / Birth Mansion / Golden Auspiciousness / Breaking Obstacles / Flame Palace.
- **Great Diamond Wheel Mantra (大金剛輪).**
- **One-Syllable Mantra (一字).**
- **Dharma-giving (法施):**
  - Heart Sutra (7 scrolls).
  - Vajra Wisdom Verse (7 scrolls).

Final Offerings (後供養):

- Practical and Inner Offerings (事理供).
- Altar Gate (闕伽).
- Praise for the Four Wisdoms and the Eight Classes of Heavenly Dragons.

- Universal Offering of the Three Powers (普供).
- Small Prayer (小祈願).

Dedication (廻向):

- Heartfelt Dedication (至心廻向).
- Boundary Dismissal (解界): Snap fingers three times.
- Three Families and Armor (三部被甲).
- Universal Prostration (普禮).
- Leaving the Hall (出堂).

Empowerment of the Mantras (加持眞言):

- **Three Samaya Precepts Mantra (三昧耶戒眞言):** 21 times.
    - *Mantra:* On san-ma-ya sa-to-ban
- **Three Refuges Mantra (三歸眞言):** 21 times.
    - *Mantra:* On bo-da-shi-ta-ba-za-ra

Master's Oral Tradition:
"Regarding the burning of the offerings and the method of performing Dharma-giving to ensure they reach the intended deities."

Altar Layout Diagram (下壇莊嚴圖):

- **Center:** Main Deity Altar (*Honzon*).
- **Arrangement:** Specific layout for mochi, soup, sweets, and wine offerings placed before the:
    - Birth Star (本命星)
    - Seven Stars (七星)
    - Nine Luminaries and Twelve Palaces (九曜十二宮)
    - Twenty-eight Mansions (二十八宿)
- **Note:** Use earthen vessels and incense lamps.

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○ Ritual for Offering to the Great Bodhisattva of Divine Transformation (○神變大菩薩供養法)
(This ritual is dedicated to En no Gyōja, the founder of Shugendō.)

Ritual Procedure:

1. **First: Altar Prostration (先壇前普禮):** 3 times.

2. **Visualization:** "Homage to the Vajra-Joy manifested traces of the Great Bodhisattva of Divine Transformation."
3. **Prostration upon Seating (着座普禮).**
4. **Anointing with Incense (塗香).**
5. **Equality Visualization (平等觀).**
6. **Body Protection Ritual (護身法).**
7. **Empowering Incense Water (加持香水).**
8. **Exorcising Obstacle-producing People (辟除廢民).**
9. **Subduing Demons (怖魔).**
10. **Contemplating the Buddha (觀佛).**
11. **Vajra Rising (金剛起).**
12. **Universal Prostration (普禮).**

Statement of Intent (次表白):
"I respectfully address the Lord of the Mantra Teachings, the Great Sun Tathagata (Dainichi Nyorai) of the Two Realms, and the assembly of all saints. I specifically address the Great Saint of Mount Omine, the Diamond Treasury King (Kongōzō-ō), and the Great Deity of the Golden Spirit (Kinsei Shōte Daimyōjin).

Regarding the Great Master Jinben, the Great Bodhisattva of Divine Transformation: He manifested in the sun province, hiding his traces while performing asceticism in the deep mountains of Omine. By wielding the wish-fulfilling jewel of spiritual power, he commanded the various spirits and followers.

Truly, he is the original source for all practitioners. Through his divine skill and merit, he guides those lost in the cycle of life and death toward the path of enlightenment. Relying on his profound vow, I offer this ritual to fulfill the heart's desires.

May this ritual increase the brilliance of the Dharma and the prestige of all deities. Through his spiritual protection, may disasters be removed and may the practitioners achieve immediate success in their spiritual progress.

Relying on the transmission of the ancestral masters, I pray that through his great compassion and divine transformation, all sentient beings may eventually realize the supreme state of Buddhahood."

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Introduction to the Realization of the Mind:
"How can there be any separation between the ultimate reality of the Tathagata and the heart? When the moon disk is realized in the mind, the five wisdoms manifest, and the heart-moon of the Samaya becomes perfectly round. Although one may live a worldly life, through the practice of the mountains and forests, the agony of life and death is extinguished. From the secret ritual site to the Imperial palace, the brilliance of this merit pervades like a sudden light in the night.

We disciples now assemble to perform this ritual, increasing our progress in the Dharma and seeking the joy of the Bodhisattvas. We pray for the success of our vows in both this world and the next. May the secret methods we practice remove sins and allow us to realize the supreme fruit of peace and tranquility across the four seas."

Next: Distribution to Deities (次神分):

- "For the long-term benefit of the Law and the prosperity of humanity."
- Mahavairocana Buddha (摩訶毘盧遮那佛).
- The assembly of the Sacred Six-Syllable Name.
- Homage to the Great Bodhisattva of Divine Transformation (南無神變大菩薩).
- To all the deities of the Outer Vajra section, etc.
- The Great Perfection of Wisdom Sutra (大般若經).
- The Heart Sutra (般若心經).
- To the great ancestral masters of the three countries who transmitted the light... for the fulfillment of their perfect fruit.
- Mahavairocana Buddha (摩訶毘盧遮那佛).
- Nagarjuna Mahasattva (龍樹大士).

Next: Petitions and Dedications (為...):

- For the high and low spirits to together attain the Buddha Way.
- Mahavairocana Buddha (摩訶毘盧遮那佛).
- Nagarjuna Mahasattva (龍樹大士).
- The Great Bodhisattva of Divine Transformation (神變大菩薩).
- For the current Emperor’s wishes to be fulfilled and the Imperial Court to be stable and peaceful.
- Mahavairocana Buddha (摩訶毘盧遮那佛).
- The Great Holy Unmoving Bright King (不動明王).
- The Great Bodhisattva of Divine Transformation (神變大菩薩).
- Aizen Myōō (愛染明王).

- Mahavairocana Buddha (摩訶毘盧遮那佛).
- For the health and longevity of parents and the removal of their disasters.
- Medicine Buddha (藥師如來) / Mahavairocana Buddha (摩訶毘盧遮那佛).

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Dedications Continued (為...):

- The Great Bodhisattva of Divine Transformation (神變大菩薩).
- Vajra Youth (金剛童子).
- The Great Bodhisattva of Divine Transformation (神變大菩薩).
- For the protection of [Name], to remove disasters, extend life, and increase spiritual power.
- Mahavairocana Buddha (摩訶毘盧遮那佛).
- Benzaiten (辨才天女).
- The Great Bodhisattva of Divine Transformation (神變大菩薩).
- For the universal benefit and equality of the Dharma Realm.
- Mahavairocana Buddha (摩訶毘盧遮那佛).
- The Lord of Mount Tai (大山府君).
- The Great Bodhisattva of Divine Transformation (神變大菩薩).

Ritual Progression:

- **Next: Ascending the Altar of Awakening (次登覺臺).**
- **Next: Arousing the Bodhi Mind (次發菩提心).**
- **Next: Three Samaya Precepts (次三昧耶戒).**
- **Next: Invitation and Arousing the Vow (次勸請者發願):**
    - *Instruction: Hand the prayer beads and the incense burner.*
- **Next: Five Great Vows (次五大願).**

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- **Next: Dharma Realm Fulfillment (次法界圓滿)**
- **Next: Buddha Fruit Cycle of Connection (次佛果輪緣)**
- **Next: Great Diamond Wheel (次大金剛輪)**
- **Next: Earth Binding (次地結)**
- **Next: Earth Deity (次地天)**
- **Next: Four-direction Binding (次四方結). Next: Vajra Anjali (次金剛合掌).**
- **Next: Entering the Gate (次入門). Next: Opening the Gate (次合門生).**

Next: Ritual Site Visualization (次道場觀)
"Visualize before you: The syllable **'A'** transforming into Mount Omine. On the flat summit are various jewel trees... beneath a jewel tree is a marvelous jewel throne... on which is the syllable **'Un'**, transforming into the Great Master En no Gyōja. He takes the form of a monk wearing a hood and robes, holding a six-ring monk's staff in his left hand and a string of 108 prayer beads in his right. He resides on the Great Peak... and is surrounded in front and back by a holy assembly. Perform empowerment at seven locations as usual."

- **Next: Great Akasagarbha (次大虛空蔵)**
- **Next: Great Wisdom (次大智慧)**
- **Next: Small Diamond Wheel (次小金剛輪)**
- **Next: Vajra Grasping for Fortune and Wisdom (次金剛摩捉轉成福智)**
- **Next: Sending the Carriage (次送車輅)**
- **Next: Summoning the Carriage (次請車輅)**
- **Next: Summoning (次召請):** Great Hook Summoning Mudra (*Dai-kō-shō-in*) as usual.
- **Next: Vajra Net (次金剛網). Next: Fire Courtyard (次火院).**
- **Next: Great Samaya (次大三昧耶). Next: Altar Gate (次關伽).**
- **Next: Flower Seat (次華座):** Eight-leaf Mudra (*Hachiyō-in*).
- **Next: Shaking the Bell (次振鈴).**
- **Next: Five Offerings (次五供養):** Practical (*Jikon*), Inner (*Kōin*).
- **Next: Praise (次讚):** Four Wisdoms (*Shichi*).
- **Next: Universal Offering (次普供養):** Verse of Three Powers (*Sanri-ka*).

Next: Small Prayer (次小祈願)
"Dharmakaya Dainichi, pervading like light... Main Deity Holy One, Great Master En no Gyōja...

One Vehicle Assembly, Vajra Department, and all deities. Guard this disciple... fulfilling all wishes under heaven for the benefit of all."

Next: Bowing to the Buddha (次禮佛)

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Adorations (Continued):

- To the holy assembly and followers of the Great Bodhisattva of Divine Transformation (En no Gyōja) in the Tusita Heaven (〇市神變大菩薩都率天上聖衆眷屬).
- **Next: Four Brilliances (次四明). Next: Clapping Hands (次拍掌).**
- **Next: Dharma Conch (次法螺).**
- **Next: Boundary (次結界):** Trailokyavijaya Great Mudra and Mantra (*Gōzanze-dai-in-dai-ju*).
- **Next: [Specific ritual name] (次度缺思議).**

Adorations to Various Deities:

- Homage to the Great Holy Unmoving Bright King (南無大聖不動明王).
- Homage to Aizen Myōō (南無愛染明王).
- Homage to Vajrakumara Wrathful King (南無金剛童子忿怒王).
- Homage to the Great Sage Jinsha Mahasattva (南無大賢深砂大士).
- Homage to the Great Benzaiten (南無大辨才尊天).
- Homage to Shakyamuni Tathagata (南無釋迦如來).
- Homage to the Great Bodhisattva of Divine Transformation (南無神變大菩薩). (Recite 3 times).
- Homage to all the Honored Ones of the One Vehicle Peaks (南無一乘峯中諸尊聖衆).

Ritual Progression:

- **Next: Universal Cycle Accomplishment (次環輪圓成).**
- **Next: Main Deity Empowerment (次本尊加持).**
- **First: Dainichi Mudra and Mantra (先大日印明).**

Mudra Instructions:

- **First: Shakyamuni Bowl Mudra (先釋迦 鉢印).**
    - *Instruction: The method for forming this seal follows the Womb Realm tradition.*
    - *Mantra:* On ba-za-ra ta-to-ban
- **Next: Wisdom Auspicious Mudra (次智吉祥印).**

    - *Mantra:* Na-ma sa-man-ta bo-da-nan san-ma-ya sa-to-ban
- **Empowerment at four locations:**
    - *Mantra:* On ka-ka-ra-sa-ya un pat-ta

Closing Adorations:

- Homage to Vairocana Buddha (南無毘盧遮那佛).
- Homage to the Great Holy Nagarjuna Mahasattva (南無大聖龍樹大士).

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(Continuation of previous ritual)

- **Mantra (top of page):** *...sa-man-ta bo-da-nan sa-ba-rei-tei un pa-ya-so-wa-ka*

Next: Peacock Queen Mudra (次孔雀明王印)

- **Mudra:** Outer bond with the two middle fingers entering the palms. Stand the two thumbs and two small fingers together.
- **Mantra:** *On ma-yu-ra ki-ran-dei so-wa-ka*

Next: Unmoving Lord (Fudō Myōō) (次不動明王)

- **Mudra:** Sword Seal (*Ken-in*).
- **Mantra:** Compassionate Salvation Mantra (*Jiku-ju*).
    - *Na-ma sa-man-ta ba-za-ra-nan sen-da ma-ka-ro-sha-na to-ra-ta-ya un ta-ra-ta kan-man*

Next: Single-Pronged Scepter Seal (次獨鈷印)

- **Mantra:** Fire-Boundary Mantra (*Kakai-ju*).
    - *Na-ma sa-man-ta ba-za-ra-nan a-ka-ra-sa-ya un pat-ta*

Next: Empowering Beads (次加持念珠).
Next: Main Deity Empowerment (次本尊加持). (As before).
Next: Syllable-Wheel Contemplation (次字輪觀). Five Great Elements.
Next: Main Deity Empowerment (次本尊加持).
Next: Buddha-Eye Mudra and Mantra (次佛眼印明): Great Mantra 5 times.
* *Na-mo ba-ga-ba-tei u-shu-ni-sha...*

Next: Scattered Recitation (次散念誦):

- **Buddha-Eye:** 11 times.
- **Dainichi:** 100 times.
- **Shakyamuni:** 1,000 times.

- **Peacock Queen:** 100 times.
- **Unmoving Lord:** 100 times.
- **Heart Sutra.**
- **Great Diamond Wheel:** 7 times.

Next: One-Syllable Mantra (一字): 100 times.
Next: Final Offering (次後供養). Next: Presentation of Offerings (次献供).
Next: Altar Gate (次關伽). Next: Final Bell (次後鈴).
Next: Praise (次讃): Four Wisdoms.
Next: Universal Offering of Three Powers (次普供養三力偈).
Next: Small Prayer (次小祈願).
Next: Bow to the Buddha (次禮佛).
Next: Six Types of Dedication (次六種廻向). (Use beads and incense burner as usual).
Next: Heartfelt Dedication (次至心廻向). Repentance and Rejoicing.

Next: Boundary Release (次解界):

- Great Samaya (*Dai-san-ma-ya*).
- Fire Courtyard (*Ka-in*).
- Void Net (*Ko-kū-mō*).
- Trailokyavijaya (*Gōzanze*).
- Four-Direction Binding (*Shi-hō-ketsu*).
- Earth Deity (*Ji-ten*).
- Earth Binding (*Ji-ketsu*).

Next: Dismissal (次奉送): (Instructions on ritual tools).
Next: Dharma Conch (次法螺): Seven sounds.

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Next: Three Families Armor (次三部被甲).
Next: Universal Prostration (次普禮). Leaving the Hall (出堂).
Next: Stamping Buddhas, Reading Sutras, etc. (次印佛讀經等).

○ Ritual for Offering to the Great Master Rigen (○理源大師供養法)
(Dedicated to Shōbō, the founder of the Daigo-ji lineage.)

1. **Universal Prostration before the Altar (壇前普禮):** 3 times.
    - **Verse:** "Homage to the Great Saint Wish-fulfilling Universally Manifesting Bodhisattva, the Great Master Rigen."

2. **Next: Seating / Prostration (次着座普禮).**
3. **Next: Anointing with Incense (次塗香).**
4. **Next: Equality Visualization (次平等觀).**
5. **Next: Body Protection (次護身法).**
6. **Next: Incense Water (次香水).**
7. **Next: Exorcising Obstacle-producing People (次辟除廢民).**
8. **Next: Visualization of the Buddha (次觀佛).**
9. **Next: Subduing Demons (次怖魔).**
10. **Next: Vajra Rising (次金剛起).**
11. **Next: Universal Prostration (次普禮).**

Next: Statement of Intent (次表白):
"I respectfully address the Lord of the Mantra Teachings, the Great Sun Tathagata (Dainichi Nyorai) of the Two Realms, and the assembly of all saints. I specifically address the Main Deity, the Great Saint Wish-fulfilling Universally Manifesting Bodhisattva, the Great Master Rigen.

Since your passing on the 6th day of the 7th month, we disciples have assembled each month to offer this Dharma feast in gratitude for your profound grace. As the manifestation of the great ancestor and the guardian of various deities across Japan, you traveled through the mountains of Ōmine to raise the banner of the Dharma. Like meeting the great sage Nagarjuna, we are blessed to follow your path.

Relying on your secret teachings and the supreme vehicle, we pray that your divine power removes all obstacles and that all sentient beings may eventually achieve the state of Buddhahood."

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Introduction to the Lineage Secrets:
"The transmission of the heart's deep secrets... the Great Action of the ancestral master Shōbō. The prestigious merit of the Great Master Rigen is profound. At the ritual site of Mount Ōmine, he performed the sacred asceticism and the rituals of the Holy One. Through the secret methods and the power of the Three Mysteries, the prestige of the lineage is manifested. Just as the morning sun illuminates the world, his miraculous signs provide protection and remove the agonies of life and death. For the benefit of all practitioners and the peace of the world, we perform this ritual."

- **Next: Distribution to Deities and Petition (次神分祈願)**
- **Next: Bowing to the Buddha (次禮佛).**
    - *Note: Use the seven-jewel gong. Follow the ritual method of Great Master Rigen.*
- **Next: Ascending the Altar of Awakening (次登覺臺)**
- **Next: Arousing the Bodhi Mind (次發菩提心)**

- **Next: Three Samaya Precepts (次三昧耶戒)**
- **Next: Invitation (次勸請):** (Hand the beads and incense burner).

Single-hearted Invitation to the Great Sun (Dainichi) (一心勸請大日尊):

- "The Main Deity's assembly, the Great Compassionate Avalokitesvara."
- "The Great Master Rigen, the Great Diamond (理源大師大金剛)."
- "Manifesting the marvelous body and the Three Mysteries."
- "Purifying the internal and external, provisional and real holy assembly."
- "Extinguishing heavy sins accumulated since beginningless time."
- "Compassionately accepting these offerings."
- "Granting success in this life and the next."
- "Surely attaining birth in the Flower Storehouse World (Pure Land)."
- "Achieving siddhi and fulfilling all wishes."
- **Next: Five Great Vows (次五大願)**
- **Next: Dharma Realm Fulfillment (次法界圓滿)**
- **Next: Buddha Fruit Cycle of Connection (次佛果輪緣)**
- **Next: Great Diamond Wheel (次大金剛輪)**
- **Next: Earth Binding (次地結)**

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- **Next: Earth Deity (次地天)**
- **Next: Four-direction Binding (次四方結)**
- **Next: Vajra Anjali (次金剛合掌)**

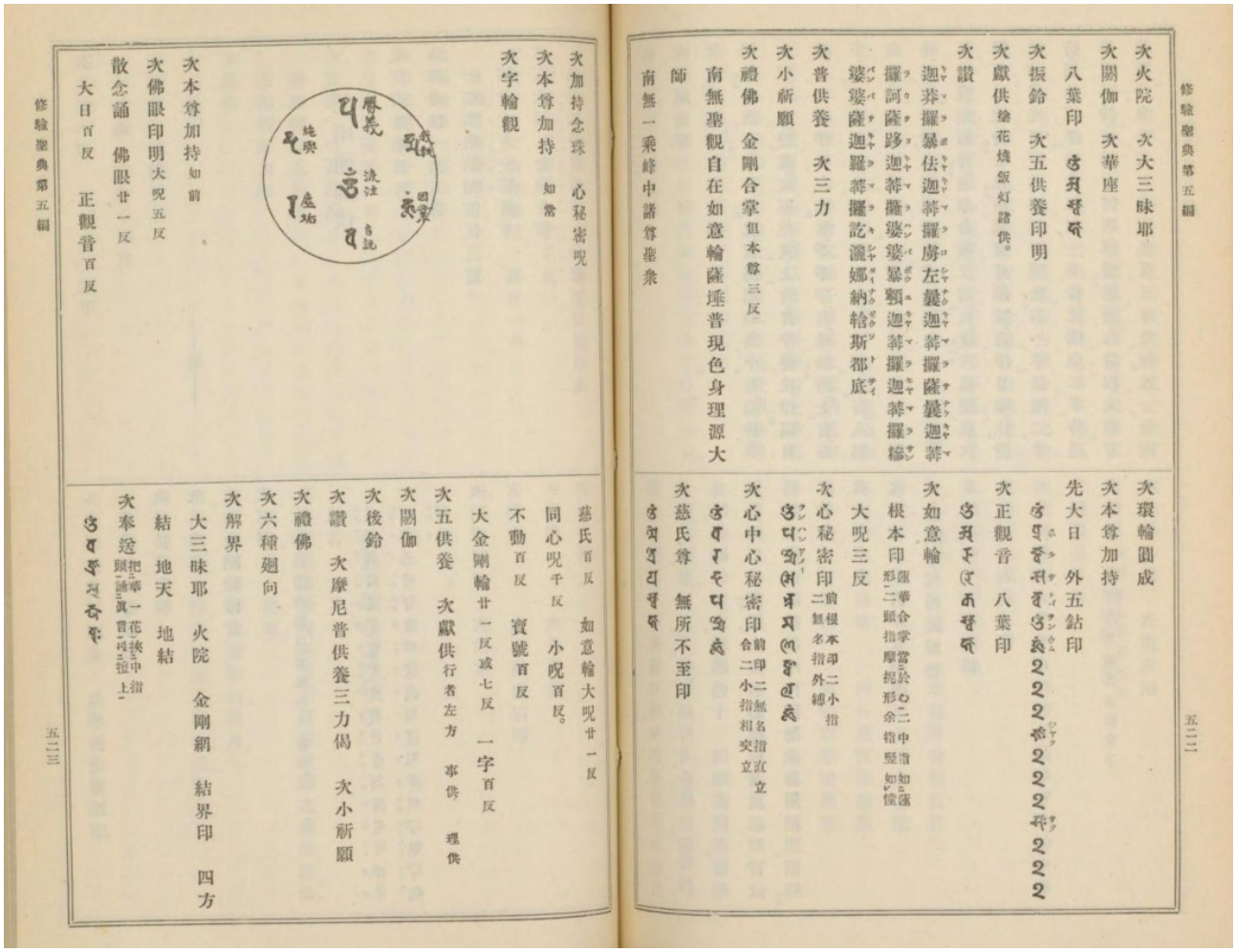
Next: Ritual Site Visualization (次道場觀)
"Use the Tathagata Fist Mudra (*Nyorai-ken-in*). Visualize in the heart: The syllable **'A'** (ア) transforming into a jewel-palace. Inside is a marvelous altar. On the altar is the syllable **'A'** transforming into a lotus pedestal. On the pedestal is a seed-syllable transforming into a three-pronged scepter, which then transforms into the Great Master Rigen. His physical appearance is golden body color, wearing the Jewel Crown of the Five Wisdoms, and he radiates a moon-disk brilliance. He holds a six-ring monk's staff in his left hand and a string of 108 prayer beads in his right. He is the master of the lineage, surrounded by a sacred assembly. This is to be contemplated."

- **Next: Great Akasagarbha (次大虛空藏)**
- **Next: Great Wisdom (次大智慧)**
- **Next: Small Diamond Wheel (次小金剛輪)**

- **Next: Vajra Grasping for Fortune and Wisdom (次金剛摩捉轉成福智)**
- **Next: Sending the Carriage (次送車輅)**
- **Next: Summoning the Carriage (次請車輅)**
- **Next: Summoning (次召請). Great Hook Summoning Mudra (大鉤召印).**
    - *Mantra:* On ba-za-ra-ku-sha ba-za-ra-ban-da ba-za-ra-ha-sha ba-za-ra-ho-sha-ka un ba-za-ra-ku-sha-aku

Homage to Great Master Rigen (理源大師禮):

- *Siddham Mantra:* **Na-mu ri-gen-dai-shi san-bo-kon-go**
  (Homage to Great Master Rigen, the Three-Jewel Diamond).
- **Next: Four Brilliances (次四明)**
- **Next: Clapping Hands (次拍掌)**
- **Next: Dharma Conch (次法螺)**
- **Next: Boundary (次結界).** Use the Unmoving Lord (Fudō) or Vajrakumara.
- **Next: [Specific ritual name] (次度缺思議)**
- **Next: Void Net (次虛空網)**



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Fire Courtyard (火院), Great Samaya (大三昧耶)

Altar Gate (次關伽), Flower Seat (次華座)

Eight-leaf Mudra (八葉印)

Next: Five Offerings Mudra and Mantra (次五供養印明)

Next: Presentation of Offerings (次獻供): Anointing with incense, flowers, rice, lamps, and various offerings.

Next: Praise (次讚):

Mantra: Gya-ra ba-ra ba-ra sa-man-ta ro-sha-na ya ka-ra ya ka-ra ya sa-man-ta ra-mi-ya sa-man-ta ba-ra-ya sa-man-ta ga-tei ba-ra-un

Universal Offering (次普供養), Three Powers (次普供養三力)

Small Prayer (次小祈願)

Next: Bow to the Buddha (次禮佛): Vajra Anjali (Hands joined), but for the Main Deity, perform three times.

"Homage to the Holy Avalokitesvara, the Wish-fulfilling Bodhisattva, the Universally Manifesting Body, Great Master Rigen."

"Homage to the various Honored Ones and Assembly of the One Vehicle Peaks."

Next: Universal Cycle Accomplishment (次環輪圓成)
Next: Main Deity Empowerment (次本尊加持)
First: Dainichi (先大日): Outer Five-pronged Scepter Seal (外五鈷印).
Mantra: A-bi-ra-un-ken-kyan a-bi-ra-un-ken-kyan...
Next: Right Mindfulness Recitation (次正念誦): Eight-leaf Mudra (八葉印).
Next: Wish-fulfilling Wheel (次如意輪): Root Seal.
Mudra: Form a lotus-join and place it at the heart. Middle fingers represent a lotus. The two index fingers are pressed together and slightly bent. Index fingers should be curved like hooks.
Great Mantra: (Recite 3 times)
Next: Heart Secret Seal (次心秘密印): Based on the original root seal, but with specific index finger placement.
Next: Central Secret Seal (次中心秘密印): Based on the original seal, with small fingers crossed and standing upright.
Next: Maitreya (次慈氏尊): Everywhere-but-nowhere Seal (无所不至印).

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Next: Empowering Beads (次加持念珠): Heart secret mantra (心秘密呪).
Next: Main Deity Empowerment (次本尊加持): As usual.
Next: Syllable-Wheel Contemplation (次字輪觀):
[A seed syllable wheel diagram annotated with: "Wisdom", "Flux", "Seal-word", "Altar-center", "Place", "Seat-stand".]

- **Maitreya (慈氏):** 100 times.
- **Wish-fulfilling Wheel Great Mantra (如意輪大呪):** 21 times.
- **Sincere Heart Mantra (同心呪):** 1,000 times.
- **Small Mantra (小呪):** 100 times.
- **Unmoving Lord (不動):** 100 times.
- **One-Syllable (一字):** 100 times.
- **Great Diamond Wheel (大金剛輪):** 21 times or 7 times.

Next: Five Offerings (次五供養)
Next: Presentation of Offerings (次献供): For practitioners on the left and right.

- Inner Offering (*Jikon*).
- Practical Offering (*Kōin*).

Next: Altar Gate (次關伽)
Next: Final Bell (次後鈴)
Next: Praise (次讚): Mani Universal Offering of Three Powers (次摩尼普供養三力偈).
Next: Small Prayer (次小祈願)
Next: Bow to the Buddha (次禮佛)

Next: Six Types of Dedication (次六種廻向)
Next: Boundary Release (次解界):

- Great Samaya (大三昧耶).
- Fire Courtyard (火院).
- Vajra Net (金剛網).
- Boundary Seal (結界印).
- Four-Direction Binding (四方).
- Earth Deity (地天).
- Earth Binding (地結).

Next: Dismissal (次奉送): Take one flower and place it on the middle finger. Chant the true words three times and offer it.
Next: [Concluding Recitation] (次頭誦其眞言三度上...)

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Next: Seven sounds of the conch shell (次法螺七聲)
Next: Three Parts [Deities] (次三部), **Armor/Protection** (次被甲)
Next: Universal Bow (次普禮), **Exiting the hall** (出堂)
Next: Mudra of the Buddha, sutra reading, etc. (次印佛讀經等)
--- [End of previous section] ---

- "The gates of the Dharma are boundless, I vow to awaken to them" (法門無邊誓願覺).
- "The Tathagatas are boundless, I vow to serve them" (如來無邊誓願事).
- "Supreme enlightenment is unsurpassed, I vow to realize it" (菩提無上誓願證).

Next: Universal Offering Mudra and Mantra (次普供養印明)
Next: Three Powers Gatha (次三力偈)
Next: Great Vajra Wheel Mudra and Mantra (次大金剛輪印言)
Next: Invitation (次召請)

- **Great Hook Invitation Mudra** (大鉤召印): Rotate inward, use the right index finger three times to beckon.
- **Mantra:** Once (眞言 一反)
- 🔘 **Bonji Mantra (Great Invitation):** *Na-ma-ku sa-man-da bo-da-nan a sa-ra-ba-ra-ka-chi-da ya-ga-chi-ya ya-ga-chi-ya sa-wa-ka.*

Next: Four Luminaries Mudra and Mantra (次四明印言)
Next: Clapping hands (次拍掌), **Next: Altar Gate** (次關伽)
Next: Five Offering Mudra and Mantra (次五供養印明)
Next: Practical Offering (次事供), **Next: Universal Offering** (次普供養)
Next: Three Powers Gatha (次三力偈)

○ **Offering to the Two Patriarchs** (兩祖師供)
First: Three bows, universal bow mantra (先三禮普禮眞言)
Next: Body Protection Method (次護身法), **Next: Five Repentances** (次五悔)

- "Respectful bowing to the ever-present Triple Gem" (一切恭敬敬禮常住三寶).
- "Refuge in all Buddhas of the ten directions, etc." (歸命十方一切佛等).
  Next: Five Great Vows (次五大願): Vajra Anjali (Hands joined) (金剛合掌).
- "Sentient beings are boundless, I vow to save them" (衆生無邊誓願度).
- "Blessings and wisdom are boundless, I vow to accumulate them" (福智無邊誓願集).

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Next: Rigen Daishi (次理源大師)

- **Eight-leaf Mudra** (八葉印). **Mantra:** 3 times (眞言 三遍).
- 🔘 **Bonji Mantra:** *A-VAN-RAM-HAM-KHAM* (The Five Elements).

Next: En no Gyoja (次役行者)

- **Dharmadhatu Samadhi Mudra** (法界定印). **Mantra:** 3 times (眞言 三返).
- 🔘 **Bonji Mantra:** *On ba-sa-ra-ma-ka-ra ya-kya ka-ra-ya un* (Om Vajra-garjaya-karaya Hum).

Next: Sutra of Principle, one volume (次理趣經一卷)
Next: Non-dual Praise, one volume (次不二禮讚一卷)
Next: Supreme Victory Dharani, one volume (次尊勝陀羅尼一卷)
Next: Treasure Name [Invocation], 100 times each (次寶號 一百返宛):

- "Homage to the Great Bodhisattva Jinben [En no Gyoja]" (南無神變大菩薩).
- "Homage to the Great Master Rigen" (南無理源大師).

Next: Altar Gate (次關伽), **Five Offerings** (次五供養)
Next: Practical Offering (次事供), **Next: Universal Offering** (次普供養)
Next: Three Powers Gatha (次三力偈)
Next: Sincere Dedication (次至心廻向)
Next: Finger snapping, 3 times (次彈指 三反)
Next: Body Protection Method (次護身法)
Next: Exiting the hall (次出堂)

○ **Shugendo Ordination Rites** (修驗得度作法)

- First, adorn the ritual space, hang images of the main deity as well as the Honored En no Gyoja and the Master, prepare ritual implements, and spread a mat for a seat (先莊嚴道場懸現本尊并役君尊師之影像設備供具敷一座席).

- Next, the initiate puts on pure clothes and approaches from outside the hall to the inner boundary (次新發意着浄衣至堂内境外).
- Next, the leader holds an incense burner, goes to the altar, performs three bows, and unrolls the ritual skin mat (次先達持香爐至壇前三禮已疊散皮).
- Next: Strike two small wooden blocks (次打小木二丁).
- Next: **Smearing Incense** (次塗香).
- Next: **The Great Matter of Bed-strengthening** (次床堅之大事).

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Next: Sprinkle Altar Water (次灑閼伽水): Around the ritual area.
Next: The initiate sits on the skin mat (次新發意君居師左傍之下敷皮): Placed at the lower left of the teacher.
Next: Sprinkle Altar Water on the initiate's head three times (次閼伽水灑新發意之頂上 三度).
Next: Invocation (次啓白): The leader takes the incense burner and strikes the small wooden blocks twice (先達取香爐小打木二丁).

- "Humbly I announce: In the non-dual purity of Principle and Wisdom, the body is originally the Diamond of the Tathagata..." (謹敬白理智不二清浄法身本有如來金剛...)
- [The text continues with a formal prayer mentioning the Thirteen Great Assemblies of the Womb Realm, the Diamond Realm, En no Gyoja (the Founding Patriarch), and Rigen Daishi, asking for protection and the fulfillment of the initiate's vows.]
- "Indeed, the path of Shugendo is the practice of the non-duality of the sacred and the secular... seeking only the attainment of Buddhahood in this very body..." (夫修驗之道修眞俗不二行...只所期者現世諸惡莫作衆奉行當來成身成心之外無他也...)

Next: Burning Incense (次燒香): Strike the wooden blocks three times (一掛小打木三丁).
Next: Transmission of the Lamp Seal (次傳燈之印信): Concluding prayer (結誦之).
Next: Leader turns towards the front seat (次先達後本尊而向表座).
Next: The initiate approaches the Master (次受者參師前): The initiate is instructed to repent for mental sins (教受者令億心罪過懺悔).

- **Repentance Verse** (懺悔文): Recite 3 times (三反).
- *Ga-shaku sho-zō sho a-ku-gō* (All evil karma I have committed in the past)
- *Kai-yū mu-shi ton-jin-chi* (Born of beginningless greed, anger, and ignorance)
- *Jū-shin-gu-i sho-sho-shū* (Through body, speech, and mind)
- *Is-sai ga-kon kai-kan-ge* (I now repent of it all)

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Next: Mudra and Mantra for Extinguishing All Evil Paths (次先達持滅一切惡趣印言): Afterward, strike the wooden blocks three times (而以後小打木三丁).

- **Mudra:** The right hand is extended with five fingers, palm facing outward (其印右手伸五指令掌向外).
- 🔘 **Bonji Mantra (Breaking the Gates of Hell):** *Na-ma-ku sa-man-da bo-da-nan a-ka-sha sa-ma-ta ya-kya-ta sa-wa-ka.*

Next: Leader holds incense burner in left hand, strikes wood blocks once with right (次先達左香爐右小打木一丁).
The Formal Address (當告示曰):

- "Now I say to the new initiate: keep a quiet heart and join your palms... what desire do you have? Whether one has hair or is shaven is but a temporary distinction between monk and layperson..." (當告示曰汝新發意靜心合掌...如何有願。鬚髮之有無僧俗之形姿之暇説...)
- [The speech explains that in Shugendo, the essence of the precepts and the "body of the three vehicles" are more important than physical appearance (shaved vs. long hair).]
- "The substance of the precepts is the first priority; do not be base in mind or ignore the Dharma..." (戒體最爲第一...勿卑驚心佛法...)

Next: Taking the razor from the side table (次脇机之剃刀): Touch it to the initiate's head three times and vow (而受者頂三度當之願曰):

- **Vow of Shaving Hair:** "In shaving the beard and hair, I vow that all sentient beings..." (剃除鬚髮當願衆生).
- **Vow of Shaving Afflictions:** "...shall leave behind afflictions and attain ultimate quietude" (剃除煩悩究竟寂滅).

Concluding Note on Hair:

- Discussion on the "Long-haired Patriarch En no Gyoja" (長髪宗祖小角之形). The text notes that Shugendo practitioners may keep long hair in imitation of the founder, symbolizing the non-duality of the physical body and the transformation of the spirit. One should not fear that long hair is a barrier to enlightenment (身自然髪搞報身形者化不化有二矣...髪舉動有障...).

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Next: The Leader's Announcement (次先達可告示曰):

- "Your impure body shall be transformed into an immaculate body; therefore, I grant you the purification of the body. Keep this gatha forever in your heart and do not forget it."
- The initiate joins palms and recites three times:
    - *Mu-ku rei-tō, dai-hi shin-sui.* (Immaculate spiritual bath, Water of great compassion and divinity.)

    - *Moku-yoku zai-metsu, rok-kon shin-jō.* (Bathing extinguishes sins, purification of the six senses.)

Next: Granting the Name (次授名):

- "You, the new initiate, with a diligent heart, enter the inherent Way of the Yamabushi... Granting the Dharma name... Rely on the fragrant names of the Great Ancestor and the leaders." (Strike wooden blocks twice).

Next: Receiving the Certificate (次度牒頂戴): Receive it on the head and place it in the robe.
Next: Granting the Bell-cord [Suzukake] (次授與鈴繫):

- "Truly, this bell-cord is the robe transmitted from the Great Ancestor, a garment of compassion and liberation... Embraced within the Womb and Diamond Realms... It is the non-dual body of Vairocana."
- **The Vow** (願曰):
    - *Mu-butsu kei-ei, ri-chi tetsu-fuku.* (The cord of the robe of no Buddha, the garment woven of Principle and Wisdom.)
    - *Hi-no bun-shin-sha, ko-shin soku-sha-na.* (He who wears it upon a common body, his own body is immediately Vairocana.)

Next: Granting the Knotted Kesa (次授結袈裟):

- First, take the kesa, pass it through incense smoke, and present it. (Strike wooden blocks twice).
- "This is the robe of the mark of the banner of liberation... do not forget the deep meaning."
- **The Vow** (願曰):
    - *Ketsu-ga-sa i-gi, ki-nyū a-ji-mon.* (The dignified manner of the knotted kesa, returning and entering the gate of the syllable A.)
    - *Ge-ga-sa i-gi, soku-dan rin-ne-dō.* (Removing the dignified manner of the knotted kesa, immediately cutting off the path of samsara.)

Next: The Leader's Formal Address (次先達當告曰): (Strike wooden blocks twice).

- "You, the new initiate, listen carefully. The robe granted now is the garment of compassion and liberation..."

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- "...He who wears it is a prince of the Great Awakening, respected by dragons, spirits, and gods... The sutra says: 'Human life is impermanent, faster than flowing water... Like fish in a dwindling pool, what pleasure can there be?' Kill the heart of negligence."

Next: Granting the Three Refuges (次先達授三歸): (Strike wooden blocks once).

- *Na-mu ki-e butsu* (I take refuge in the Buddha)

- *Na-mu ki-e hō* (I take refuge in the Dharma)
- *Na-mu ki-e sō* (I take refuge in the Sangha)
- (Followed by "Refuge in Buddha complete," etc.)

The Yamabushi Precepts (山伏戒):

- "Until the end of life, do not kill. Can you keep it?"
- **Answer:** "I can keep it until I return to the peak." (到歸峰之刻能持).
- *Precepts against Stealing, Sexual Misconduct, False Speech, and Intoxication follow the same pattern.*

Next: The Leader's Announcement (次先達可告示):

- "You have received the precepts... I now grant this mantra; keep it in your heart and strive."
- 🔘 **Bonji Mantra (Precepts):** *Ta-da-ya-ta a-nu-ma a-bi-shu-da a-bi-shu-da sa-ba-na-sha-ya ma-ni-shi-wa-ka* (眞言 殊問經説授此眞言).

Next: Instruction on Meat Eating (次又告可教示):

- "The precept against eating meat is not currently enforced. En no Gyoja did not dislike it... However, 'pure meat' is permitted... recite this mantra when eating."
- 🔘 **Bonji Mantra (Meat Eating):** *Ta-da-ya-ta a-nu-ma a-nu-ma a-bi-sha-da a-bi-sha-da sa-ba-na-sha-ya ma-ni-shi-wa-ka* (眞言 文殊問經説授此眞言).

Next: Announcement on Drinking (次又告示):

- "Now granting the precept against drinking wine... though not for enjoyment, if at official functions one is offered a cup, it is difficult to refuse..."

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On the Sin of Wine (酒之罪):

- "Also, if you encounter this matter [drinking wine], recite this mantra. It can extinguish the desire and the sin of wine."[1][2][3] (也若遇此事則誦此眞言則能滅欲酒之罪眞言曰)
- 🔘 **Bonji Mantra Circle:** Consists of five syllables for purification.[1][2][4]
    - **Transliteration:** *OM AH HUM SVAHA* (surrounding the central seed syllable *VAM*). This is a common Vajrayana/Shingon circle for purifying substances into nectar.[1][2][4]

Instruction on Precepts (授戒告示):

- "Next, the initiate stands and performs three bows to the Master, then sits."[1][2][4] (次受者立而三禮師而座)
- **The Leader's Address:** "I say to you: Think of all sentient beings as your parents. I will now grant you the ten directional Buddha precepts... from the underworld kings to the great elders, they all see you. Our country’s Buddha is the Heavenly God... the parents’ physical

body is the Buddha’s body...[1][4] The mind of the Kami is the mind of the Buddha.[1][2][4][5] There is no separation between Buddha and King, nor between Kami and Buddha.[1][2][4] Therefore, whether monk or layperson, follow the Buddhas and the Kami."

- "This is the teaching of the Master En no Gyōja [Jinben Daibosatsu].[1][4][6][7][8] Contemplate it and do not forget it."

The Main Deity [Nyoirin Kannon] Recitation (本尊普及眞言): 3 times.

Dedication [Ekōmon] (回向文):

- "May this merit extend to all" (願以此功德 普及於一切)
- "May we and all sentient beings" (我等與衆生)
- "Together attain the Buddha Way."[1][2][4][9][10][11] (皆共成佛道)
- Recite 3 times (三丁).

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Structure of the Ordination Altar (授戒壇の次第):

- **Ryuju Bosatsu** (龍樹菩薩): 3 bows.[3][4][5][8]
- **Jinben Gyōja [En no Gyōja]** (役君行者): 3 bows.[3][4][5][8]
- **Rigen Sonshi [Shōbō]** (理源尊師): 3 bows.[3][4][5]
- **Deities of the Great Peaks** (大峰満山諸神): 3 bows.[1][4][5][8][10]
- **Clan Deities** (鎮守氏神): 3 bows.[1][4][5][6][7][8]
- **Birth Parents** (所生父母): 3 bows.[1][3][4][5][8]
- **The Leader** (先達): 3 bows.[1][4][5][6][7][8]

Altar Layout Diagram (授戒壇図):

- 🔘 **Main Deity (本尊):** Nyoirin Kannon.[2][3][4][6][7][8][10]
- 🔘 **Main Table (机):** Holds the offerings of Flowers (花), Incense (香), and Lamps (灯).[3][4]
- 🔘 **Teacher's Seat (師 敷皮):** Mat for the Master, equipped with a Small Wooden Clapper (小打木).[1][3]
- 🔘 **Disciple's Seat (弟子 敷皮):** Mat for the initiate, with a Lamp (灯) and the Dharma implement (法).[1][3][4]

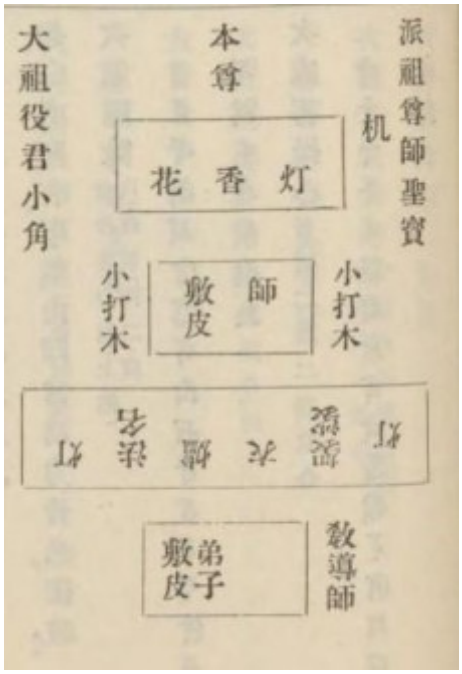
Final Procedures (結願):

- "The three patriarchs’ names (三祖宝号) are recited."[1][4][5][6][7][12][13]
- "The Leader performs three bows."[1][2][4][6][9]

- "The ritual of taking the vows is completed with the appropriate prayers and intentions."[1][2][4]
- "The initiate is instructed on the lineage and the importance of the Secret Dharma transmission."[1][2][4]

[Note on the Ordination Register] (得度名簿):

- Space is provided for the **Temporary Name** (假名) and **Real Name** (實名), as well as the **Religious House** (何房) of the initiate.



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[Conclusion of Ordination Rite]

- "Granted to the practitioner of this school... signed and sealed by the Great Master."
- "The Shugendo Ordination Rite concludes here." (修驗得度法終)

○ **Shugendo Guidance Rite** (修驗引導之軌)

- "The Leading Master enters the Samaya Assembly of Great Compassion, Joy, and Equanimity." (先導師入大慈悲喜捨三昧耶會)
- **Next: Universal Bowing** (次普禮), **Next: Body Protection Method** (次護身法)
- **Next: Purification Sprinkling** (次灑浄)
- **Next: Buddha-nature Samaya** (次佛性三摩耶):
    - *Mudra:* Anjali (Hands joined) with the index fingers standing upright.
    - 🔘 **Bonji Mantra:** *On sa-ma-ya sa-to-ban* (Om Samayas-tvam).

Next: Summoning Sins (次召罪):

- *Mudra:* Outer bind with middle fingers interlocked; use the index fingers to beckon three times.
- 🔘 **Bonji Mantra:** *On sa-ra-ba ba-ba fo-da ka-ra-na ba-sa-ra-ya sa-wa-ka* (Om sarvapapa-sphota-dahana-vajraya svaha).

Next: Destroying Sins (次摧罪):

- *Mudra:* Outer bind, two middle fingers standing together.
- 🔘 **Bonji Mantra:** *On ba-sa-ra ka-ra-ma ku-ru sa-wa-ka* (Om vajrakarma-kuru svaha).
- *Visualization:* Think of the deceased's heavy sins from beginningless time being summoned and destroyed.

Next: Removing Karmic Obstacles (次業障除):

- *Mudra:* Anjali (hands joined), index fingers bent at the top joint.
- 🔘 **Bonji Mantra:** *On sa-ra-ba bi-ki-na fo-da-ya bo-datsu-ni sa-wa-ka* (Om sarvavighna-sphotaya-bodhisatvaya svaha).
- *Visualization:* Think that all past karmic obstacles are shattered by the power of the mantra.

Next: Generating Bodhicitta (次成菩提心):

- *Mudra:* Outer bind, two index fingers standing together.
- 🔘 **Bonji Mantra:** *On bo-datsu-chi-ta bo-da-ha-da-ya-mi* (Om bodhicittam utpadayami).

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Next: Amitabha Meditation Mudra (次結彌陀定印):

- *Visualization:* Contemplate a moon disk at the heart containing the seed syllable **HRĪḤ** (🔘), which transforms into an eight-petal lotus. Upon it is the seed syllable **A** (🔘), which transforms into a five-pronged vajra. Five-colored light emits, destroying the afflictions of all beings. (想心月輪上有紇哩字變成八葉蓮華上有阿字變成五鈷金剛杵...)

Next: Granting the Three Refuges (次授與三歸依):

- "Homage to the Buddha, Dharma, and Sangha..." (南無歸依佛法僧...)

Next: Gatha Verse (次伽陀言):

- *Verses regarding burial and the pine tree mound.*

Next: The Leader's Seal (次先達法印)
Next: Revealing the True Name (次眞名示之):

- 🔘 **Bonji Mantra:** *A-BI-RA-UN-KEN* (The Five Elements / Dainichi Mantra).

Next: Buddha-eye Mudra and Mantra (次佛眼印明): As usual.
Next: Mudra for the Deceased to Attain Buddhahood (次亡者成佛印):

- *Mudra:* Ten fingers pointing outward at shoulder level. This symbolizes attaining Buddhahood in this very body.
- 🔘 **Bonji Mantra:** *On bo-da-ro-sha-ni* (Om Bodhilocani).

Next: Great Five Mysteries Mudra and Mantra (次大五秘密印明)
Next: Dainichi Wisdom-fist Mudra (次大日智拳印):

- 🔘 **Bonji: VAṂ**.

Next: Akshobhya Buddha (次阿閦): Outer bind, two middle fingers standing.

- 🔘 **Bonji: HŪṂ**.

Next: Ratnasambhava Buddha (次寶生): Outer bind, middle fingers forming a jewel shape.

- 🔘 **Bonji: TRĀḤ**.

Next: Amitabha Buddha (次彌陀): Outer bind, middle fingers like a lotus leaf.

- 🔘 **Bonji: HRĪḤ**.

Next: Shakyamuni Buddha (次釋迦): Outer bind, middle fingers in palm, index and small fingers standing.

- 🔘 **Bonji: KAḤ**.

Next: Vajrasattva (次金薩): Inner five-pronged seal.

- 🔘 **Bonji: HŪṂ**.

Clap Hands (拍掌): 🔘 Includes the Bonji **A**.

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Next: Maitreya Everywhere-but-nowhere Seal (次慈氏無所不至印)

- 🔘 **Bonji Mantra:** *On ma-i-ta-re-ya sa-wa-ka* (Om Maitreya svaha).
  Next: Avalokitesvara Eight-leaf Seal (次觀音八葉印)
- 🔘 **Bonji Mantra:** *On a-ro-ri-kya sa-wa-ka* (Om Alolika svaha).
  Next: Nagarjuna Vajra Anjali (次龍樹金剛合掌)
- 🔘 **Bonji Mantra:** *On ba-sa-ra-ha-ni sa-wa-ka* (Om Vajrapani svaha).
  Next: Ksitigarbha [Jizō] Seal (次地藏): Inner bind, middle fingers standing about one inch apart, do not touch.
- 🔘 **Bonji Mantra:** *Ka-ka-ka bi-san-ma-ai sa-wa-ka* (Ha-ha-ha vismaye svaha).
  Next: Yama [Enma] Seal (次焰魔): Join the "earth" (little) and "wind" (index) fingers inside the palms, backs together, press wind fingers with "sky" (thumb) fingers.
- 🔘 **Bonji Mantra:** *On en-ma-ya sa-wa-ka* (Om Yamaya svaha).

Next: Issuing the Vow (次發願): Strike the ancient wooden block once.

- "With a sincere heart, I issue this vow: Honored Dainichi (大日尊), Amitayus the Master of Sukhāvatī (極樂教主無量壽), Vajrapani the Body of the Great Gathering of Dharma (大法集身

金剛手), Honored Maitreya of the Tushita Inner Court (都率内院慈氏尊), Great Bodhisattvas Avalokitesvara and Nagarjuna (觀音龍樹大薩埵), and the Honored Vow-Kings who teach in the Six Realms (六道教化願王尊)."

[Guidance Rite Conclusion]:

- "Enma, King of the Dharma, and the Five Paths... Deities of the two-realm assembly... extinguish all sins of the deceased... lead them to the Flower Store World... Return to the original enlightenment of the Dharmakaya... dwelling in the lotus throne... the thirty-seven honored ones in the heart-city... the samadhi of the gate of universal inclusion... the Dharma Realm is certain... attainment of the ocean of original roundness... returning to my crown, the heart-mind of all Buddhas..."
- **Seals performed:** Vajra Anjali (金合), Eight-leaf (八葉), Outer Five-pronged (外五鈷), Wisdom-fist (智拳), Dharmadhatu Samadhi (法界定), Everywhere-but-nowhere (無所不至), Outer Bind (外縛), Inner Bind (内縛), Inner Five-pronged (内五鈷印).

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Next: Granting the Great Hook Invitation Seal (次授遣大鉤召印)

- 🔘 **Bonji Mantra:** *On ba-sa-ra ku-sha sa-ja* (Om Vajrankusha jah).
  Next: Finger Snapping (次彈指), **Next: Return to Seat** (次退座).
  [End of previous section]

○ **Guidance Secret Rite** (引導秘法)
First: Body Protection Method (先護身法): As usual.
Next: Sprinkling Water (次洒水): Using the Silver Mudra (銀印).
Next: Granting the Five-pronged Vajra (次授五古): Chant the gatha three times. Hold the vajra and grant it. When granting, present it horizontally.

- "The Vajra Empowerment rite of all Buddhas: As if the empowerment has been performed according to the law."
- "To accomplish the essence of the Tathagata, as appropriate, grant this vajra scepter." (爲成如來體性故 如應授此金剛杵)
  Next: Granting the Precepts (次授戒): Vajra Anjali. First chant the precept name (戒名).
- "Homage and refuge to the Buddha, Dharma, and Sangha..." (南無歸依佛... 南無歸依法... 南無歸依僧...)
  Next: Tathagata Fist Seal (次如來拳印)
- 🔘 **Bonji Mantra:** *On ba-sa-ra kyan-da sa-wa-ka* (Om Vajra-gantha svaha).
  Next: Generating Bodhicitta (次發菩提心): Vajra Anjali.
- 🔘 **Bonji Mantra:** *On bo-di-chi-ta mo-to-ha-da-ya-mi* (Om bodhicittam utpadayami).
  Next: Three Samaya Precepts (次三昧耶戒): Vajra Anjali.

- 🔘 **Bonji Mantra:** *On sa-ma-ya sa-to-ban* (Om samayas-tvam).
  Next: Breaking Hell Mudra and Mantra (次破地獄印明): Outer bind, two middle fingers standing.
- 🔘 **Bonji Mantra:** *Na-ma-ku sa-man-da bo-da-nan...* (Namo samanta buddhanam...).
  Next: Buddha-eye (次佛眼): Great Mantra, 5 times.
  Next: Womb Dainichi Outer Five-pronged Seal (次胎大日外五鈷)
  Next: Diamond Dainichi Wisdom-fist Seal (次金大日智拳印)
  Next: Universal Benefit to Sentient Beings Seal (次普利衆生印): Form the Wisdom-fist Seal.
- "If one seeks the Buddha's wisdom, they reach the realization of Bodhicitta." (若人求佛慧 通達菩提心)

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[Top section - continuation of the ritual for the deceased]

- "The body born of parents, quickly realize the state of Great Awakening." (父母所生身 速證大覺位)

Next: Empowerment for the deceased (次亡者加持): First, Outer Five-pronged Seal (先外五古印).

- 🔘 **Bonji Mantra:** *On ba-sa-ra sa-to-ba un* (Om Vajrasattva hūm).
  Next: Eight-leaf Seal (次八葉印).
- 🔘 **Bonji Mantra:** *On a-ro-ri-kya sa-wa-ka* (Om Ālolika svāhā).
  Next: Triangular Fire-wheel Seal (次三角火輪印), also called Flame Seal (火焰印) or Vajra Superelevation Seal (金剛超印).
- 🔘 **Bonji Mantra:** *On ra-ma-ya sa-wa-ka* (Om Ramāya svāhā).
  Next: Turning the Dharma Wheel Seal (次轉法輪印), namely the [previous] seal.
- 🔘 **Bonji Mantra:** *Na-ma-ku sa-man-da bo-da-nan ban* (Namaḥ samanta buddhānāṃ vaṃ).
  Next: Everywhere-but-nowhere Seal (次無所不至印).
- 🔘 **Bonji Mantra:** *On ma-i-ta-re-ya sa-wa-ka* (Om Maitreya svāhā).
  Next: Outer Bind, two "Sky" (thumbs) enter the palms (次外縛二空入掌).
- 🔘 **Bonji Mantra:** *On a-bi-ra-un-ken* (Om a-vi-ra-hūm-khāṃ).
  Next: Vajra Anjali (次金剛合掌), Bonji syllable **VAṂ** (🔘) 21 times.
  Next: Lineage Record [Kechimyaku] (次血脈), **Next: Secret Mudras as desired** (次秘印任意).
- Vajra Anjali (金剛合掌), Bonji syllable (🔘) 21 times.
- Next: Lineage record (次血脈), Secret Mudra (秘印).
  Next: Tathagata Fist Seal (次如來拳印), Chant [Bonji Mantra] (誦 🔘).

[Bottom section]
○ **The Great Matter of Guidance** (引導之大事)

First: Body Protection Method (先護身法) as usual.
Next: Small Three-pronged Seal (次小三古印).

- 🔘 **Bonji Mantra:** *On ba-sa-ra sa-to-ba un* (Om Vajrasattva hūm).
  Next: Three types of Acala [Fudō] mudras (次不動三種印):
- **Root Seal** (根本印) with Bonji **HĀṂ** (🔘). **Great Boundary Mantra** (大界呪) with Bonji **HŪṂ** (🔘). **Single-pronged Seal** (獨古印).
- **Sword Seal** (劍印) with **Compassion-saving Mantra** (慈救呪).
- **Everywhere-but-nowhere One-syllable Mantra** (無所不至一字呪).
  Next: Boundary Binding - Trilokavijaya (次結界降三世).
  Next: Granting the Precepts, entering the name text (次授戒入名文).
- "Not abandoning this body" (不捨於此身): Vajra-fists placed at the waist (金拳安腰).
- "Attaining spiritual movement" (逮得神境通): Left fist placed at the chest (左拳安胸).
- "Roaming in the Great Void" (遊歩大空位): Previous seal extending wind (前印延風).
- "And forming the body's secret" (而成身秘密): Forming the **Wisdom-fist Seal** (成智拳印).
- Form the Wisdom-fist Seal (成智拳印) with Bonji Mantra (🔘).

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○ **The Great Matter of the Final Moments [Death]** (臨終之大事)
Outer Bind, two middle fingers like lotus leaves (外縛二中蓮葉).

- 🔘 **Bonji Mantra:** *On a-ro-ri-kya sa-wa-ka* (Om Ālolika svāhā).
  Opening the heart-lotus of innate virtue (開性徳心蓮).
  Outer Bind, two middle fingers like a moon-disk (外縛二中月輪).
- 🔘 **Bonji Mantra:** *On a-mi-ri-ta tei-sei ka-ra un* (Om amṛta teje hara hūm).
- "The Three Honored Ones come to welcome the soul, manifesting the original mind-moon." (三尊來迎現本有心月)

○ **Also: Special Transmission of the Epitaph** (又碑傳別傳)

- Lineage of the Eight Great Vajra Youths of Mount Ōmine (大峰八大金剛童子).
- Linage of the Womb (🔘) and Diamond (🔘) Realms.
- "Transforming all sentient beings, leading them all into the Buddha-way." (化一切衆生皆令入佛道)
- "Purification of the six senses, not being stained by the six dusts (objects), crossing the river of afflictions, reaching the shore of Bodhi." (六根清淨不染六塵...渡煩悩河...至菩提岸矣)
- The Nine-level Lotus Pedestal (九品蓮臺).

- **South:** [Ritual instructions regarding guidance].
- **West:** Is it doubted? (疑矣).
- **North:** Regarding Upasaka (lay) followers who establish ties with sentient beings... (婆塞結緣衆生者...).
- **East:** [Instructions].
- **First seven days:** Acala [Fudō] (初七日 不動).

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[Acala's Vow]

- "Those who see my body, those who hear my name, those who hear my speech, shall realize my heart." (見我身者 聞我名者 聽我說者 智我心者)

Memorial Milestones and Deities:

- **14 Days (二七日): Shakyamuni (釋迦).** 🔘 Bonji: **BAṂ**.
    - "The Three Realms are only one mind; outside the mind there is no separate Dharma." (三界唯一心 心外無別法)
- **21 Days (三七日): Manjushri (文殊).** 🔘 Bonji: **MAṂ**.
    - "The mind, Buddha, and sentient beings: these three are without distinction." (心佛及衆生 是三無差別)
- **28 Days (四七日): Samantabhadra (普賢).** 🔘 Bonji: **AṂ**.
    - "Expounding the absolute truth, opening the gate of the One Vehicle." (演暢實相義 開門一乘法)
- **35 Days (五七日): Ksitigarbha [Jizō] (地蔵).** 🔘 Bonji: **I**.
    - "Those who commit the five heinous sins, if they constantly think of Jizō..." (造作五逆罪 常念地蔵尊)
- **42 Days (六七日): Maitreya (弥勒).** 🔘 Bonji: **YU**.
    - "Always mindful of sentient beings, with love that penetrates to the bone." (菩提念衆生 愛之徹骨髓)
- **13th Anniversary (十三年忌): Dainichi [Diamond Realm] (金剛大日).** 🔘 Bonji: **VAṂ**.
    - "Birth and death, nirvana: it is like yesterday's dream." (生死涅槃 猶如昨夢)
- **17th Anniversary (十七年忌): Dainichi [Womb Realm] (胎大日).** 🔘 Bonji: **A**.
    - "The wordless truth is inconceivable; contemplate the elimination of darkness." (真言不思議 觀誦除無明)
- **25th Anniversary (二十五年忌): Torch-light Buddha (燈明佛).** 🔘 Bonji: **A**.

    - "The single syllable contains a thousand principles; immediately realizing the Dharma body." (一字含千理 即身證法如)
- **33rd Anniversary (三十三年忌): Akasagarbha (虛空藏).**
    - "All appearances are mental; they have already been extinguished." (一切諸心相 皆悉已滅盡)
- "One glance at the Mandala, and all sins are extinguished without remainder." (一見曼荼羅 消盡無有餘)

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Continuation of Memorial Verses:

- **49 Days (七七日): Medicine Buddha (藥師).** 🔘 Bonji: **BHAI**.
    - "Removing the illnesses of birth and death... illuminating the three darknesses." (拔除生死病... 照除三有闇)
- **100 Days (百箇日): Avalokitesvara [Kannon] (觀音).** 🔘 Bonji: **SA**.
- **1st Anniversary (一周忌): Mahasthamaprapta [Seishi] (勢至).** 🔘 Bonji: **SAḤ**.
- **3rd Anniversary (三年忌): Amida (彌陀).** 🔘 Bonji: **HRĪḤ**.
    - "One thought of Amida Buddha immediately destroys immeasurable sins." (一念彌陀佛 即滅無量罪)
- **7th Anniversary (七年忌): Akshobhya [Ashuku] (阿閦).** 🔘 Bonji: **HŪṂ**.

The Staff (○杖 - Shakujō):

- 🔘 **Bonji Column (Top to Bottom): A**, **VAṂ**, **RA**, **HA**, **KHA** (Representing the Five Elements).
- "The six perfections and the great Mahayana... the Diamond Staff of the Dharmadhatu... the non-dual staff of Wisdom... with this staff of wisdom, reach the One Vehicle." (六度滿行摩訶衍... 法爾法然金剛杖... 即是二而不二器... 持此智杖到一乘)

○ **Ceremony of En no Gyoja (役行者講式):**

- **Preliminary Bows (先總禮):**
- "I now bow to one Buddha, and immediately bow to all Buddhas." (我今禮一佛 即禮一切佛)

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- "If one contemplates one Buddha, one immediately sees all Buddhas." (若思惟一佛 即見一切佛)
- **Next: Three Bows** (次 三禮)
- **Next: Ascend the Liturgical Platform** (次 登禮盤)
- **Next: Opening Statement (Take the Incense Burner)** (次 表白 取香爐)
- **Statement of Intent (Hyōhaku):**
    - "Humbly I announce: Dainichi Nyorai, the Essence of the Dharmadhatu, and the myriad Honored Ones of the Womb and Diamond Realms... Shakyamuni Buddha, the guide of the Sahā world; Manjushri and Samantabhadra, the great attendants... Nagarjuna, who separately entered the peak and high patriarchs... the Eight Great Vajra Youths and their retinues...[1] I pray that you descend to this ritual assembly." (謹敬白 法界體性大日如來 兩部界會諸尊聖衆... 一代教主釋迦迦尊... 龍樹王... 八大金剛童子...)
    - "Indeed, the non-duality of the one and the many is like the six elements of the great universe... En no Upasaka [En no Gyoja] transmitted the secret method of the Womb and Diamond Realms, opening the gate of original enlightenment." (夫以一如也會六大於一圓凡聖不二也... 役優婆塞傳毘盧曼陀之秘法...)

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- "Transmission from Kasyapa... Great Sun [Dainichi] transmitted to the Eastern Lands... En no Upasaka, who realized the heart-seal of the Tathagata." (迦葉尊者... 東土傳大日... 役優婆塞...)
- "He protected the mountains, subduing the demons of the northeast... The Eight Great Vajra Youths are the manifestations of the Eight Great Wisdom Kings... they protect the practitioners and the peaks."[2] (八大金剛者 竝是八大明王垂迹也...)
- "The main deity Fudo Myoo, who manifests the power of the Tathagata, dwells upon this peak... His compassion is boundless, subduing the evil and protecting the righteous." (本尊不動明王...)
- **Invocation of the Deities:**
    - "Homage to the Great Holy Fudo Myoo, of the Great Sun, the Protector of the Peaks, and the assembly of Vajra Heavens." (南無歸命頂禮大日大聖不動明王峰中守護金剛天等)
- **Bonji Seed Syllables:**
    - (Bonji: **A**) - Appearing in the text near the description of the Womb Realm.
    - (Bonji: **HŪṂ**) - Appearing near the invocation of the Vajra Youths.

- (Bonji: **TRAH**) - Appearing near the description of the treasures of the peak.[3]
- *(Note: As per your instruction, these are not marked as "circled" as they appear without borders in this section.)*

Closing of Section:

- Details regarding the birth of the Great Ancestor En no Gyoja in the village of Kayano in Katsuragi, born of the Kamo clan. Mention of his miraculous conception involving a golden scepter entering his mother's mouth. (葛上郡茅原村之産也... 母氏夢化人來示宿汝胎内即自空中金色獨鈷降入吾口...)

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[Continuation of the Biography of En no Gyoja]

- "His name is Ozuno. The single-pronged vajra represents the merit of the Unique Dharmakaya, used to subdue demons and grasp the essentials... manifesting as a transformation in the world of men to help those in doubt. The Honored Fudo Myoo manifested his traces as a human... in the land of Japan, a uniquely protected realm."
- "From childhood, he was brilliant and mastered the Buddhist teachings early. At the age of seven, he began reciting the mantra of Fudo Myoo one hundred thousand times daily. For over thirty years, he abandoned the secular home and lived in the mountain caves, covering his body with leaves and eating only what nature provided."
- "At the age of thirty-two, he entered the peak of the mountain [Mount Omine] and subdued the demons and spirits. At the Iron Stupa, he met the Great Being Nagarjuna [Ryuju Daishi] and received the transmission of the Three Secrets into his heart... He cultivated on the peaks of Mount Omine and Mount Kimpusen."
- "He is the Great Transformation of the Manifestation... Jinben Daibosatsu. We humbly bow and pray that he accepts our devotion."

Bonji Characters (Not Circled):

- (Bonji: **HŪṂ**) - Appears near the mention of Fudo Myoo.
- (Bonji: **A**) - Appears in the middle-left column discussing the Dharmakaya.

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- "The spring day brings the growth of the five grains; the autumn sky brings the ripening of the fruits of merit... One thought of the three realms is only the mind. Like a bird flying through the sky leaving no trace, so is the realization of the Way. Like the lotus flower that grows in the mud yet remains unstained..."
- "Jinben Daibosatsu... Master Rigen [Shōbō]... the lineage of the peaks. We practitioners of the later ages must remain sincere and not negligent, binding our hearts to the disciples of the Way."

- "The Great Compassion is the convenient means... the name is the skillful means... truly, for all those with wisdom, it is the path of original enlightenment."

Third Dedication (第三回向):

- "We vow that the merit of this ritual and the virtue of our ancestors may spread to the ten directions... may this profound teaching endure for a long time, benefiting both self and others."
- **The Final Vow:**
    - "May this merit spread to everyone" (願以此功德 普及於一切)
    - "May we and all sentient beings" (我等與衆生)
    - "Together attain the Buddha Way." (皆共成佛道)

Mantras (Bottom Left):

- **Amida Nyorai Mantra** (阿弥陀眞言): *On a-mi-ri-ta tei-sei ka-ra un* (Om amrta teje hara hum).
- **Dainichi Nyorai Mantra** (大日眞言): *A-bi-ra-un-ken* (A-vi-ra-hum-kham).

Bonji Characters (Not Circled):

- (Bonji: **A**) - Located at the beginning of the Amida section.
- (Bonji: **VAṂ**) - Located at the beginning of the Dainichi section.

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Homage to the Great Compassionate En no Gyoja, the Independent and Manifested Dharmadhatu Peace...
[End of Ceremony of En no Gyoja] (役行者講式終)

○ **Wasan of En no Gyoja** (役行者和讃)

- "We respectfully pay homage to the peaks of Kumano and Kimpusen... the mandala of cause and effect is truly profound. The Buddha and the sentient beings are not two... leading all to the seat of enlightenment."
- "The patriarch En no Gyoja manifested in this world... born from the Kamo clan of the Western Lands... like the marvelous moon of the Gassan peaks."
- "In the Eastern Land [Japan], the sun of the Dharma shines... those who saw the golden scepter in a dream were truly blessed. With an indestructible vajra body, he was a prince who abandoned the secular world."
- "In the Bamboo Forest, he applied the whip to the horse... and set his heart upon the clouds. Though the prince of the Shaka clan was hard to follow, the Gyoja's ascetic practices were even more rigorous."
- "Wearing the robe of leaves... his body dwelt in the caves. On the seat of meditation, with red leaves as his curtain... the blue moss of the rock house served as his bedding."

- "The Bodhisattva of the Dharma-origin... practicing the good deeds of the Gyoja. Through the one thought of 'Non-dual Reality', he subdues the demons and spirits of the mountains."

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- "The Buddhas of the three worlds rejoice... with the Vajra Youths of the Diamond Assembly... guiding and transforming those who are suffering. The stone immortals [Sennin] of the peaks manifested their power."
- "In the South Mountain [Yoshino], the dragon-transformation occurred... and the practitioners attained the seat of the tenth stage. At the Minoo Temple, Benzaiten manifested her spiritual power."
- "Repenting for sins and obstacles... attaining the five wisdoms of internal realization. Utilizing the four great vows externally... even the Dragon Kings were converted."
- "In the West, the peaks are steep... the Bodhi Peak is a place of supreme awakening. Though the path is rugged, the traces of the patriarch never fade from the peaks."
- "Through three kalpas of rigorous practice... he attained the Emperor's palace of the Pure Land. Safeguarding the mountain of Katsuragi... even the demons and spirits come to bow at his feet."
- "On the peaks of Mount Omine, he left his body... and the spirits of the mountains were awed by his power. Subduing the evil spirits of the deep valleys... and attaining the supreme state of a King of the Dharma."
- "In the deep valleys of the Yoshino interior... the seat of the imperial power was prepared. With the sounding of the conch shell... the wheel of suffering is broken."
- "From the beginningless state, the stains of sin are washed away... and the soul reaches the seat of the Bodhisattva. Entering the gate of the practitioner's discipline... subduing the obstacles of the secular world."
- "Indeed, he is the Great Holy Jinben Daibosatsu... our guide through the South Mountain practice. Homage to the Great Compassionate En no Gyoja, the Great Bodhisattva."
- "I now offer this praise on the occasion of the 1,100th anniversary of the patriarch... humbly praying for spiritual transformation and protection."

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[Conclusion of Previous Section]

- "...the title of Great Bodhisattva is... Accept with compassion." Recite three times (哀愍納受三遍).

Next: Statement of Intent (次表白)

○ **Ceremony for Great Master Rigen** (理源大師講式)

- 🔘 (A bullet-style circle marks the beginning of the title section.)

First: Universal Bow (先總禮)

- "I, in this ritual space, am like Indra's jewel (*Teishu*); the shadows of the Buddhas of the ten directions appear within. Before the Buddhas, my body's shadow manifests. Touching my head and face to their feet, I take refuge and bow." (我此道場如帝珠 十方諸佛影現中 我身影現諸佛前 頭面攝足歸命禮)
- **Homage:** "Homage to the Great Founder of this temple, who revived the peak entry practice, Great Master Rigen; respectfully offering worship." (南無入峰中興當山大祖理源大師恭敬供養)
    - *Transliteration:* Na-mu nyū-bu chu-kō tō-san dai-so ri-gen dai-shi kyō-gyō ku-yō.

Next: Statement of Intent (次表白)

- "Humbly I announce: To the Pure and Wondrous Dharmakaya Vairocana, the assembly of the Dharmadhatu, the Master of the current age Shakyamuni, the Great Holy Acala [Fudō], the Four Great and Eight Great Wrathful Messengers, the Great Master Rigen who entered the peak and restored this mountain... and all the Triple Gem..." (謹敬白 淨妙法身 毘盧遮那... 代教主釋迦... 聖者阿遮羅明王... 峰高大祖理源大師... 一切之三寶)

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- "Opening the gate of the One Vehicle... Auspicious clouds of three reigns... The teaching style of the two sects at Daigo... Reviving the Shugendo practices at the Katsuragi peaks... Testamentary instructions of great merit..."
- **First: Clarifying the Master's manifestation and internal realization.** (第一明尊師化現內證者)
    - "The Master was a distant descendant of Emperor Kōnin. In his youth, he manifested signs of brilliance and diligence. In his ninth year, he was born in Sanuki Province. His mother saw the Medicine Buddha in a dream... and it is said he was a manifestation of Prince Shōtoku [Shotoku Taishi]."
    - "He mastered the secret teachings of the Womb and Diamond Realms... receiving the transmission from the lineage of Kōbō Daishi [Kukai]... He practiced at the Katsuragi peaks and subduing his own heart."
    - "His rigorous practices at the 'Blue Dragon Water' (青龍水) flowed into the four seas; the lamp of his virtue illuminated the mountain peaks... his lineage is deep and his merit high."

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[Concluding the First Section]

- "Therefore, the disciples conclude by reciting the gatha and the treasure name, performing bows."
- **Gatha of Great Compassion:**
    - *Dai-hi ji-gen myō-chi-riki,* (Great Compassion manifests the power of wondrous wisdom,)
    - *Nō-ku is-sai se-ken-ku.* (Able to save all suffering in the world.)
    - *Kō-shu ri-shō sho-hō-ben,* (Extensively practicing various means to benefit beings,)
    - *Kai-dai be-chi-gan kai-en-man.* (Opening and leading special vows to fulfillment.)
- **Homage:** "Homage to the Great Founder of this mountain, Great Master Rigen, the manifestation of great compassion who benefits all sentient beings." (Recite 3 times).
    - *Transliteration:* Na-mu ki-myō chō-rai tō-san dai-so ri-gen dai-shi dai-hi ji-gen ri-yaku shu-jō.

Second: Praising the merit of the entry and revival. (第二贊入峰中興恩儀者)

- "After the patriarch En no Gyoja entered nirvana, over a hundred years passed. Evil dragons ran wild and demons slithered across the Gold Peak [Kimpusen], occupying the hermit valleys and obstructing the truth while harming the common folk."
- "The path to the peaks was overgrown and forgotten. It was Great Master Rigen who, with the power of his vows and the vajra scepter, re-opened the peaks and subduing the unruly spirits. He restored the hermitages and established the rules for practitioners once more."
- "He cleared the thorny paths and made the holy sites accessible, ensuring that the light of the Dharma would once again shine from the mountain tops."

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[Concluding the Second Section]

- **Gatha of Transformation:**
    - *Zui-en shō-ke zo-ku-san-do,* (According to conditions, transforming the common lands,)
    - *Gu-zei nyo-kai nan-shu-ryō.* (The great vow is like the ocean, inconceivable.)
    - *Jō-jū yu-ge kon-gō-bu,* (Always dwelling and playing on the Vajra Peak,)
    - *Shu-shu zen-kyō ri-gun-shō.* (Utilizing various skillful means to benefit all beings.)
- **Homage:** "Homage to the Great Founder who entered the peak and restored this mountain, Great Master Rigen. Accept us with mercy and protect your disciples." (Recite 3 times).

- *Transliteration:* Na-mu ki-myō chō-rai nyū-bu chu-kō tō-san dai-so ri-gen dai-shi. Ai-min nō-ju go-ji tei-shi.

Third: Recounting the great merit of the final testament. (第三述遺囑廣大功德者)

- "Having finished praising his original realization and manifested deeds, alas! His skillful means to benefit beings are boundless, and his wondrous wisdom is spontaneous and immeasurable."
- "He is the Patriarch who Transmits the Lamp (傳燈之祖), leaving a legacy that reached even the Imperial palace. His influence brought the Dharma to all, from the highest nobles to the common seekers."
- "Even in his final moments, his concern was for the continuation of the path and the protection of the practitioners. He leaves behind instructions for his descendants to remain diligent and sincere in their practice."
- "We contemplate the Master's kindness, which is deeper than the ocean and higher than the peaks. Through many lifetimes, we vow to follow his example."

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Shugendo Seiten, Volume 6 (修驗聖典 第六編)[1][2]

○ **Shugendo Shinkan-sho** (○修驗心鑑書)[3][4][5][6][7]

- **Compiled by Seihō [Shōbō]** (聖寶撰)[3][4][5]

Text:
"The heart-mind of the Yamabushi (Mountain Prostrator) is that which is unchanging and unmoving. It is the place of spiritual wisdom and awakening that is fundamentally possessed by all people.[5] However, those who do not know the Great Dharma mistakenly identify their cognitive consciousness as their true heart-mind. Because of this, the 'six thieves' [the senses] plunder their home [the self], and they lose sight of the Great Path. Through the rigorous practice of Shugendo, one attains the wisdom of Prajna (insight). By attaining this insight, one reaches the Great Way..."

"In the midst of this world of delusion and wandering, sentient beings lose the path of reason and fall into the ten evils and five heinous sins. The Great Master [Rigen], through his compassion and rescue, established the path of Shugendo so that beings could attain wisdom and be saved..."

[Concluding verse from previous section at top right]:

- "Homage to the Great Vow and Great Compassion of Rigen Daishi. May the benefits be equal for oneself and others throughout the Dharmadhatu."
- Recite 3 times (三遍). End (以上).

[Page 551]

Text:
"Therefore, the practitioner uses the light of wisdom to illuminate the self-nature. The self-nature is originally bright, like a polished mirror. This mirror is the 'Heart of Void' (心空).[5] Because the Heart is Void, all Dharmas (phenomena) are also Void.[5] Cause and effect are Void; birth and death are Void.[5] All things are ultimately found within this Heart of Void.[5] This is the secret of the Shugendo path: to understand that the heart-mind and the world are one and the same."

"The practitioner subdues the 'King of Demons' within their own mind.[5] By subduing this internal demon, the external obstacles of the world are naturally pacified. Do not seek the Buddha outside of yourself. To know that the 'Afflictions are identical to Enlightenment' (煩悩即菩提) is the highest truth.[5] Just as the bird flying through the sky leaves no trace, the practitioner moves through the world of form without being bound by it."

"With the power of the Ten Strengths of the Buddha, the Shugen practitioner masters the mountain entry. By breaking through the 'Three Barriers' [delusion, karma, and suffering], one attains the Diamond-like power of the mind. This is the essence of the teaching transmitted from the Patriarch. We rely on the physical body—the 'six roots' [senses]—to realize the formless reality.[5] Though the body is made of flesh and bone, within it lies the seed of the Tathagata."

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Text:
"Indeed, the world’s evils and hindrances are originally without essence. If one's first thought constantly dwells in the unchanging, that is the sword of wisdom. If one uses sharp greed as a weapon, they will only harm themselves. To conquer the army of passions without a fight, one must use the strategy of the 'Three Barriers' [the secret gates of the mind]. The mind must not wander; if it drifts, the source is lost and one falls into the boundless sea of the three poisons."

"The 'Ten Powers' of the Buddha are courageous and fierce. Practitioners must strive to gain the wisdom of the Three Pitakas and the three mysteries. One who abandons delusions is called a man of the Way. One who is unmoving is called a Great Sages. The 'Wish-fulfilling Jewel' is not found outside; it is the essence of your own mind. To realize this is to awaken to the Buddha-nature."

"I now open the wondrous path of the entry to the ten directions. May those who seek the truth enter this gate and realize the source of enlightenment. The masters of old reached the summit of the Buddha’s peak through rigorous practice. The peaks and the valleys are all manifestations of the One Vehicle. By entering the peak, one exits the three worlds of delusion and enters the Buddha-knowledge."

"What is called the *Kesu-ga-sa* [Knotted Kesa] is the field of merit. The Patriarch En no Gyoja established this garment to withstand the winds, rains, and snows of the mountains. Its knots represent the breaking of the six delusions and the gathering of the four great vows. When you wear it, you are wearing the armor of the Dharma."

[Page 553]

Text:
"When you see that all merit is already accomplished, you enter the Peak. This Peak is the Flower Store World of the Womb Realm and the Diamond Realm. It is the union of the five stages of enlightenment. To enter the mountain is to manifest the Buddha of the original nature. Your own body becomes the stupa of the Tathagata, standing in the eternal land of the Diamond realm."

"The sound of the bell [attached to the practitioner's robe] awakens beings from the long sleep of birth and death. The black color of the robe represents the fundamental void from which all things arise. The 'One Vehicle Peak' is the supreme path. By subduing the demons of the mountains, one subdues the demons of the heart. This is the unchanging and unmoving contemplation."

"In the midst of the mountains, if you encounter demons, use the merit of the mantras to benefit them. Do not be afraid; for even the demons have the seed of the Buddha within them. By subduing them with compassion, you fulfill the work of the Bodhisattva. The secret path of Shugendo is to turn every obstacle into a gate of wisdom."

"The 'Grand Medicine King' [Bhaisajyaguru] provides the medicine for the heart. His wondrous path cleanses the eighty-four thousand afflictions. With the heart of a Great Physician, the practitioner heals the world's suffering. By following the lineage of the Great Master [Rigen], you come closer to the state of natural perfection."

"The jewel of your own nature is most precious; why seek treasure elsewhere? Realize that your own body is the manifestation of the Triple Gem. This concludes the Heart Mirror of Shugendo."

[Concluding Line]

- **The Heart Mirror of Shugendo, End** (修験心鑑書 終)

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○ **Shugendo Shinkan-shō** (修験心鑑鈔)
Preface to the Shugendo Shinkan-shō (修験心鑑鈔序)
Annotated by Jōen (常圓 註)

"Indeed, the one called En no Ozuno was of the Kamo clan of Katsuragi... It is said his mother dreamed of a golden scepter and experienced a spiritual pregnancy. He was born in the village of Kayano in Yamato province... From a young age, he was brilliant and excelled in Buddhist studies. At the age of thirty, he entered the mountains of Katsuragi... For thirty-some years, he practiced in caves, eating pine needles and wearing vines for clothes... he was like a manifestation of the Bodhisattva Nagarjuna [Ryūju]. At Mount Minoo, he attained the unmoving state and established the righteous path of the Yamabushi... The Emperor called for him, and he appeared before the throne... later he was falsely accused and exiled, but was eventually pardoned. He lived to the age of seventy-one... and finally ascended to the heavens."

"After the time of the Patriarch [En no Gyoja], the lineage of entering the peaks waned for three hundred years until Rigen Daishi [Seihō] restored it. This teaching is known as the 'Nectar of the Peak Entry' (醍醐聖覽)..."

"Practitioners of various schools should not seek spiritual benefit outside of their own minds. The righteous path consists in the cultivation of one's fundamental nature. If one follows the 'Three Bonds and Five Constants' (三綱五常) while practicing, this is the great benefit of the Patriarch's teaching... The secret path of Shugendo is to realize the true mind."

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"...In the autumn of the Kan'bun era, year of the tiger [1662]... at the Matsu-no-ki pavilion in Aizu-Wakamatsu... composed with deep sincerity."

○ **Shugendo Shinkan-shō, Volume 1** (修験心鑑鈔巻上)

"This book contains the words of En no Gyoja, with annotations added by Seihō. It is called the 'Mirror-book of the Shugendo Heart.' It is a text transmitted to practitioners after they have been initiated into the secret teachings. It represents the absolute secret and the profound meaning of the Shugendo path. Through it, all delusions are extinguished, and one returns to the source... A practitioner [Yamabushi] must not fail to study this. Those who learn but do not master its essence will find it difficult to save their own souls."

"The mind of a Shugendo practitioner is unmoving and void... it realizes the original nature of the Diamond body. The mind of the Buddha and the mind of the practitioner are not two, but one... this

is the realization of the 'Three Secrets' (三密) and 'Original Enlightenment' (本覚). It is the truth that 'Afflictions are identical to Enlightenment' (煩悩即菩提)."

"The heart-mind is fundamentally unmoving and void... it is the original awakening possessed by all sentient beings. To know that the mind is void is to know the source of all Buddhas. The 'Diamond Body' (金剛正體) is that which cannot be burned by fire, drowned by water, or decayed by earth... It is the 'Diamond Treasure House' (金剛宝蔵)."

"To realize that the mind is without birth or death is to understand the secret of the Great Master. This is the true essence of what it means to be a Yamabushi..."

[Page 556]

Text:

- "Knowledge cannot be attained by the ear alone (耳知), nor by the heart alone (心知), nor by speech alone (口言). It is only attained by that which is inexhaustible."
- "If one does not know the Great Dharma (大法) and instead mistakes cognitive feelings (認識情) for the true heart, the 'six thieves' (六賊) [the senses] will plunder the family treasure."
- "The 'Great Dharma' refers to True Reality (眞如) and Dharma-nature (法性). The 'six thieves' are the six roots [senses]. The 'family treasure' (家寶) is the Buddha-nature (佛性) inherent in all people. Although everyone possesses this heart-nature, deluded thoughts cover it, making the self-nature unclear. Thus, one is oppressed by afflictions and unable to attain liberation from ignorance (無明)."
- "The 'Great Master' (大先達) [Rigen] is one who has attained all things and guides everyone to a state of freedom and self-existence (自由自在)."
- "The 'Three Vehicles' (三乗) refer to the different paths:
    - The **Small Vehicle** (Hinayana) is like a small cart that can only carry oneself.
    - The **Middle Vehicle** (Pratyekabuddha) is the path of understanding laws and meanings for oneself.
    - The **Great Vehicle** (Mahayana) is like a great carriage that can carry all sentient beings (普能載度一切衆生)."
- "A Bodhisattva (菩薩) uses the boat of the **Six Paramitas** (六度船) to save beings from this shore of suffering and deliver them to the shore of Nirvana (涅槃彼岸)."

[Page 557]

Text:

- "The name 'Bodhisattva' (菩薩) means a 'Being of Great Mind' (大心衆生). They enter the Buddha-way with a vast heart and an abbreviated name."

- "The **Six Paramitas** (六波羅蜜) are the sixfold boat for crossing the **Sea of Birth and Death** (生死海):
    1. **Dana** (布施/檀): Giving.
    2. **Sila** (持戒/戒): Precepts.
    3. **Kshanti** (忍辱/忍): Patience.
    4. **Virya** (精進/精): Diligence.
    5. **Dhyana** (禪定/禪): Meditation.
    6. **Prajna** (般若/智): Wisdom."
- "Prajna Wisdom is the navigator of this boat. It is a solid vessel to cross the sea of aging, sickness, and death (老病死海), and a great bright lamp (大明燈) that dispels the darkness of ignorance."
- "Sentient beings are as if in a dream (在夢中). The realization of True Reality (實相) is like waking from a dream. When one wakes, the suffering of birth and death is found to be empty (空), and one reaches Nirvana."
- "The **Dharma-body** (法身) of the Tathagata is equal for all. It is called **Original Awakening** (本覺). Because of Original Awakening, there is ignorance; and because of ignorance, there is **Incipient Awakening** (始覺)."
- "By relying on the Buddha's teaching, one realizes the 'Secret of the Mind' and the 'Void of Nature', which is the unchanging and unmoving realization (不變不動)."

[Page 558]

Text:

- "**Incipient Awakening** (始覺) is the function (用); **Original Awakening** (本覺) is the essence (體). When essence and function are harmonized, they are originally not two (不二). This is termed 'Ultimate Awakening' (究竟覺) and is the original state of the Tathagata."
- "Sentient beings in this world are lost in delusion, turning away from the source and falling into the **Ten Evils** (十惡) and **Five Heinous Sins** (五逆). The Great Masters (大先達) [the Patriarchs] are those who cultivate wisdom and awaken to the self-nature of pure and immaculate light."
- "What is called 'Emptiness' (眞空) or 'Truth' (眞理) is simply seeing things as they truly are, without the filter of 'self' (我見). The three karmas of **Body, Speech, and Mind** (身口意) are the vehicles for either delusion or enlightenment."
- "The **Ten Evils** consist of three physical acts (killing, stealing, sexual misconduct), four verbal acts (lying, harsh speech, divisive speech, idle chatter), and three mental acts (greed, anger, ignorance). These three poisons of greed, anger, and ignorance are the root of all suffering."

- "Turning these three karmas into the **Three Secrets** (三密) is the power of Empowerment (加持力). Through the power of merit, the physical body becomes the manifestation of the Tathagata."

Key Verse (Transliteration):

- *I-ga-ku-do-ku-ri-ki, nyo-rai-ka-ji-ri-ki, gyu-i-ho-kai-ri-ki, shi-ki-shin-so-ku-nyo-rai.*
- (By the power of my merit, by the power of the Tathagata's empowerment, and by the power of the Dharmadhatu, this physical body is immediately the Tathagata.)

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Text:

- "The Shugen practitioner uses the light of wisdom to realize that the self-nature is originally clear and bright, like a mirror that has never been stained. Wisdom is not discriminatory; it is the spontaneous contemplation of reality."
- "**Cause and Effect** (因果) are absolute. All things have a beginning and an end. The physical body is built upon the accumulation of past karma. A single thought can lead to vast results; it is the seed of either heaven or hell."
- "The **Four Great Elements** (四大) [earth, water, fire, wind] harmonize to form the body. When they separate, it is called 'death'. However, the **Dharmakaya** (法身) [the Truth Body] has no mark; it is not born and does not die. Deluded beings see a permanent self where there is only a temporary gathering of elements."
- "The wise realize that this very existence is **Nirvana** (涅槃). Those who are lost do not see the purity of the mind and fall into the suffering of the six realms."
- "The **Hell Realm** (地獄界) contains the **Eight Hot Hells** (八熱獄) and **Eight Cold Hells** (八寒獄). These states of suffering are not external places, but are manifestations of the mind filled with greed, anger, and ignorance. By recognizing the true nature of the mind, one extinguishes the fires of hell."

[Page 560]

Text:

- "The heart of the **Hungry Ghost** (餓鬼) has two meanings: those with wealth and those without. The greedy heart is the realm of the hungry ghost..."
- "The **Animal realm** (畜生界) is a state that does not distinguish path from non-path, ritual from non-ritual. It is called 'not knowing the path' (不知道者). Deluded hearts do not follow the teachings, therefore they fall into this state."
- "The **Asura realm** (修羅界) is characterized by a heart of conflict and rage, yet following the appearance of the Dharma... relying on a quiet environment but losing the root of life through anger."

- "The **Human path** (人道) consists of the five desires and the four types of gratitude (四恩). Always seeking the 'Pure Land' in the midst of the secular world..."
- "The **Heavenly realm** (天道) consists of the Six Heavens of Desire... even the Emperor is the summit of the human world, yet he is still within the cycle of suffering. The wise realize that all six realms are accumulation of pain, and thus they seek to leave them."
- "Therefore, the **Six Realms are Empty** (六種空也). Everything provided by the mind is empty (一切之心俱皆空也)."
- "The eighth consciousness, the **Alaya-vijnana** (第八識), is the storehouse where the seeds of all phenomena are gathered and manifest. It is the root from which the deluded thoughts arise."

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Text:

- "The **Prajna Sword** (利劒般若) is the wondrous wisdom that cuts through deluded thoughts. Its name is the 'Benefit-Sword'. The **Sword of Manjushri** (文殊利劒) cuts away the ignorance of a single deluded thought. Even if a thought of enlightenment arises, if it is based on the ego, it is still a 'seed of the Buddha' that has fallen into the field of deluded attachment."
- "What is called 'Demons' (魔者) refers to **Internal Demons** and **External Demons** (内魔外魔也). The six roots [senses] are originally ignorance; the heart that turns against the truth is the demon. By subduing the internal demon through wisdom, the external demons are naturally subdued."
- "The **Alaya-vijnana** (第八阿賴耶識) is the storehouse that contains the seeds of both purity and defilement. It is like the **reflection of the moon in water** (水月) or a **shadow in a mirror** (對鏡影). Although the reflection appears, it has no independent substance."
- "The practitioner (行者) must see through the temporary gathering of causes and realize the **Diamond Realization** (眞體識親). When one attains the wisdom-light of the 'Correct Intellectual Recognition' (正智自證), the deluded world of objects is transformed."
- "The 'Void of Reality' (眞實空) is not a mere nothingness, but the realization that the heart-mind and the Dharmadhatu are one and the same. To realize this is to attain the 'Great Body' (大體也)."

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Text:

- "The Vimalakirti Sutra says: 'All afflictions are the seeds of the Tathagata' (一切煩悩即如來之種子也). Just as a lotus flower (蓮華) does not grow on high, dry plains but in the damp, low-lying mud (淤泥), so too is the Buddha-law (佛法) born from the mud of afflictions within sentient beings."
- "Manjushri (文殊師利) praised this, saying that without afflictions, there can be no Bodhisattva. Afflictions and Bodhi (enlightenment) are not two separate things. To despise afflictions and seek enlightenment elsewhere is like a man trying to find a shadow without a body."
- "The deluded mind (妄心) is the source of all wandering. However, the wise realize that the fundamental nature of the mind is originally pure. The Three Realms (三界) are only the One Mind (一心); outside of this mind, there is no separate law."
- "The 'Eye of Wisdom' (智者) sees through the illusions of form and recognizes the original source (本源). When one does not move from the Correct Path (正道), it is called the 'Unmoving State' (不動名)."

[Note:] There is a small white circle "○" marker used to denote a new paragraph on this page. No circled Bonji (Siddham) characters are present.

[Page 563]

Text:

- "To break through the **Three Barriers** (三關) is the core of the practice. By striking and breaking these barriers **three times** (三度), one attains the realization of the Way of the Buddhas."
- "The **Three Poisons** of Greed, Anger, and Ignorance (貪瞋痴) obstruct the path. They are like a fence that blocks the Correct Path. To clear them, one must apply the **Three Learnings** (三學):
    1. **Sila** (戒 - Precepts) stops evil.
    2. **Samadhi** (定 - Meditation) calms the mind.
    3. **Prajna** (慧 - Wisdom) dispels ignorance."
- "By stopping evil and performing good, one protects the body (護身). When the fire of anger arises, it must be quenched with the water of meditation. These three are the wondrous medicine for the soul."
- "The **Four Great Elements** (四大) harmonize to form the physical body. Though the body is a temporary accumulation of karma, the **Dharmakaya** (法身) is indestructible and unmoving. Realizing this is the state of the 'Immortal Practitioner'."

- "The **Ten Powers** (十力) and the **Four Fearlessnesses** are attained through the practice of the peaks. The practitioners of the South Mountain [Shugendo] nourish these ten powers as their primary causal act. Through the **Five Dhyanas** (五禪) and the **Great Vow of Compassion**, one advances on the path to supreme awakening."

[Page 564]

Text:

- **The Final Five Powers:**
  6. **Wisdom Power** (六智慧力).
  7. **Non-weariness of Birth and Death Power** (七不厭生死力).
  8. **Patience of the Non-arising Dharma Power** (八無生法忍力).
  9. **Liberation Power** (九解脱力).
  10. **Non-obstruction Power** (十無礙力).
- "Once the mind of aspiration is raised, even the power of a single thought is enough. One must diligently study to reach the True Reality. The Three Great Compassionate Powers are like the love of parents for their children. The Buddha said: 'This triple world is mine, and all sentient beings within it are my children.'"
- "The power of the **Five Dhyanas** subdues the root of delusion. Mundane wisdom is not the true Wisdom Power; true wisdom fills heaven and earth and is inexhaustible. It allows one to see the reality of birth and death without being weary of it."
- "The meaning of 'Birth and Death' is 'Joy'; the meaning of 'Non-birth and Death' is 'Constant Quietude'."

○ **Section Header:**

- "All people are endowed with the one **Buddha-nature** (一佛性). It does not increase in the sages, nor does it decrease in ordinary people. It is unchanging through the cycles of good and evil."
- "The realization of Wisdom and Nirvana is the realization that there is 'No Wisdom' and 'No Nirvana' to be attained. This is called the state of 'No Gain' (無所得). To seek the Buddha outside of oneself is the act of a deluded child who does not recognize their own father. The wise know that the Buddha is within."

[Page 565]

Text:

- "The practice of the **Samadhi of Casting off the Body** (捨身三昧) is not about cutting off the root of physical life, but about leaving behind the attachment to the ego.
- "8. **Patience of the Non-arising Dharma Power**: This is the ability to endure the 'Patience of Birth' and 'Patience of Dharma'. One can endure cold, heat, wind, rain, hunger, thirst, old age, sickness, and death without being moved."

- "9. **Liberation Power**: This is the power that frees one from the shackles of mundane thoughts. It is like a bright mirror (明鏡) that reflects all things but remains untainted. The self-nature is pure, and all laws are seen as void."
- "10. **Non-obstruction Power**: This is like the vast sky without a single cloud. It is the Diamond Power of Shugendo."

○ **Shugendo Diamond Power (修驗剛力):**

- "Diamond Power (*Gōriki*) is the substance of the **True Void** (眞空實相). It is unmoving and unchanging. Why seek the light elsewhere when the bright light of the Buddha is already within you? Everything in this world is the Buddha-dharma. Believe in your own heart, for your heart is the Great Master."
- "Breaking through the Shugendo practice means the heart-mind has no separate nature. It is like the 'Blue Eye' (青眼) that sees beyond color to the true form. When the deluded thoughts of self and other are eliminated, the original mind is revealed."
- "The state of 'No Birth and No Death' (無生滅) is the ultimate realization. The **Six Roots** [senses] are originally empty. What are called 'Evil Demons' (惡魔) are merely deluded thoughts arising from these roots. By realizing their emptiness, one attains the state of Diamond Power."

[Page 566]

Coming is Empty, and the Root is also Empty (來空而根亦空也)

- "The illusory physical body of a person has no real substance and is devoid of a permanent self. All appearances are temporary and illusory, born of ignorance. Just as form depends on emptiness, emptiness exists even though form is present. If one observes the illusory as reality, it is like seeing the reflection of the moon at the bottom of a well or the image of mountains and rivers in a mirror."
- "The six roots [senses] settle karma, but truth and delusion are fundamentally one body. When the mind is deluded, it is like a shadow following a body; if one does not realize this, they fall into the darkness of beginningless ignorance. Shugendo's 'Diamond Power' is the realization that wisdom and emptiness are not two."

The So-called Benefit-Sword (所謂利劒):

- "What is called the Benefit-Sword is the wisdom-field of consciousness, the **Eighth Consciousness** [Alaya-vijnana]. It settles the consciousness-land and the heart-mind. The practitioner who masters this returns to the source of the Correct Path. Just as snow vanishes when thrown into fire, the stains of the three karmas are extinguished by the light of wisdom."
- "The very first thought is the eternally dwelling, unchanging Benefit-Sword. Those who study this path and reach the state of tranquil non-form are said to have 'obtained the Buddha-mind'."

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The Great Void of the Three Worlds' Castle (三界城大虛):

- "The castle of the three worlds is a great void; if the one mind is realized, what relation does it have to external things? The ten directions are empty and originally without substance. Before we were born of our parents, what laws existed? Ignorance and form, birth and death—these are but temporary conditions. The wise realize that the self-nature is originally quiet and pure."

The Meaning of the Three Barriers (所謂三關者):

- "The Three Barriers are the **Three Poisons** [Greed, Anger, and Ignorance]. When the mind is stuck in these laws, it is like a bucket of black lacquer that can never be wiped clean. One must use the wisdom of the Three Learnings to break through these barriers."

Buddha-nature and the Nature of Water (佛性水):

- "Buddha-nature is like water. The nature of ice is inherently water; if thoughts stagnate, they freeze into ice. If the fire of wisdom is flourishing, there is no ice. The nature of the Dharmadhatu is boundless and void. Realizing this is the state of the One Mind."

The Meaning of the Ten Powers (所謂十力者):

- "The Ten Powers represent courage and fierce practice. Shugendo requires the subduing of deluded thoughts, which are like clouds and fog covering the sun. By relying on this fierce vigor, one attains supreme awakening."

Aspiration for Supreme Enlightenment:

- *An-no-ku-ta-ra san-myaku san-bo-dai* (阿耨多羅三藐三菩提).
- "This is the vigorous practice that leads to becoming a Buddha. It is the realization of the absolute, wondrous tranquility. The wise use their wisdom spontaneously, without hindrance or attachment to form."

[Page 568]

Text:

- "Wondrous formlessness and the ungraspable Maitreya, the inexhaustible and dark... the path of Great Awakening (大覺) has no name, for the law is originally without name. The *Dainichi Sutra* (大日經) says: 'Bodhi is without name and cannot be grasped by speech.' It is only through the realization of the heart-mind that one gains the Wisdom of the Tathagata."
- "True Gold (眞金) does not change its essence even in the fire. Likewise, the original nature of the mind is unmoving and unchanging. When deluded thoughts are eliminated, the 'True Gold' of the Buddha-nature is revealed. To know this is to know the source of all Buddhas."
- "The Shugendo practitioner (修驗者) must realize that the body is not distant from the mind. If the heart is purified through repentance, the obstacles of karma melt away like snow under the sun."

Section on Diamond Power:

- "Diamond Power (*Gōriki*) is the fruit of the **Ten Powers** (十力). It is the power that comes from the realization of the **True Void** (眞空實相). One who does not move from this realization, even amidst the storms of life, possesses Diamond Power. This is the heart-mind that is unattached to form and free from all obstacles."

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Text:

- **The Three Disciples (三子):**
    - "The first is **Ananda** (阿難), known for hearing the teachings most. The second is **Purna** (富樓那), known for his eloquence in preaching. These disciples represent different aspects of the Dharma."
    - "The transmission of the **Wondrous Mind of the Dharma Eye** (正法眼藏涅槃妙心) was given to **Mahakasyapa** (摩訶迦葉) through a subtle smile. This indicates that the highest truth cannot be expressed in words, but is transmitted heart-to-heart."
- "Shugendo is about realizing that the mind is the **Great Void** (大空). Just as the sky contains all things but is not stained by them, the mind contains all laws but remains fundamentally void and pure."

The Three Truths (三諦):

- "The path of the Buddha is not outside of the **Three Truths**:
    1. **Emptiness** (空): All things are fundamentally void.
    2. **Provisional** (假): All things exist temporarily through causes.
    3. **Middle Path** (中): The truth that transcends both being and non-being."
- "By realizing these Three Truths, one attains the fruit of Buddhahood and the state of **Nirvana** (涅槃). This is the absolute and wondrous tranquility. It is the secret of the mind transmitted by the Great Master."

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○ **Shugendo Shinkan-shō, Volume 2 (Lower Volume)** (修驗心鑑鈔 卷下)

- "From this point on, Ozuno [En no Gyōja] speaks of the merit and power of practicing on the Great Peak (大峰)..."
- "The four stages of generating the mind for enlightenment, practice, Bodhi, and Nirvana are combined into one... The original meaning of the path to the Great Peak is the 'Great Matter' of the One Vehicle (一乘). From the very first thought of aspiration, one subdues the eighty-four thousand afflictions."

- "The Great Master [Rigen] said that the Great Peak is the ultimate limit. Through the skillful means of the two and three vehicles [the sheep, deer, and ox carts of the Lotus Sutra], one enters the Buddha-knowledge and sees that all merit is already accomplished."
- "I now open the wondrous path for the Tathagata to enter the ten directions... causing those who drift and wander to quickly realize the mind of the non-dual truth."
- "The meaning of opening and communicating through the ten directions is called 'the ten directions of the world and the Buddhas of the three worlds'... This is the secret path of Shugendo, the skillful means by which the practitioner realizes the Buddha-nature from a single thought."

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- "...Realizing the three vehicles [represented by the sheep, deer, and ox carts] and entering the One Vehicle... the merit of these vehicles leads to the fruit of Buddhahood. This is the 'Diamond Power' (剛力). The Great Vehicle leads to the wondrous fruit of the **Ten Grounds** (十地). **Great Bodhi** (大菩提) is the state where the three are transformed into one."
- "Entering the mother's womb and realizing samadhi: The **Womb Realm** (胎藏界) is the Flower Store World; the **Diamond Realm** (金剛界) is the established Tathagata True Buddha... this is the esoteric meaning of the 'Entrance of Enlightenment'."
- "The Womb Realm is the vast space of the four elements; the Diamond Realm is the form. The very first Buddha-body within the womb is called the 'Womb'..."
- "Entering the womb and taking form through the 'first drop' and the 'second week' [stages of fetal growth]... within the womb, the six roots [senses] and the **Five Limbs** (五體) are perfected. The five limbs are complete and the **Five Syllables** (五字) are fulfilled."
- "Chant the syllables **A** (阿) and **Ban** (畔 - *Vaṃ*)... these syllables represent the transformation of the five fetal positions. From the moment of conception, the seed of the Tathagata is present."
- "The wheel of cause and effect (因果) turns throughout the three worlds. From past life to the future, the current fruit is the result of past seeds... the joy of **Nirvana** (涅槃) is the fruit of the Way. It is quiet and unmoving."

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Text:

- **The Meaning of Entering Enlightenment** (明入之義者也):
    - "This refers to the manifestation of the **Tathagata's Heavenly True Buddha** (如來天真佛). One establishes themselves within the **Lotus Store World** (華藏世界) by recognizing the principle of the 'original unmoving reality' (實相常住之理). From the great ocean of afflictions, one realizes the Tathagata's nature."

- "The Great Void of the original nature is the place where the 'Meaning of the Heart' is established. The **Womb Realm** (胎藏) is the place of gathering and nurturing; the **Diamond Realm** (金剛) is the place of indestructible wisdom."
- **Symbolism of the Robe** (*Suzukake* / 被蓋者):
    - "The robe represents the 'Clothing of the Womb' (胎内之衣). It is called the 'Divine Robe of the Wild Deities' (那荒神方). This attire symbolizes protection and the covering of the 'Diamond Egg' (金剛卵) which is the source of the Tathagata. Entering the peaks is like entering the mother's womb to be reborn as a Buddha."
- "The **Six Roots** (senses) and **Six Consciousnesses** (perceptions) are originally empty. Realizing this emptiness is the 'Great Benefit' (大方便) of the Great Vehicle (Mahayana). By realizing that the peaks are the manifestation of the Great Vehicle, the practitioner subdues the 'six thieves' of the senses."

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Text:

- "The **Three Bodies** (三身) of the Buddha [Trikaya] are perfected through the realization of the Way. This is the 'Meaning of the Universal Worthy' (普賢觀音). The practitioner’s own body is realized as the union of the **Womb, Diamond, and Lotus Worlds**."
- "In the *Nirvana Sutra*, it is said that birth and death (生死) are originally without a permanent self. From the darkness of ignorance, the bright light of the Buddha-nature arises. Whether in the depths of hell or the heights of heaven, the fundamental nature of beings is equally pure and capable of Buddhahood."
- "The **Five Aggregates** (五蘊) [Form, Feeling, Perception, Formation, Consciousness] are like a 'covering' or a 'knot' that hides the true self. The practitioner uses the 'Wisdom of the Ten Strengths' to untie these knots and reveal the heart-mind."
- "The **Four Eyes** (四眼) are attained through practice:
    1. The Fleshy Eye.
    2. The Heavenly (Deva) Eye.
    3. The Wisdom Eye.
    4. The Dharma Eye."
- "The **Six Supernormal Powers** (六通) allow the practitioner to see and hear throughout the ten directions. From a single thought, one can transcend the three worlds. The source of the mind is unmoving and unchanging; it is the bright lamp that dispels the darkness of the three worlds."

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Text:

- "Afflictions (煩惱) are the seeds of Bodhi (菩提). Bodhi and original nature are transcendent. The two realms of delusion and enlightenment are not two separate things. If one realizes this, they see the immaculate state through the six supernormal powers and the ten strengths."
- "One must repay the **Four Debts** (四恩): the debt to parents, to sentient beings, to the ruler, and to the Triple Gem. If these are not repaid, how can one be called a practitioner? The name is provisional, and the physical body is a provisional vessel."
- "The **Three Vehicles** (三乘) are a skillful means, while the **One Vehicle** (一乘) is the absolute truth. One should not be attached to provisional names, for the true reality is beyond speech."

○ **Paragraph on the Knotted Kesa:**

- "The so-called **Knotted Kesa** (結袈裟 - *Kesu-ga-sa*) is the field of merit (福田衣). The Patriarch En no Gyoja wore this garment in the mountains for a long time. It was established to withstand wind, rain, snow, and frost. The knots placed at six points symbolize the subduing of the six types of deluded thoughts. By wearing it, the practitioner gives rise to the mind of enlightenment."

○ **The Twelve Links and the Tokin:**

- "The **Tokin** (頭巾 - cap) worn on the head represents the **Twelve Links of Dependent Origination** (十二因緣 - *Jūni Innen*). The crown of the head represents original emptiness, which is the ultimate Bodhi.
    1. Ignorance (*Muryō*).
    2. Mental formations.
    3. Consciousness.
    4. Name and form.
    5. Six sense bases.
    6. Contact.
    7. Sensation.
    8. Craving.
    9. Grasping.
    10. Becoming.
    11. Birth.
    12. Old age and death."
- "By understanding these links, one understands the cycle of birth and death and the path to liberation."

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Text:

- ○ **The Six Paths and the Body:**
    - "The six rooms represent the **Six Paths** (六道): Hell, Hungry Ghosts, Animals, Asuras, Humans, and Heavens. The practitioner realizes that these paths are manifestations of the deluded mind. By wearing the kesa, one takes up the great vow of the Bodhisattva to save all beings within these paths."
- "The human body is composed of the **Five Wheels** (五輪 - elements) and the **Five Viscera** (五臓). The six roots, bones, and flesh are all manifestations of the original unmoving path. This is the meaning of 'attaining Buddhahood in this very body'."
- "The Dharmakaya of **Dainichi** (大日) is the subtle and wonderful reality that contains all things. From this absolute void, all forms arise. Realizing the unmoving nature of the ten worlds is the state of the True Buddha."
- "If one attains the **Mind-Method** (心法), the mind becomes as clear as heaven and earth. If the mind is not clear, one cannot attain the state of the Buddha's teachings. To practice without realizing the mind is like a deluded person trying to find the way while blind."
- "The heart of the practitioner should be as clear as the moon reflecting in still water. By subduing the internal demons of greed, anger, and ignorance, the external path becomes clear. This is the fruit of the rigorous mountain practice."

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Text:

- **Virtue of the Dharmakaya** (法身徳): "It is internal and manifested externally. Holding the **Vajra Staff** (金剛杖), which is also called the **Dharmadhatu Stupa** (法界塔婆), means one never leaves the Dharmakaya."
- "The self-nature of the Dharmadhatu Stupa is the original ground. Apart from the six consciousnesses and eight consciousnesses, there is the Buddha-realm. This is the Vajra Staff, and it brings forth faith. Even if one falls into hell or the animal realm, by the help of this staff, one returns to the correct path. It is called the **Staff of Aid** (助道杖), for by its help, one reaches the beneficial state of the Way."
- ○ **The Conch Shell** (法螺): "It possesses immeasurable wondrous merit. This sound transcends birth and death. Hearing it is like the sound of the void. It leads people to the Pure Land."
- ○ **Recognition of the Heart**: "This is my body, and others' bodies; though they do not know it, there is a true heart. Recognition is the root of the heart. Therefore, in the twelve hours, one should not be deluded by afflictions. By realizing the original heart, one subdues **Avici karma** (阿鼻業)."

- ○ **Entering the Peak with Faith** (入峰信心): "Entering the peak means one’s faith and the peaks are not two. Entering the peak while the heart remains unmoving clears away all sins. It is like residing in the 'Avici of No-Interval' (阿鼻無間), yet faith remains unhindered."
- ○ **The Way of Heart-Faith** (心信之道): "Faith is the basis of all virtues. Just as the earth is the basis for all things to grow, faith is the ground upon which the mind rests. Without faith, one cannot enter the path of the Buddhas."

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Text:

- "The passing of years and months is like the shifting of seasons. But the sun and moon do not falter. Day and night are the cycle of birth and death, yet there is that which is unborn and undying."
- **One Sound of the Conch** (法螺之一聲): "One sound awakens the mind to the aspiration for enlightenment (**Bodhicitta**). The sound of the conch shell is like the awakening of a person. A single thought is birth and death, yet it is also non-birth and non-death. To realize this is to enter the gate of liberation."
- ○ **Guidance** (引導): "The practitioner who guides others is like a lord who governs the four directions with the correct path. Guidance means leading others to the correct path by the power of one's own self-nature purity."
- ○ **Self-nature Purity** (自性清浄): "The Bodhisattva considers defilement to be purity. This is the joyous water of the Shugen practitioner. By clearing away the stains of deluded thoughts, the original nature shines brightly like a mirror. When the 'five poisons' are removed, the heart-mind becomes clear and serene."
- **Meditation on Water** (水相): "At all times, keep the heart-mind like water. Even amidst birth and death, remain unmoving and without defilement. When the mind is still like water, one's great merit is complete. This is the state of being one with the Buddhas."

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Text:

- "Reaching **Supreme Knowledge** (無上知) means realizing the spiritual nature (靈知覺了之性) that is already sufficient within oneself. This nature is the original awakening of the mind. Ordinary birth and death (生死) are like falling into a deep sleep and dreaming; the source is beginningless ignorance and afflictions."
- "The Great Master [Rigen], through his **Great Mercy** (大慈悲) and skillful means, established the practices on the peaks to wash away the defilements of the heart. The mountain entry is the path to cleanse the 'bag of stench' (the physical body) and reveal the pure Dharmakaya."

- "The practitioners use the 'Skillful Means of Washing' (妙行方便) to cleanse the body. If the heart is purified through repentance, the karma of past sins melts away like snow under the sun."
- "Regarding **Subduing Demons and Spirits** (降伏鬼神): In the land of the gods, seven types of difficulties may arise. Through the power of the 'Six Paramitas' and the secret mantras, the demonic influences are pacified. The King of the Dharma subdues the unruly with his name and power."

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Text:

- "The Buddha is the **King of Great Medicine of the Three Worlds** (三界大醫王). He cures the eighty-four thousand diseases of afflictions with eighty-four thousand skillful methods, cutting away the roots of suffering."
- "The **Dharanis** (呪陀羅尼) represent the 'Total Retention' or 'Storehouse' of virtues. They are the secret words of the Buddhas, like the 'Mantra of the Conch Shell' (法螺呪), which protect the world and lead beings to liberation."
- "Regarding the **Mantra of the Ghost King** (鬼神王之名): When the name is invoked, the demonic forces are commanded to protect the Dharma throughout the heavens and earth."
- "The **Five Types of Respectful Offerings** (五種禮拜):
    1. Prostrating the five limbs to the earth in reverence.
    2. Entering the non-dual state of union.
    3. Offering the three pure incenses of the nose and ear roots.
    4. Purification of the eyes and the food offerings.
    5. Attaining the lotus-seat of the heart through pure realization."
- "The **Six Dusts** (六塵) [the objects of the senses] are the source of attachment. The practitioner who contemplates their own self-nature as fundamentally pure and holy will transcend the common world and attain the state of liberation."

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Text:

- "For those who read and recite for repentance, rely on the **Three Jewels** (三寶) and do not turn back. The heart and body should be as one. True repentance means following the law and vowing to save all sentient beings... this is the vow of the Buddha-way."
- **The Story of the Two Demons** (Zenki and Goki):
    - "When En no Ozuno [En no Gyoja] was in the mountains, two demons followed him. The husband was called *Sekigen* (Red Eye) and the wife was called *Kokō* (Yellow

Mouth). Originally, they were fierce beings who terrorized the local people, but Ozuno subdued them with the power of his mantras."

    - "They became his faithful assistants, helping him in his rigorous ascetic practices. They are the ones we now call **Zenki** (Front Demon) and **Goki** (Rear Demon). The two demons cried in sorrow for their past deeds, and Ozuno taught them the four-line verse for awakening the heart of Bodhi: 'If one seeks the Buddha's wisdom, they reach the realization of Bodhicitta...'"

- **The Five Demons and the Cycle of Life**:
    - "The 'Five Demons' also represent the cycle of birth, aging, sickness, death, and submission. Human life is a temporary gathering of the five aggregates. By entering the peaks and practicing the Way, one transcends these obstacles."
- "The Buddha, as the **Great Medicine King** (大醫王), responds to the eighty-four thousand diseases of the world with the medicine of joy. He leads practitioners from the path of delusion to the state of self-nature perfection."

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Text:

- **The Treasury of the Heart Mirror**:
    - "The **Heart Mirror** (心鑑) is a treasury containing the wealth of secret wisdom. It is intended for the practitioner to realize the state of the **Unmoving Heart** (不動之心). When the weeds of deluded thoughts are cleared away, the pure 'white rice' of truth is revealed within."
- **Non-duality of Truth and the Secular**:
    - "The Correct Dharma (正法) and the secular world (俗) are not two separate things. The Buddha-nature is ever-present and unmoving. One should not look for the Dharma outside of the mind, nor should one look for the mind outside of the Dharma. This is the absolute and spontaneous truth of the Tathagata."
- "Realize that your own heart is the source of all Buddhas. By subduing the internal demons of greed, anger, and ignorance, the original nature shines brightly like a mirror. This concludes the transmission of the Heart Mirror."

[Concluding Line]

- **"Shugendo Shinkan-shō, Lower Volume, End"** (修験心鑑鈔巻下終).

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○ **Eighteen Precepts for Shugendo Warning** (○修験道十八箇條警策)
Compiled by Mansai Jun-sangū (滿済准三宮撰)

1. **Regarding the two characters "Practice and Study"** (一於行學二字): Even if one is not of great capacity, strive day and night without retreat. Strive to reach realization in this very body; do not lose the path of your original aspiration.
2. **Regarding entering the peak** (二入峰): Ascend the peak to benefit oneself and others. Outside of the mundane world, seek the miraculous and absolute state of the Buddhas.
3. **Regarding morning and evening diligent practice** (三於朝暮勤行): Unless hindered by illness or public official duties, one must not be idle. While reciting sutras, contemplate their profound meaning and connect with the spiritual resonance of the Buddhas.
4. **Regarding the Four Dignities** (四四威儀): Do not let the mind wander. Align the body, speech, and heart with the **Three Mysteries** (三密相應 - *Sanmitsu Sōō*). Respect the ancestral prohibitions; do not be negligent.
5. **Regarding avoiding various evils** (五諸惡莫作為本): Sincerely follow the ancestral teachings as your foundation. Do not wander from the path of practice; maintain the discipline of the mountain.
6. **Regarding ritual implements for mountain practice** (六入峰修行道具): Keep the secret texts and implements deeply hidden. Do not carelessly reveal them to outsiders.

[Commentary Section]

- The path of entering the peak stems from the ten worlds being "One Reality" (十界一如). All practitioners who follow the lineage of **Seihō** (Rigen Daishi) must maintain these rules.
- Regarding the **Thirty-three secret transmissions** (六三十三通秘訣): These are to be guarded and handed down by masters. Diligently polish one's practice every day; this is the basis of extinguishing sins and manifesting the light.
- One should not be negligent regarding the **Three Samaya Precepts** (三昧耶戒 - *Sanmaya-kai*). Even if they are "Sanskrit words" (*Bongo*), their meaning is deep. Practitioners should face their masters and respect the lineage of the Buddha. Follow the strict commands of the master; this is the bond of the three worlds.

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1. **Regarding walking, sitting, and lying down** (十行住座臥): The mind must be firm. Always contemplate the Buddha's heart. Do not let the mouth or mind become impure.
2. **Regarding fellow practitioners** (十一於同行倫者): Act with harmony and virtue. Respect parents, brothers, and disciples as if you were all in the same boat.
3. **Regarding the virtue of wisdom and practice** (十二尊智行道德): Do not be stubborn or cling to mundane traits. Joining the lineage of the Buddha is the highest path.

4. **Regarding useless matters** (十三於無益事): Avoid gossip and arguments. They do not help one's path and lead to the loss of one's original intention.
5. **Regarding not judging others** (十四不論親疎): Do not speak of others' strengths or weaknesses. Do not lend your ear to such talk.
6. **Regarding sectarian stubbornness** (十五於餘宗不可偏執): There is no difference in the essence of the teachings. Avoid judging "self and other" or engaging in useless debate.
7. **Regarding short-term thoughts** (十六以自短慮): Do not judge others' long-term merits based on your own limited thoughts. Focus on the logic and meaning of practice.
8. **Regarding robes and headwear** (十七不著頭襟袈裟): Do not think they are for decoration or to show off. Wearing them is a form of self-discipline. Do not behave in a disorderly manner.
9. **Regarding the time of arrogance** (十八於駈相之時): Do not let the heart become arrogant. This is the path of the demon. Always maintain a heart of discipline and support others.

[Closing Section]

- Practitioners must be like a lion, subduing the internal and external demons. Do not forget the root of the **Bodhicitta** (菩提心 - *Bodai-shin*).
- These eighteen precepts are the compass for those who leave the mundane world. For those beginning the path, let this be the foundation of your aspiration. In the garden of the patriarchs, let these rules be recorded.
- When gathering or meeting, do not forget these points.

Eighteen Precepts for Shugendo Warning, End (修験道十八箇條警策 終)

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○ **Essential Meaning of Secret Training** (○ 修練秘要義)
Introduction to the Essential Meaning of Secret Training (修練秘要義叙引)

- "One day, a guest asked me: 'I have heard that the patriarchs wrote the *Secret Essentials of Training* in ancient times. Why not reveal these teachings for the practitioners of today?' I responded: 'The oral traditions of the ancient masters were like the nectar of the Dharma. They taught that the "Ten Worlds are One" (十界一如). The form and ceremony of this mountain [Mount Ōmine] is spiritual and bright, a samadhi for entering the Shugen gate.'"
- "This mountain is the **Great Peak of the Great Sun [Dainichi] Awakening Rank** (大日覺位大峰). To enter it, one must first diligently practice the **Ten Types of Forms** (十種形儀). These forms are the 'incipient awakening' of the Diamond Realm, yet the practitioner is fundamentally rooted in the 'original existence' of the Womb Realm."
- "From the Buddhas and Bodhisattvas down to the grasses, trees, and the land itself, all are part of our Shugendo Vehicle. Originally, each of the ten worlds possesses all ten worlds. Therefore, the holy and the ordinary are one (凡聖一如), unborn and undying (不生不滅)."

- "The Honored Masters and the Great Ancestor of this mountain [Rigen Daishi] maintained that oral transmission is essential. Even great talents and scholars of old and new, though they manifested virtuous light, relied on the secret traditions passed from master to disciple."

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- "By entering the samadhi of the Main Deity **En no Gyōja** [役君], the **Vajra Youths**, and **Fudō Myōō**, one's own virtuous light is revealed. Indeed, for the practitioner, 'Heart is Study' and 'Study is Heart' (心即學也心者即學也). Study without heart is not the path; study is the self-expression of the heart."
- "The *Essential Meaning of Secret Training* is the manifested principle of the **Tathāgata's Secret Treasury** (如來秘藏義). Within this, the human heart is the substance of all study. Just as one in a fish market eventually becomes accustomed to the smell, the practitioner must immerse themselves in the heart-mind until the truth becomes natural."
- "I also wish to clarify the law of the Great Ancestor and open the way of the mountain. Though future generations may see these dusty rites and laugh, the logic and meaning of practice must be preserved."
- "Written by the small shamon **Kangen** (歓験) of this mountain's Shugendo vehicle, at the **Entsū-dō** (圓通堂), residing at Mount Hōrai in Owari Province [Bishū]."
- **Dated:** Kyoho 5 [1720], the third month of spring [March] (享保第五龍集... 彌生).

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Diagram: Diagram of Promotion of Ranks in this Mountain School (當山階級昇進之圖)

- This flowchart illustrates the progression from entering the order to the highest ecclesiastical ranks.
- **Key Ranks:** *Gon-Shō-Sōzu* (Junior Assistant Rank), *Gon-Dai-Sōzu* (Senior Assistant Rank), *Ajari* (Master/Teacher), *Daietsuke* (Great Transcendent House).
- The diagram includes specific lineages and the "Four Evil Realms" (四惡趣) at the base of the spiritual path.

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Diagram: Stages of the Ten Types of Forms in the Peak (峰中十種之形儀階)
This core diagram maps the ten stages of mountain practice onto the **Three Kalpas** (三劫), cosmic elements, and specific deities.

First Kalpa (*初劫*): Initiation and purification.

1. **First Practice (Grain/Water Abstinence)**: 🔘 Bonji: **A** (阿). Associated with: Earth (地), Hell (地獄).
2. **Repentance**: 🔘 Bonji: **VAṂ** (鑁). Associated with: Water (水), Hungry Ghost (餓鬼).
3. **Longevity**: 🔘 Bonji: **RA** (羅). Associated with: Fire (火), Animal (畜生).
4. **Response Body**: 🔘 Bonji: **HA** (訶). Associated with: Wind (風), Asura (阿修羅).
5. **Tokin [Cap]**: 🔘 Bonji: **KHA** (佉). Associated with: Void (空), Human (人).
6. **Suzukake [Robe]**: 🔘 Bonji: **KA** (訶?). Associated with: Consciousness (識), Heaven (天).

Second Kalpa (第二劫): Cultivation of Bodhisattva virtues.
7. **Floor Setting**: 🔘 Bonji: **A** (阿). Deity: **Monju** (文殊).
8. **Offerings**: 🔘 Bonji: **SA** (娑). Deity: **Kannon** (觀音).
9. **Original Existence**: 🔘 Bonji: **HŪṂ** (吽). Deity: **Fugen** (普賢).

Third Kalpa (Third Kalpa): Ultimate Realization.
10. **Floor Hardening**: 🔘 Bonji: **KHAṂ** (欠). Deity: **Dainichi** (大日 - Dharmakaya).

Text: On the Levels of the Ten Types of Forms (十種之形儀淺深之事)

- "The practice begins with the 'First Practice' (第一業), which involves the 'sumo' (symbolic struggle) of abstaining from grains and water (穀水斷相撲)."
- "Through these forms, the practitioner transcends the 'Four Evil Paths' (Hell, Hungry Ghost, Animal, Asura) and ascends toward the path of the Heavens. One strives to reach the fruit of Enlightenment on the Peak."
- "The Peak represents the **Dharmadhatu** (法界) and the **Vajra Realm** (金剛界). The practitioner, by engaging in these forms, seeks to manifest the 'Buddha-body' and realizes that all beings in the Ten Worlds are fundamentally Buddhas."
- "As the Great Master [Rigen] explained, the first stage corresponds to the 'Ten Grounds' (十地) of the Bodhisattva. Through these secret transmissions, one realizes the non-duality of the heart and the absolute reality."

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🔘 "There is no high or low... therefore horizontal (horizontal) represents self-benefit and equality, while vertical represents benefit to others..." (無高下云々故ニ横即自利横平等々竪即他利)

Regarding the Ten Ritual Forms on the Peak (峰中十種之形儀之事)
The ten ritual forms on the mountain are:

1. **Measuring Karma** (業量 - Gōryō): The law for breaking through the realms of Hell.
2. **Repentance** (懺悔 - Sange): Destroying the greed of the hungry ghost and animal paths.
3. **Water Abstinence** (水斷 - Suidan): Cutting off animalistic birth and the suffering of attachment.
4. **Wrestling** (相撲 - Sumō): Pushing back and governing the paths of demons (Asuras) and the three evil paths.
5. **Five Repentances** (五悔 - Gokai): The law for the human path, generating the mind of aspiration (Bodhicitta).
6. **Longevity** (延年 - Ennen): The method of the heavenly path, taking the form of a bhikshu and hearing the sound [of the Dharma].
7. **Fixing the Bed** (床定 - Shōjō): The ritual for the great compassion of a Bodhisattva, representing all suffering.
8. **Offering** (供養 - Kuyō): The vehicle of the Bodhisattva.

9. **Original Existence** (本有 - Hon-u): The rule for empowering the crown of the head.
10. **Strengthening the Bed** (床堅 - Shōken): The absolute non-dual ritual.

These ritual forms belong to the Awakening King Dainichi of the Buddha Vehicle. They are manifested as one body containing the ten worlds. Included in this are:

- Mountain Entry Training (入峰修行)
- First Practice (一牀堅)
- Second Repentance (二懺悔)
- Third Karma (三業)
- Fourth Water Abstinence (四水断)
- Fifth Altar Gate (五關)
- Sixth Connection (六相)
- Seventh Longevity (七延年)
- Eighth Small Wood (八小木)
- Ninth Grains (九穀断)
- Tenth Correct Empowerment (十正灌頂)

These ten ritual forms represent the absolute manifestation of the Buddha. They encompass:

- **Five Ordinary Realms** (五凡): Hell (地獄), Preta (餓鬼), Animal (畜生), Asura (阿修羅), Human/Heaven (人天).
- **Five Sacred Realms** (五聖): Sravaka (聲聞), Pratyekabuddha (縁覺), Bodhisattva (菩薩), Equivalent Awakening (等覺), One Vehicle (一乘).

The ten worlds are the non-dual essence. They encompass the **Womb Realm Original Five Wisdoms** (胎藏本有五智) [represented by Bonji **A**] and the **Diamond Realm Cultivated Five Wisdoms** (金界修生五智) [represented by Bonji **VAṂ**]. This totals the thirty-seven honored ones. In the center are the Five Jewels (五寶珠). The four directions have Eight Offerings (八供), empowering the four directions and four wisdoms.

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The Dharmadhatu essence consists of the six great elements. The cultivation of the Way leads to the accomplishment of Buddhahood. The ritual forms on the Peak represent the non-duality of the ten worlds, correct empowerment, strengthening the bed, etc. It is the highest rank where cause and effect are non-dual, the original ground of the unproduced awakening body.

The ten ritual forms should be contemplated. The "Original Ground" (本地) and "Traces" (垂迹) are non-dual. Empowerment is through the three secrets of body, speech, and mind. The ten ritual forms represent the ten worlds and the ten precepts. Empowerment at the place of "Great Void Wisdom"

(大空智處) represents the manifest. The non-dual Buddha body among the thirty-seven honored ones is clearly represented. It flows from here to reach the Vajra practitioners. It is the meaning of the heart-mind, reaching the boundless directions.

🔘 **1. The Ritual Form of Measuring Karma** (一 業量之形儀)
Measuring karma is the banner for breaking through the realms of Hell. For new guests entering the mountain for the first time, it signifies exhausting the suffering of the six worlds in this life and promises their presence at the future Dragon-flower assembly of Maitreya.

Another explanation is that new guests, at the moment of their first generation of the mind (Aspiration), immediately become the three bodies of the Buddha. Measuring the heart with the heart, contemplating the heart with the heart, and knowing the true reality of one's own heart as it is, thus accomplishes the three bodies. At the moment of first generating the mind, one immediately becomes correctly awakened. At that moment, one immediately becomes the original awakening Vairocana manifestation, the Upasaka [En no Gyoja].

In the Diamond Realm explanation, it is the Samantabhadra physical body, the Samaya body. Another saying describes the cultivated birth: it is as if the moon wheel originally exists, even if it is currently hidden within the mist. Observing according to the principle, until saying: "I have already seen my own mind is pure like the full moon, free from the defilements of various afflictions, the subject and object of attachment, etc."

The Secret Commentary (密鈔) says: "What is called Anuttara Samyak Sambodhi is only one's own heart-mind." Seeking within one's own heart is Bodhi, and it is all-encompassing wisdom.

Someone asks: "Regarding those ten ritual forms...?"

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[Continuation from p. 589 regarding Measuring Karma]

- "Regarding the first ritual form... Measuring Karma (業量之形儀). One should not be negligent. Measuring the heart-mind is the realization of the 'Buddha-mother' or the 'Buddha-land'. As the *Dainichi Sutra* (大日經) says, the mind is the source of all things."
- "The measurements of the body correspond to the **Twelve Zodiac Palaces** (十二宮). Twelve inches represent the twelve internal closings. The seed syllable **A** (阿) represents the 'Unproduced' (不生), the source of all dharmas. The syllable **UN** (吽) represents the completion. To realize this is to see the true form of the Tathagata."

🔘 **2. The Ritual Form of Grain Abstinence** (二 穀斷之形儀之事)

- "The ritual form of Grain Abstinence involves nine mornings of practice. For those who enter the peaks, it is the method of purifying the physical vessel and training the spirit. For 'New Guests' (新客), it signifies the exhaustion of the five grains within the belly and the reliance on spiritual sustenance."

- "The practitioner who abstains from grains realizes that the physical body is a temporary manifestation of the four elements. One should enter the mountains and live on the 'pure water' and 'wild plants' (五穀五萬葉), for the mountains are the land of the Buddhas."

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[Continuation of Grain Abstinence]

- "Regarding the sustaining of life: the merit of the 'Five Grains' (五穀) is immeasurable. The practitioners on the peaks acknowledge this debt by limiting their intake to what is necessary for the Way. This is the practice of 'Feeding the Mind' rather than the stomach."
- "The *Dainichi Sutra* says: 'By the Unmoving Seal (不動印), one contemplates the food as nectar.' For those entering the peak, the mind should not be distracted by the flavor of food. One should eat but once a day, in accordance with the law of the Buddhas."
- **Ritual for New Guests** (新客之儀):
    - "The Leader (先達) holds the incense burner and the small wooden clapper (小打木). The New Guest (新客) performs three bows at the altar. The prayer is offered to the Three Jewels and the Patriarchs for protection and successful training."

🔘 **The Eight Precepts of Purification** (八戒齋):
These are the fundamental rules for the practitioner during the training period:

1. **Do not kill** (不殺)
2. **Do not steal** (不盜)
3. **Do not commit sexual misconduct** (不婬)
4. **Do not lie** (不妄語)
5. **Do not drink wine** (不飲酒)
6. **Do not sing, dance, or perform music; do not watch or listen to such things** (不歌舞唱伎)
7. **Do not use perfumes, oils, or wear flowery ornaments** (不著香薰衣)
8. **Do not sit or sleep on high or broad beds** (不上高廣床)

- "Following these eight rules is called the 'Clean and Pure Day of Fasting' (戒潔清日齋)."

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- "Regarding the merit of grain abstinence: it serves as a storehouse of blessings to escape the realm of hungry ghosts. Hungry ghosts suffer from eternal thirst and regret; the practitioner, by experiencing this hunger, develops compassion and settles the mind."

- "The syllable **BA** (婆) represents the gate of all dharmas being ungraspable. The syllable **SHA** (遮) represents the gate of absolute cessation. For the practitioner, these are the keys to liberation."
- 🔘 **Bonji: A** (阿). "This syllable represents the 'Unproduced' nature. It is the root from which all things arise and to which they return."

🔘 **Next: The Ritual Form of Water Abstinence** (次 水斷之形儀之事)

- 🔘 **Bonji: VAṂ** (鑁). (Seed syllable of the water element).
- "For new guests entering the mountain, water abstinence is the practice to break through the suffering of the animal realm (畜生趣). Just as water is the source of life, its lack teaches the value of the spirit. The practitioner seeks the 'Nectar of Wisdom' (智水甘露) rather than mundane drink."
- "The 'Water Circle' (水輪) represents the purity of the mind. In the esoteric school, it is said that the heart-mind and the water element are not two. White represents the purity of the source, while black represents the deep, hidden potential of the void."

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- "The Great Master [Rigen] explained that the 'Circle of Water' is the wisdom of the Tathagata. Just as all rivers flow into the sea, all practices lead to the ocean of Enlightenment. White signifies the light of wisdom, while black signifies the deep concentration of samadhi."
- "In the mountains, one should contemplate the springs and waterfalls as the manifestation of the 'Voice of the Dharma'. The sound of water is the preaching of the Buddhas."
- 🔘 **Bonji: HA** (訶). "This represents the 'Cause' (因) of all things. In the five-element meditation, it signifies the wind that moves the water."
- 🔘 **Bonji: A** (阿). "The root syllable of the unborn. By realizing the syllable **A**, one realizes that birth and death are illusory."
- "The *Prajna Paramita* (Heart Sutra) teaches that form is emptiness and emptiness is form. The practitioner who realizes this transcends the 'Three Poisons' and reaches the shore of Nirvana."
- **Mantra fragment (Transliteration):** *Gya-tei gya-tei ha-ra gya-tei ha-ra-son gya-tei bo-ji sa-wa-ka* (Gate gate paragate parasamgate bodhi svaha).
- "This is the supreme wisdom that leads to the realization of the non-dual truth. For those on the peak, this realization is the absolute 'Diamond Power'."

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Next: The Ritual Form of Wrestling (次 相撲之形儀之事)

- "The ritual form of wrestling (Sumō) is the law of the **Asura realm** (阿修羅趣). It uses the pair of treasure scepters [the Vajra staff] as a symbolic support..."
- "The staff represents the indestructible nature of the Buddha. The wrestling is a ritualized struggle between the practitioner and their own delusions, a method to subdue the aggressive nature of the Asura mind and return it to the Path."
- "The syllable **A** (阿) is the unborn source. Just as a child relies on its mother, the practitioner relies on the 'Vajra Breast' of the Dharma. The breath—inhaling and exhaling—is the movement of the staff, the very rhythm of life and death."

🔘 **The Mapping of the Five Elements** (五大種子 / 五輪):

- 🔘 **A** (阿): Earth (地). (Representing the solid foundation).
- 🔘 **VAṂ** (鑁): Water (水). (Representing the flowing purity).
- 🔘 **RA** (羅): Fire (火). (Representing the heat of transformation).
- 🔘 **HA** (訶): Wind (風). (Representing movement).
- 🔘 **KHA** (佉): Void (空). (Representing the ultimate reality).
- "These five syllables correspond to the development of the fetus in the womb and the perfection of the physical body. To realize this non-duality is to enter the **Samadhi of the Diamond Staff**."

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Essential Meanings of Secret Training, Vol. 2 Table of Contents (修練秘要義卷二 目録)

- Regarding Repentance (懺悔文之事)
- Regarding the Six Relatives (六親之之事)
- Regarding the Field of Merit (福田敬田悲田之事)
- Regarding the Rite of New Guests (當山初入新客并度衆事)
- Regarding Longevity (延年之形儀之事)
- Regarding the Response Body (應身之形儀之事)
- Regarding the Five Stops Contemplation (五停心觀之事)

🔘 **Section 2: The Ritual Form of Repentance** (🔘 第二 懺悔之形儀之事)

- 🔘 Includes the circled Bonji **A** (阿) at the top of the section.
- "The ritual form of Repentance (*Sange*) is the 'Measure of Humans' (人乘). It is the primary method for a 'New Guest' (*Shinkaku*) to cleanse their karma upon entering the mountains."

- "The **Six Paths** are the realms of wandering, while the **Four Holy Realms** are the domains of realization. Through repentance, the practitioner realizes that the mundane and the sacred are fundamentally one body. This is the non-dual truth of Vairocana."
- "True Repentance involves the **'Five-limb Prostration'** (*Gotai-tōchi*), casting oneself to the earth, shedding tears of sincere regret, and purifying the three karmas of body, speech, and mind. It is by this act that the mirror of the heart is wiped clean, allowing the original Buddha-nature to shine forth without hindrance."

Transliteration of Key Terms:

- *Gotai-tōchi* (五體投地) - Prostrating with the five parts of the body (forehead, both hands, both knees).
- *Sange* (懺悔) - Repentance / Confession.
- *Sanmitsu Sōō* (三密相應) - Harmony of the Three Mysteries.

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○ **Essential Meaning of Secret Training** (○ 修練秘要義) — *Continued*

Repentance of Sinful Obstacles towards all Buddhas (罪障懺悔向諸佛)
Next: Principle Repentance (次理懺悔者)

- "All sinful obstacles originate from deluded thoughts. The practitioner must realize that these thoughts are fundamentally 'unborn' and 'empty' by nature... This is the contemplation of the original quietude and voidness of self-nature (自性空故本不生也)."
- "Regarding the **Ten Evils** and **Five Heinous Sins**: Those who have committed such acts can attain purification through sincere heart-repentance. For a **New Guest** (新客) entering the mountain for the first time, this is the foundational vow and the first step toward the 'Pure Land of Vairocanā'."

○ **Regarding the Text of Repentance** (○ 懺悔文之事)

- *Transliteration of the Primary Repentance Verse:*
    - **Ga-shaku sho-zō sho a-ku-gō** (我昔所造諸惡業)
    - **Kai-yū mu-shi ton-jin-chi** (皆由無始貪瞋癡)
    - **Jū-shin-gu-i sho-sho-shū** (從身語意之所生)
    - **Is-sai ga-kon kai-kan-ge** (一切我今皆懺悔)
- "This verse expresses the sincere repentance of all evil karma created through body, speech, and mind throughout beginningless time. By reciting this, the practitioner clears the obstacles to enlightenment."

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Text:

- "The instructions of **Great Master Rigen** (理源大師) emphasize that the mind must be firm and unmoving like the mountain itself. The 'Two Chapters of Sutras' (二章經) state: 'If the mind follows evil, it is like a shadow falling into a dark pit; if it follows the good, it reaches the supreme state.'"
- "The practitioner at the peak must subdue the internal demons. The **'Unmoving Heart'** (不動心) is the essence of **Fudō Myōō** manifested within the self. To realize that the mountain is the Buddha's body is the goal of Shugendo."
- "In the **South Mountain** (南山 - referring to Yoshino and Ōmine), the traditions of the ancient masters are preserved. Do not be distracted by 'clever words' or 'idle chatter'. Seek the 'Secret of the Heart' (心法) in the silence of the peaks."
- "Whether practicing in ancient times or the present day, the root of the path remains the same. One must realize the non-duality of the self and the environment. This is the ultimate realization of the 'Great Peak' (大峰)."

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[Top Section]

- Continues the discussion on the "Great Awakening" (大覺) and the manifestation of **Dainichi** (大日) on the peak. It emphasizes that the secret inner realization (內證) through the **Three Mysteries** (三密) is what defines the path. It warns against following "outer paths" (non-Buddhist or misguided practices) and stresses the transmission from **Rigen Daishi**.

○ **Matters of the Six Relatives (六親事)**

- This section discusses the spiritual view of family members: father, mother, brothers, sisters, wife, and children. It posits that for a practitioner on the peak, all beings are to be treated with the same regard as one's own kin.

○ **Matters of the Three Fields of Merit (福田敬田悲田事)**

- **The Field of Blessings (福田 - *Fukuden*):** Merit derived from serving the Triple Gem (Buddha, Dharma, Sangha).
- **The Field of Respect (敬田 - *Kyōden*):** Merit derived from filial piety toward parents and respect for one's teachers (*Dharma* masters).
- **The Field of Compassion (悲田 - *Hiden*):** Merit derived from showing mercy to the suffering and providing for those in need.

○ **Matters of the First Entry of New Guests and Ordination (當山初入新客并度衆之事)**

- Defines **"New Guests"** (新客 - *Shinkaku*) as those practitioners who are entering the sacred mountain for the first time. It marks the beginning of their formal transformation within the Shugendo lineage.

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[New Guest Section Continued]

- Explains that "Shinkaku" refers to those newly seeking the path. It quotes the teachings of **Rigen Daishi** regarding the humility and purity of heart required of a newcomer.
- Mentions the **"Initial Aspiration"** (新發意 - *Shinhotsui*) and the specific mental preparations necessary for the first ascent.

Philosophical Principles:

- Discusses the non-duality of the **Womb Realm** (胎藏) and **Diamond Realm** (金剛). Like the moon reflected in many pools of water, the ultimate truth is one but manifests in diverse ways.
- **The Five Ordinary Realms and Five Sacred Realms (五凡五聖):**
  - **Five Ordinary Realms (五凡 - *Go-bon*):** Hell, Hungry Ghost, Animal, Asura, and Human/Heaven.
  - **Five Sacred Realms (五聖 - *Go-shō*):** Sravaka, Pratyekabuddha, Bodhisattva, Equivalent Awakening, and Buddha.
- Refers to the symbolism of the **"Moon Wheel"** (月輪 - *Gachirin*) and the **"Lotus Flower"** (蓮花 - *Ren-ge*), which signifies the potential for enlightenment (purity) to arise from the "mud" of the mundane world.

Transliteration of Key Terms:

- *Fukuden, Kyōden, Hiden* (The Three Fields of Merit).
- *Shinkaku* (New Guest).
- *Shinhotsui* (Initial Aspiration).
- *Go-bon Go-shō* (Five Ordinary and Five Sacred Realms).

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Five Sages Not Two, One Body (五聖不二一體): The Five Sages are the Five Secrets (五秘密). Ultimately, Vajrasattva (金剛薩埵) [Bonji rubi: **HŪṂ**] manifests as the central essence...
Birth and death (生死) is itself Nirvana (涅槃). The four Bodhisattvas of the Diamond Realm... Afflictions are immediately Bodhi (煩惱即菩提), and birth and death is immediately Nirvana. This is the essential law for the practitioner... realizing one is already a Buddha (佛已成就). [Rubi Bonji: **A** (阿) and **VAM** (鑁) appear over references to Buddha].
Vehicle of the Ten Types of Divine Powers (十種之神通乘也): When a New Guest (新客) enters this mountain... The ten types of ritual forms (十種形儀) represent the body of the King Dainichi (大日覺王) [Bonji rubi: **A** (阿)].
The secret laws of Shugendo (當道秘密法) provide the merit of the Great Samaya...
Great Master Rigen (理源大師): Revived the mountain entry (入峰中興)... Manifested great spiritual power... Saved immeasurable sentient beings through the Six Paramitas (六度).

[Geographical/Administrative notes]: This mountain's peaks... entry in the eighth month... Yoshino, Mount Omine, Katsuragi... Ordination of new guests...

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Matters of the New Guest's Clothing and Equipment (新發意袈裟之事):
Regarding the **"Kesu-ga-sa"** (結袈裟 - Knotted Kesa): Commonly called "Ji-fuku" (袈裟). It is described as "the clothing one has at the time in the womb" (胎之時有者也). One should not treat it as a common object of cloth.
The **"Suzukake"** (robe)... the **"Tokin"** (頭巾 - cap)...
The **"Shakujō"** (錫杖 - staff) and its spiritual meaning...
The **"Hishaku"** (檜杓 - dipper)...
These implements are the "Secret Treasures" (秘記) of entering the peaks. They represent the non-duality of the Ten Worlds (十界一如) and are manifestations of the Buddha's form (即身即佛形儀).
The traditions established by the Great Master [Rigen] and the ancient practitioners...
Instruction on the proper handling and spiritual significance of the gear...

Transliteration of Bonji (Seed Syllables) found as rubi:

- **A** (阿) - Over references to the Buddha and Dainichi.
- **VAM** (鑁) - Over references to the Buddha.
- **HŪṂ** (吽) - Over Vajrasattva.
- **HRĪḤ** (紇哩) - Over references to the Buddha.

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[Continuing Discussion on Robes and Colors]

- "The inner robe of the 'New Guest' (新客) is purple and gold, representing the **Six Great Elements** (六大). The robe itself is made of fine paper or linen, dyed to represent the path of purification..."
- "The color black represents the ultimate non-duality and the investigative study of the laws (究竟則必歸本際云々)."

Matters of Temple Names and Ranks (坊號之事):

- Refers to the private records of Seihō (聖寶記 - Rigen Daishi).
- "The naming of temples (Bō) is a tradition within this mountain school. For a 'New Guest' (新客) entering the mountain, their assigned temple name provides a spiritual anchor (一心安宅本來所居)."
- Discusses the ranking system and how names are assigned according to the "Initial Position" (初位) of the practitioner.

Doctrinal Discussion:

- "The syllable **A** (阿) is the original seed syllable (種子). It is the source of all laws and cannot be fully attained or described by speech alone."
- "From the 'Original Ground' (根本) arises the 'Great Sound' (廣大聲). This sound represents the **Three Bodies** (三身) of the Buddha manifesting through practice (修生中本)."
- 🔘 **I** (Note: A circled character used here as a rank marker): Discusses the "Way of Man" (人道) and the "Source of Water" (水大) as the root of wisdom.

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🔘 **3. On the Ritual of the Three Causes/Conditions** (🔘 三因緣之形儀之事):

- **Fire Altar Name** (火院號).
- "Indeed, the original ritual of the secret longevity of this mountain (當山深秘延年之形儀) is to manifest the Heavens and realize the Birth [of Bodhi] (出生天). It is a method of long life and secret protection performed annually."
- "This ritual consists of **Ten Types** (十種). According to the *Dainichi Sutra* (大日經), it represents the realization of the 'Ten Hearts' (十心). By following this form, one subdues all obstacles and realizes the Great Dharma."
- "The 'Moon, Sun, and Stars' (日月星) represent the heavenly virtues. To follow the 'Ten Virtues' (十善) is to cultivate the seed of Buddhahood."
- **Maitreya** (慈氏生): "It is said that one who lives for eighty-four thousand years in the heavens will eventually descend to the human realm to attain Buddhahood (天人壽八萬四千方始下生成佛云々)."

The Fruit of the Three Worlds (彼三界諸天果報):

- "Beings in the various heavens have long lifespans: one thousand years, sixteen thousand years, or even eighty thousand kalpas (一千歲或一萬六千歲或八萬劫)."
- "The **Five Great Wisdom Kings** (五大明王) manifest to subdue evil. The practitioner invokes the **Fudo** (不動 - Acala) mantra of 'Great Wrath' (大憤怒) to clear away diseases and malicious spirits."

Matters of Temple/Sub-temple Names (院號之事):

- Discusses the naming of sub-temples (In), such as the "Tushita Inner Court" (兜率內院) or the tradition of the "Forty-nine Sub-temples" (四十九院).
- These names represent the spiritual environment and the "Border of the Sanctuary" (境內) where the practitioner resides.

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- **Matters of Temple Names and Ranks (Continued):**
  "The naming of temples (In-gō, Bō-gō) and the ranks of practitioners follow ancient traditions... This school recognizes the 'Three Great Temples and Forty-nine Sub-temples' (三大院 四十九院) representing the Tushita Heaven (兜率天) and the dwelling of Maitreya."
- **Doctrinal Essence:**
  "The seed syllable 🔘 **A** (阿) represents the 'Unborn' (無生). All laws are originally unborn and undecaying. To realize this is to reach the state of the 'Vase of Jewels' (寶瓶) which contains all merits and protects the sentient beings of the three worlds."
- "The south represents the 'Great Jewel' (大寶), providing warmth and growth to all things. The 'Mind-Nature' (心性) is originally pure, like a bright mirror reflecting the Dharmadhatu."

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- **Afflictions and the Elements:**
  "The principle 'Afflictions are immediately Bodhi' (煩悩菩提即一義) means that within the very heat of suffering lies the seed of awakening. The four great elements are mapped to their respective seed syllables:"
    - **Fire Element** (火大): 🔘 **RA** (羅). (Representing the heat of autumn and the subduing of greed).
    - **Wind Element** (風大): 🔘 **HA** (訶). (Representing movement and the breath of life).
    - **Earth Element** (地大): 🔘 **A** (阿). (Representing the solid foundation of the mind).
    - **Water Element** (水大): 🔘 **VAṂ** (鑁). (Representing the purification of afflictions).

🔘 **4. The Ritual of the Response Body** (🔘 第四 應身之形儀之事):

- **The Ritual of Shaving the Hair** (剃髮之形儀):
  "This ritual represents the 'Voice of the Dharma' (聲聞乘). By shaving the head, one signifies the cutting off of mundane attachments. The 'Response Body' (應身 - *Nirmāṇakāya*) is the form the Buddha takes to save beings in the world."
- "The practitioner contemplates the nine months in the womb (胎內九ヶ月). The formation of the 'Five Limbs' (五體) is a manifestation of the **Trikaya** (Three Bodies):"
    1. **Dharmakaya** (法身): The absolute essence.
    2. **Reward Body** (報身): The body of bliss.
    3. **Response Body** (應身): The physical manifestation.

- "The sound of the conch shell (法螺) and the bell represents the non-duality of the two realms (Diamond and Womb). To realize this in one's own body is the ultimate goal of the mountain entry."

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[Foundational Principles]

- **The Twelve Links of Dependent Origination** (十二因緣): This encompasses the Four Great Elements (Earth, Water, Fire, Wind) and the Five Skandhas (Form, Feeling, Perception, Formation, Consciousness). To know this is the beginning of the path.
- **Difference between Sravakas and Bodhisattvas:** The Sravakas (Voice-hearers) fear birth and death (生死), viewing it as a trap. However, through the teachings of the Great Master [Rigen], we learn that birth and death is originally without essence. In the stage of "Voice-hearing," one hears the Dharma and aspires to the state of a Buddha.
- "Through hearing the sound of the Dharma, one attains the state of the Buddha's ground. This is the great manifestation of the original nature."

Section: On the Brocade Ground (錦地之事)

- "The Shugendo robe is referred to as 'Brocade' (錦 - *Nishiki*). According to the *Vajrasekhara Sutra* (金剛頂) and the *Dainichi Sutra* (大日經), this represents the 'Ocean Assembly Brocade' (海會之錦)."
- "Just as threads of gold and various colors are woven together to form a beautiful pattern, the 'Brocade' represents the interwoven nature of the **Three Mysteries** (三密 - *Sanmitsu*): the Mystery of Body, the Mystery of Speech, and the Mystery of Mind."
- "This robe symbolizes the 'Universal Wisdom' (平等智). By wearing it, the practitioner manifests the unity of the Dharmakaya (法身) and the realization of Bodhi (菩提). It signifies that within the diverse forms of the world, there is a singular, underlying truth of Nirvana (涅槃)."

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[Continuation of the Brocade Symbolism]

- Mentions different grades of brocade: Upper, Middle, and Lower Brocade, and the "Small Brocade" (小錦) used by different ranks.
- Refers to historical accounts and legends where practitioners were granted brocade robes by the Imperial court or manifested them through auspicious signs, signifying the recognition of their spiritual power.

Section: On Tosō [Ascetic Purification] (抖擻之事)

- **Definition:** *Tosō* (抖擻 - Sanskrit: *Dhūta*) literally means "to shake off" or "brush away." It refers to the ritual act of shaking off the dust of afflictions (煩悩 - *Bon'nō*) from the heart and body.
- **Zuta Practices:** This is also known as the **Twelve Ascetic Practices** (十二頭陀 - *Jūni Zuta*). These practices are intended to lead the practitioner away from the three realms of desire and into the purity of the Buddha-way.
- **The Twelve Ascetic Practices include:**
    1. Wearing robes made of discarded rags (rag-robes).
    2. Wearing only three robes.
    3. Seeking food only through alms-gathering (Pindapata).
    4. Eating only once a day.
    5. Eating only a moderate amount.
    6. Not eating after noon.
    7. Living in a quiet place (forest or mountain).
    8. Sitting under a tree.
    9. Sitting in the open air.
    10. Staying in a cemetery or charnel ground.
    11. Staying wherever one happens to be.
    12. Always sitting and never lying down (constant meditation).
- "By engaging in *Tosō*, the practitioner purifies the 'Six Entrances' (senses) and realizes the 'Buddha-virtue of Bodhi' (菩提佛徳). It is the method to cut through the delusions of the secular world and attain the fruit of enlightenment."

[Closing Column]

- "Through these ten thousand virtues and ascetic practices, the practitioner reaches the realization of the absolute. It is a method of great mercy to fill the hungry and save the suffering."

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[Core Principles of Mind-Cultivation]

- "Afflictions are immediately Bodhi" (煩悩即菩提). Realize that one's own body is the "King of Awakening" (覺王). To take an unmoving vow in this ritual space is the essence of the path.
- "The Three Karmas are purified" (三業浄): Through the practice of entering the peaks, the spiritual mirrors of the mind are polished. For a practitioner (*Gyoja*) on the mountain, every rock, tree, and drop of water is a manifestation of the Buddha’s mind.

- Quoting the **Dainichi Sutra** (大日疏): "At the moment of initial aspiration, one realizes the Great Sun [Dainichi]. The Diamond Staff (*Kongō-zue*) is the tool for saving and subduing, used to wake those sleeping in delusion."

The Five Contemplations for Stopping the Mind (五停心觀 - *Goteishinkwan*):
These are rituals used to calm and stabilize the mind by countering specific delusions.

1. **Contemplation of Impurity** (不浄觀 - *Fujōkwan*): Used to counter greed and desire.
    - Sub-types: 1. Seed impurity, 2. Abode (womb) impurity, 3. Self-nature impurity, 4. Own-body impurity, 5. Ultimate impurity.
    - Another method involves meditating on the stages of decay: Death, Turning blue, Pus, Rotting, and White bones.
2. **Contemplation of Compassion** (慈悲觀 - *Jihi-kwan*): Used to counter anger and hatred. Arise the mind of mercy toward all living things.
3. **Contemplation of Dependent Origination** (因縁觀 - *Innen-kwan*): Used to counter ignorance and delusion. Contemplate the Twelve Links to understand how suffering arises.
4. **Contemplation of the Realms [Elements]** (差別觀 - *Shabetsu-kwan*): Used to counter pride and attachment to self. Contemplate the division of the six elements: Earth, Water, Fire, Wind, Void, and Consciousness.
5. **Contemplation of Breath Counting** (數息觀 - *Susokukwan*): Used to counter distraction and a scattered mind.

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The Ritual of Breath Counting (數息觀 - *Susokukwan*):
"This is the essential gate of contemplation. For those seeking the bright truth, counting the breath settles the mind and allows one to enter the state of Nirvana."

The Practice Method:

- **Environment:** The practitioner should reside in a quiet, clean place. Light a lamp (*tō*) or hang a scroll of the "Moon Wheel" (*Gachirin*) to focus the vision.
- **Posture:** Sit upright (*chokuritsu*) on a meditation mat or straw seat. Do not lean to the left or right, forward or backward.
- **Mudra:** Place the hands in the **Dharmadhatu Samadhi Mudra** (法界定印) at the lap.
- **Eyes:** Half-closed (*hangan*), neither fully open nor fully closed, to prevent both distraction and sleepiness.
- **Breathing:** Breathe naturally through the nose. Count each inhalation or exhalation. The goal is to bind the mind to the breath.

The Counting Sequence:
"Count from one to ten, and once reaching ten, return to one. Repeat this sequence."

- **Sequence (Transliteration):** *Ichi, Ni, San, Shi, Go, Roku, Shichi, Hachi, Ku, Jū.* (一二三四五六七八九十)
- **Ritual Instruction:** "Repeat the count of one through ten. Do not let the mind produce separate thoughts. If the count reaches 20, 30, or even 100 or 200, simply record it in the heart, but always return to the core rhythm of the ten-count cycle."

The Symbolism of the Syllable "A" (阿字):
Contemplate the syllable **A** (阿) as the source of the unborn breath. By counting the breath, the practitioner realizes the non-duality of the physical body and the Dharmadhatu.

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[The Secret of Breath and Syllables]

- "This is the method of 'Breath Counting' (*Susokukwan*). Inhaling and exhaling follow the rhythm of the universe. The syllable **A** (阿) is the fundamental syllable (本字). When one contemplates this 'A' syllable during inhalation and exhalation, one enters the secret realm of the mind."
- "The *Mahavairochana [Dainichi] Sutra* commentary states that the twelfth breath corresponds to the realization of the mind. By guarding the breath, one guards the mind. The breath is the wind that moves the heart; when the breath is settled, the heart-mind becomes unmoving."
- "The seed syllable represents the Dharmadhatu (法界). At the moment of inhalation, one enters the Dharmadhatu; at the moment of exhalation, one emerges from it. This is the 'Original Unproduced' (本不生 - *Hon-fushō*) nature of the syllable 'A'."
- "Birth and death (生死) are fundamentally non-arising. Sentient beings, through deluded thoughts, create the cycle of suffering. By realizing the secret of the 'A' syllable, one realizes that the self and the universe are one and the same."

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[Esoteric Symbolism of Syllables]

- "Syllable **HE** (🔘 **訶**): This represents the laughter of the Buddhas or the subduing of obstacles. It is the movement of the wind within the Dharmadhatu."
- "Syllable **KA** (🔘 **佉**): This represents the vast void (空). Within the void, all things are established, yet the void itself remains unmoving."

Essential Meanings of Secret Training, Vol. 3 Table of Contents (修練秘要義卷三 目録)

- Two Types of Pratyekabuddhas (二種獨覺之事)
- 🔘 **The Fifth: Ritual Form of the Tokin** (第五頭襟之形儀之事)
- The Shakujō [Staff] Carried by the Bodhisattva Vehicle (菩薩乘所持錫杖之事)

- The 28 Chapters of the Lotus Sutra (法華廿八品之事)
- The Twelve Links of Dependent Origination (十二因緣之事)
- The Four Types of Birth and a Hundred Kalpas (四生百劫之事)

🔘 **The Fifth: Ritual Form of the Tokin** (第五頭襟之形儀之事)

- "The **Tokin** (頭襟 - the cap worn by Yamabushi) represents the **Twelve Links of Dependent Origination** (十二因緣 - *Jūni Innen*). Birth and death are like the turning of a wheel. By wearing the Tokin, the practitioner signifies their vow to transcend this cycle."
- "The twelve folds or sections of the Tokin correspond to the twelve links, from Ignorance to Old Age and Death. It is also the symbol of the **Five Wisdoms** (五智). The crown worn on the head represents the **Five Wisdom Jewel Crown** (五智寶冠)."
- "The Shugendo lineage teaches that the 'Twelve Links' are the very process of birth and death. By realizing the Bodhi mind, these links are transformed into the path of liberation."
- "This teaching was transmitted from **Dainichi Nyorai** [Bonji: 🔘 **阿**] at the Iron Tower in South India. It is the absolute realization of the three worlds."

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[The Tokin as the Five Wisdom Jewel Crown]

- "Regarding the **Secret Empowerment of the Crown** (受秘密灌頂): The **Tokin** (頭襟) is essentially the **Five Wisdom Jewel Crown** (五智寶冠) manifested for the sake of all sentient beings. The *Dainichi Sutra* says: 'The Diamond-like form manifests within the void, shining with eternal light.'"
- "The practitioner, by placing the Tokin upon their head, identifies their own body with the **Dharmakaya of Dainichi** (大日法身). The folds of the Tokin represent the **Twelve Links of Dependent Origination** (十二因緣). Its black color signifies the absolute void—the original, unproduced state before ignorance arises."
- "The Great Master **Seihō** (理源大師 - Rigen Daishi) established this form so that the practitioner might manifest the 'Three Mysteries' (Body, Speech, Mind) in perfect harmony. It is said that when the crown is placed, the five colored lights of the five wisdoms radiate from the head."
- "The **Five Wisdoms** (五智) are the essence of the Buddha's mind. The Tokin represents the integration of these wisdoms into the practitioner’s own being. By wearing it, the practitioner subdues the four demons and the three poisons, realizing 'Attaining Buddhahood in this very body' (即身成佛)."

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[The Secret Meanings of the Tokin Continued]

- "The placement of the Tokin between the eyebrows represents the **White Curl** (白毫 - *Byakugo*), the mark of the Buddha's wisdom that illuminates the darkness of the three worlds. It signifies the **Middle Path** (中道) that transcends the dualities of existence."
- "The Great Master **Kōbō Daishi** [Kukai] taught that the practitioner’s body is a stupa of the five elements. The Tokin serves as the crowning point of this spiritual architecture."

🔘 **The Five Wisdom Seed Syllables** (五智種子):
These syllables represent the Five Buddhas and their corresponding directions and wisdoms within the practitioner's mind:

1. 🔘 **阿** : **A** — Center. **Dainichi Nyorai** (Vairochana). Represents the *Dharmadhatu Essence Wisdom*.
2. 🔘 **吽** : **HŪṂ** — East. **Ashuku Nyorai** (Akshobhya). Represents the *Mirror-like Wisdom*.
3. 🔘 **落** : **TRĀḤ** — South. **Hōshō Nyorai** (Ratnasambhava). Represents the *Wisdom of Equality*.
4. 🔘 **紇哩** : **HRĪḤ** — West. **Amida Nyorai** (Amitabha). Represents the *Wisdom of Wondrous Observation*.
5. 🔘 **欠** : **KHAḤ** — North. **Fukūjōju Nyorai** (Amoghasiddhi). Represents the *Wisdom of Perfected Action*.

- "These five syllables are the fundamental 'seeds' of realization. By contemplating these, the practitioner realizes that the five wisdoms are not separate from their own mind. The **White Curl** between the eyebrows is the manifestation of the light of these combined wisdoms, guiding the practitioner toward supreme enlightenment."

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[Continuation on the Tokin Crown]

- "The **White Curl** (*Byakugo*) between the Buddha’s eyebrows radiates eighty-four thousand rays of light... The **Tokin** (頭襟) represents the **Twelve Jewels** (十二寶冠). Its square shape with four corners represents the Diamond Realm, while the round center represents the Womb Realm."
- "Regarding folding: There are several styles. The first is 'Spiral hair' (螺髪形), the second is 'Full character' (満字形), and the third is 'Triple-folded Tokin' (三折頭襟). These forms symbolize the various realizations of the Buddha."

Diagram: The Tokin (頭襟)

- The drawing illustrates the specific shape and folding of the Yamabushi cap.
- **Annotation:** "Usually black, two inches square... made of silk or cotton cloth... represents the void of the sky and the non-duality of the elements."

Section: Two Types of Pratyekabuddhas, Detailed Names (二種獨覺之事 廣名目)

- "The **Pratyekabuddha** (獨覺 - *Dokukaku*) is one who awakens independently. Their core study is the **Twelve Links of Dependent Origination** (十二因緣 - *Jūni Innen*). By observing the cycle of birth, aging, sickness, and death, they realize the emptiness of the self."
- "There are two types of Pratyekabuddhas:
    1. Those who awaken by observing seasonal changes—seeing flowers bloom in spring and leaves fall in autumn—realizing the impermanence of all things.
    2. Those who awaken through deep contemplation of the twelve links of cause and effect."
- "They seek the state of **Nirvana** (涅槃) but focus primarily on self-liberation. In Shugendo, we integrate this self-realization with the Great Vow of the Bodhisattva to save all beings."

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[Continuation of Pratyekabuddha Discussion]

- "It is said that sentient beings originally possess the Buddha-nature, but it is covered by the 'horns' of delusion. The practitioner uses the 'Sword of Wisdom' to cut away these obstacles. Just as the moon appears when the clouds disperse, the original nature is revealed through mountain practice."

The Legacy of En no Gyoja:

- "Regarding **En no Ozuno** [En no Gyoja]: He entered the mountain caves of Katsuragi and Minoo. He subdues the demons and spirits of the peaks, making them his assistants in the practice of the Way. He is the **Jinben Daibosatsu** (神變大菩薩), the Great Transformation Bodhisattva who restored the lineage of the peaks."
- "The peaks of Mount Omine and Katsuragi are the 'Iron Tower' of the mind. The **North Peak** represents the **Diamond Realm** (金剛界) and the **South Peak** represents the **Womb Realm** (胎藏界). By traversing these peaks, the practitioner integrates the two realms within their own body."
- "The **Katsuragi Myōjin** (葛城明神) and the various mountain deities protect the practitioner. Through the 'Eighteen Precepts' and the 'Twelve Ascetic Practices', the practitioner prepares for the future Dragon Flower Assembly (龍華三會) of Maitreya."
- "Realize that the mountain is the Buddha's body, and the practitioner's breath is the wind of the Dharma. This is the absolute and unmoving realization of Shugendo."

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[History of the Mountain Deities and Ranks]

- "Regarding the manifestations of the mountain deities: In the South resides **Zaō Gongen** (蔵王権現), in the West resides **Shinja Dai-ō** (深蛇大王), and in the East resides the **Kongo Dōji** (金剛童子). These deities are the guardians of the peaks, established to protect the Dharma and its practitioners."
- "The Great Ancestor **En no Ozuno** (役小角 - En no Gyoja) established the 'Twenty-eight Hermitages' (二十八禅舎) across the peaks. He subdues the demons and spirits of the wild through the power of his mantras. Even the deities of the land bowed before his spiritual might."
- "The *Kojiki* (古記) states that the 'Tao of the Mountain' is a path of rigors and profound wisdom. It is a place where the holy and the ordinary intermingle, and where the Buddha's heart is realized through the elements."
- "Refers to **Shakyamuni Buddha** (釋迦牟尼佛) and the **Five Hundred Arhats** (五百羅漢). Just as the Arhats gathered to preserve the teachings, the practitioners of the peaks gather to preserve the lineage of the mountains. Mentions the 'Five Hundred Arhats' Scroll' (五百群賊 - a term sometimes used for the wild/unruly transformed by the Dharma)."

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[Esoteric Mapping of the Peaks and Fetal Symbolism]

- "The peaks of **Mount Ōmine** (大峰) and **Katsuragi** (葛城) are the physical manifestation of the **Womb and Diamond Realms**. The practitioner traverse these peaks to integrate these cosmic energies within their own body."

🔘 **UN** (吽 - *HŪṂ*):

- "This syllable represents the seed of completion and the fierce subduing power of the **Diamond Realm**. It is mapped to the North Peak, where the practitioner subdues the internal demons and attains firm, unmoving wisdom."

🔘 **A** (阿 - *A*):

- "This syllable represents the original source and the 'unproduced' wisdom of the **Womb Realm**. It is mapped to the South Peak, where the practitioner nurtures the seed of Buddhahood, just as a mother nurtures a child."

🔘 **TRĀḤ** (落 - *TRĀḤ*):

- "This syllable represents the Jewel of Equality and the accumulation of merit. Through mountain entry, the practitioner gathers these spiritual treasures."

The Revival by Rigen Daishi:

- "The Great Master **Rigen** (理源大師) revived the path to Mount Ōmine when it had become overgrown and lost. He subdues the unruly spirits and established the 'Ten Types of Ritual Forms' as the standard for all practitioners."
- "The spiritual growth of the practitioner is likened to the **nine months of development in the womb** (胎內八分肉團). By traversing the peaks, the 'Five Limbs' of the spiritual body are perfected. The heart of the practitioner becomes as firm and unmoving as **Fudō Myōō** (不動明王)."
- "Final note by the shamon **Kangen** (歡驗): Sincere mountain entry leads to the realization of the 'Wondrous Principle' (妙理). By subduing the ego, one manifests the 'True Form' of **Jinben Daibosatsu** (神變大菩薩)."

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[The Secret Dharma Lineage and Transmission]

- The text discusses the manifestation of the "Secret Dharma" through the ages.[1][3][4] It mentions that while some might think this path is separate or "belonging to a sect" (不立宗), it is actually a universal secret inherited from the "Two Masters" (likely referring to the founding patriarch **En no Gyoja** and the reviver **Rigen Daishi Seihō**).[2]
- "The secret dharma lineage of the founding master of this mountain... has been transmitted from master to disciple and is now flourishing under heaven."[2]
- "One should not be proud or deluded (驚) by these secret teachings. The dharma is like flourishing flowers; it is a profound path of 'Faith and Awakening' (信解及感悟)."[2]
- It mentions that this lineage has existed since the initial transmission (初傳) and is based on the **Mahayana** (大乘) principles that encompass the "Ten Directions" (十方).[2]

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[Esoteric Symbolism of the Ritual Staff]

🔘 **On the Matter of the Staff Held by the Pratyekabuddha and Bodhisattva Vehicles** (緣覺乘菩薩乘所持錫杖之事)

- **Definition:** "The staff (*Shakujō*) is mentioned in the *Avatamsaka Sutra* (華嚴經). Reciting the dharma principles while holding it signifies that the 'Dharmakaya truth is immediately Bodhi' (法身諦即菩提)."[2]
- **The Pratyekabuddha Vehicle** (緣覺乘 - *En'gakujō*):
    - The staff has **4 prongs and 12 rings**.[5]
    - These represent the **Twelve Links of Dependent Origination** (十二因緣 - *Jūni Innen*), which the Pratyekabuddha contemplates to attain independent awakening.[2]

- **The Bodhisattva Vehicle** (菩薩乘 - *Bosatsujō*):
    - The staff has **2 prongs and 6 rings**.
    - These represent the **Six Paramitas** (六波羅蜜 - *Ropparamitsu*): Generosity, Precepts, Patience, Diligence, Meditation, and Wisdom.[2][5]
- **Purpose:** "The staff is the implement of 'Vajra Power' (金剛力) and is essential for the 'Great Matter of Guidance' (引導之大事). It represents the 'Steadfastness of the Ten Powers' (十力堅固) and the 'Patience of the Non-arising Dharma' (無生法忍力)."[2]
- "By sounding the staff, the practitioner 'shakes off' afflictions and guides all sentient beings from the cycle of birth and death toward the shore of Nirvana."

Transliterations and Mantras[1][2][4][6]

Common Shugendo Mantras for the Staff:

- **Shakujō Mantra:** *On chiri chiri bari hara un*
(Om dhiri dhiri valisvaha hum - "Om, O tinkling staff, may it be so, hum!")

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[The Esoteric Meaning of the Staff Continued]

- "The staff is called the **Staff of Wisdom** (智杖) and the **Staff of Virtue** (德杖). It is the 'Staff of Aid to the Way' (助道杖). Regarding the six-ring staff: the rings represent the **Twelve Links of Dependent Origination** (十二因緣) and the subduing of the six paths of wandering. By holding it, the practitioner remains in harmony with the **Three Mysteries** (三密)."
- "The *Sutra of the Three Sons' Protocol* (三子威儀經) states that the staff should be held with gravity and not carelessly. Historical records note that the staff of **Great Master Kōbō** (Kukai) measured five *shaku* and five *sun* [approx. 167 cm], representing the five Buddhas and the four directions."
- "The sounding of the staff's rings dispels the 'eighty thousand poisons' and brings joy to the spirits of the mountains and waters. It is the tool of the Great Compassion."

Section: The 28 Chapters of the Lotus Sutra, Detailed Names (法華二十八品之事 廣名目)
This section provides the esoteric titles and the core philosophical themes of the Lotus Sutra.

Volume 1 (第一卷)

- **Chapter 1: Introduction (序品第一):** This is the preface to the entire sutra. It details the gathering on Vulture Peak and the five types of auspicious omens (震動, 雨華, etc.) that signaled the start of the Great Teaching.

- **Chapter 2: Expedient Means (方便品第二):** Focuses on the "True Aspect of all Phenomena" (諸法實相). It explains that the Buddha uses various "expedient means" (Upaya) to guide different beings to the same single goal of enlightenment.

Volume 2 (第二卷)

- **Chapter 3: Simile and Parable (譬喻品第三):** Contains the famous **Parable of the Burning House**. It likens the three worlds of desire to a house on fire, from which children (sentient beings) must be lured out using three different carts (the Three Vehicles).
- **Chapter 4: Belief and Understanding (信解品第四):** Contains the **Parable of the Wealthy Father and the Poor Son**, illustrating how sentient beings gradually realize their inherent Buddha-nature through the Buddha's guidance.

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Volume 3 (第三卷)

- **Chapter 5: The Parable of the Medicinal Herbs (藥草喻品第五):**
    - This chapter illustrates that the Buddha's teaching is like a single rain that falls equally on all things. However, plants absorb the moisture differently based on their size.
    - **The Three Herbs and Two Trees (三草二木):**
        1. **Small Herbs (小草):** Represent the Human and Heavenly realms.
        2. **Middle Herbs (中草):** Represent the Sravakas (Voice-hearers).
        3. **Large Herbs (大草):** Represent the Pratyekabuddhas (Self-awakened ones).
        4. **Small Trees (小木):** Represent the Lesser Bodhisattvas.
        5. **Large Trees (大木):** Represent the Greater Bodhisattvas.
    - "Ultimately, all are part of the One Vehicle (一乘) that leads to the realization of Buddhahood."
- **Chapter 6: Prediction (授記品第六):**
    - The Buddha provides **Predictions of Enlightenment** (*Juki*) to his major disciples (Maudgalyayana, Subhuti, etc.), confirming that they will all become Buddhas in the future under specific names.
- **Chapter 7: The Parable of the Phantom City (化城喻品第七):**
    - Contains the **Parable of the Phantom City**. A guide leads a group through a dangerous desert toward a treasure. When they grow weary, he creates an illusory city for them to rest. Once refreshed, the city vanishes, and they proceed to the true destination.

- "This signifies that the temporary states of Nirvana are but rests on the long journey to supreme awakening."

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Volume 4 (第四卷)

- **Chapter 8: Prophecy of Enlightenment for Five Hundred Disciples** (五百弟子受記品第八):
  - In this chapter, the Buddha grants prophecies of future enlightenment to five hundred arhats, including **Kaundinya** (憍陳如). It signifies that even those in the stage of "Voice-hearing" (Sravaka) will eventually reach supreme awakening.
- **Chapter 9: Prophecies Received by Those Who Have and Have Not Learned** (授學無學人記品第九):
  - Prophecies are given to **Ananda** (阿難) and **Rahula** (羅睺羅), along with two thousand other disciples. This illustrates that the Buddha's compassion encompasses all, regardless of their current level of attainment.
- **Chapter 10: Teacher of the Law** (法師品第十):
  - This chapter emphasizes the immense merit of those who receive, read, recite, explain, or copy the Lotus Sutra. It states that such a "Teacher of the Law" is a messenger of the Tathagata, sent to do the Buddha's work in this world.
  - "The true aspect of the Dharmadhatu is the Tathagata" (法界實相如來也).
- **Chapter 11: The Emergence of the Treasure Tower** (見寶塔品第十一):
  - A magnificent tower, five hundred yojanas high, emerges from the earth and remains suspended in the air. Inside sits **Prabhutaratna Buddha** (多寶佛), who confirms the truth of Shakyamuni's preaching.
  - "This signifies the eternal nature of the Buddha and the unmoving reality of the Peak."

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Volume 5 (第五卷)

- **Chapter 12: Devadatta** (提婆達多品第十二):
  - Discusses **Devadatta**, who despite his past actions, is prophesied to become a Buddha. It also contains the story of the **Dragon Girl** (龍女), who attains enlightenment in an instant. This illustrates that even the "evil" and the "unfit" (by conventional standards) can achieve Buddhahood.
- **Chapter 13: Encouragement to Hold Fast** (勸持品第十三):

    - Bodhisattvas vow to endure persecution and difficulties to protect and spread the sutra in the future "Evil Age." For the Shugen practitioner, this represents the "Vow of the Peak."
- **Chapter 14: Peaceful Practices** (安樂行品第十四):
    - This chapter outlines the **Four Types of Peaceful Practices** (四種安樂行) that a practitioner should follow:
        1. **Body Peaceful Practice** (一身安樂行): Correct physical conduct and environment.
        2. **Mouth (Speech) Peaceful Practice** (二口安樂行): Avoiding harsh speech and only speaking the truth.
        3. **Mind Peaceful Practice** (三意安樂行): Maintaining a compassionate and unmoving heart.
        4. **Vow Peaceful Practice** (四誓願安樂行): Generating the great vow to save all beings.
    - "The practitioner on the peak must embody these four to realize the Diamond-like unmoving state."
- **Chapter 15: Emerging from the Earth** (從地涌出品第十五):
    - Countless Bodhisattvas emerge from the earth to protect the Dharma. These are the original disciples of the eternal Buddha.
    - "The Great Master **Rigen** (理源大師 - Seihō) explained that these Bodhisattvas represent the innate spiritual power within the mountains and the practitioner’s own mind."

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Volume 6 (第六卷)

- 🔘 **Chapter 16: The Life Span of the Tathagata** (如來壽量品第十六):
    - This chapter is considered the "liver and heart" (core) of the entire sutra. It reveals that the Buddha did not first attain enlightenment in this lifetime, but attained it in the remote past. His lifespan is immeasurable, and he constantly dwells in this world to save beings.
    - "The Tathagata's lifespan is eternal; he manifests birth and death only as an expedient means to guide the deluded."
- 🔘 **Chapter 17: Distinction of Benefits** (分別功德品第十七):
    - Details the various levels of merit and benefits obtained by those who hear and believe in the eternal life of the Buddha described in the previous chapter.
- 🔘 **Chapter 18: The Benefits of Joyful Acceptance** (隨喜功德品第十八):

    - Discusses the immense merit of simply "rejoicing" in the Dharma. Even the fiftieth person to hear the teaching and rejoice in it gains more merit than someone who gives vast material wealth.
- 🔘 **Chapter 19: The Benefits of the Teacher of the Law** (法師功德品第十九):
    - Describes how those who uphold the sutra purify their six sense organs (eyes, ears, nose, tongue, body, and mind), gaining extraordinary spiritual perception.
    - "The purity of the six roots is the manifestation of the absolute truth within the practitioner."

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Volume 7 (第七卷)

- 🔘 **Chapter 20: Never Disparaging Bodhisattva** (常不輕菩薩品第二十):
    - Tells of a Bodhisattva who bowed to everyone he met, saying, "I deeply respect you... because you will all become Buddhas." This illustrates the Shugendo principle that the Buddha-nature is inherent in all beings and environments.
- 🔘 **Chapter 21: The Spiritual Powers of the Tathagata** (如來神力品第二十一):
    - The Buddha displays ten miraculous powers to demonstrate the truth of the One Vehicle. He entrusts the sutra to the Bodhisattvas who emerged from the earth.
- 🔘 **Chapter 22: Entrustment** (囑累品第二十二):
    - The Buddha strokes the heads of the countless Bodhisattvas and formally entrusts them with the mission of spreading the Lotus Sutra throughout the world after his passing.
- 🔘 **Chapter 23: Former Affairs of Medicine King Bodhisattva** (藥王菩薩本事品第二十三):
    - The story of Bodhisattva **Gladly Seen by All Beings** (藥王 - Medicine King) who burned his own body as an offering to the Buddha. This represents the absolute "casting off of the self" (*Sutemi*) in Shugendo practice to attain the light of wisdom.
- 🔘 **Chapter 24: Wonderful Sound Bodhisattva** (妙音菩薩品第二十四):
    - Describes a Bodhisattva from a distant world who manifests in thirty-four different forms to save sentient beings according to their needs.
    - "Wonderful Sound represents the resonance of the Dharma that reaches all corners of the universe."

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[Continuation of the 28 Chapters of the Lotus Sutra]

- 🔘 **Chapter 25: The Universal Gate of Bodhisattva Avalokitesvara** (觀世音菩薩普門品第二十五):
    - This is the "Kannon-gyo." It explains how Kannon Bodhisattva manifests in thirty-three different forms to save sentient beings from "seven calamities" (fire, water, wind, etc.).
    - "The Great Master [Rigen] taught that Kannon's 'Universal Gate' is the compassionate heart of the mountain itself, responding to the cries of all practitioners."
- 🔘 **Chapter 26: Dharani** (陀羅尼品第二十六):
    - Various Bodhisattvas, Heavenly Kings, and Rakshasa daughters vow to protect the upholders of the Lotus Sutra by reciting sacred dharanis (mantras).
- 🔘 **Chapter 27: Former Affairs of King Wonderful Adornment** (妙莊嚴王本事品第二十七):
    - Tells of a king who was guided to the Buddha's path by his two sons. It illustrates the power of family ties in leading one toward enlightenment.
- 🔘 **Chapter 28: Encouragement of Bodhisattva Universal Worthy** (普賢菩薩勸發品第二十八):
    - Samantabhadra (Fugen) Bodhisattva vows to protect practitioners in the latter age. He appears to those who recite the sutra, subduing their internal and external obstacles.

Volume 8 (第八卷)

- This volume summarizes the ultimate intent of the sutra. It explains that the "Lotus" is the mind of the practitioner, which remains pure even in the mud of the secular world. It refers to the "Secret Wisdom" transmitted through the peaks of Mount Ōmine.

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The Classification of the Five Periods (五時 - *Goji*):
This section classifies the Buddha's lifetime of teaching into five stages, compared to the five flavors of dairy (Gomi).

1. **The Kegon Period** (初時華嚴): The "Milk" (乳) flavor. The first teaching given after enlightenment, meant for the most advanced Bodhisattvas.
2. **The Agon Period** (第二時阿含): The "Curd" (酪) flavor. Basic teachings for those not yet ready for the Great Vehicle.
    - Subdivided into the four Agama sutras: *Zō-agon* (50 vols), *Chū-agon* (60 vols), *Jun-agon*, and *Ekitsu-agon*.
3. **The Hodo Period** (第三時方等): The "Butter" (生酥) flavor. Expanded Mahayana teachings intended to lead practitioners from the small vehicle to the great vehicle.

4. **The Hannya Period** (第四時般若): The "Refined Butter" (熟酥) flavor. Teachings on the absolute emptiness of all things.
    - Represented by the 600 volumes of the *Mahaprajnaparamita Sutra* translated by the Tang monk **Xuanzang** (玄奘).
5. **The Hokke-Nehan Period** (第五時法華涅槃): The "Ghee" (醍醐 - *Daigo*) flavor. The final, most refined realization.
    - Includes the Lotus Sutra and the Nirvana Sutra (one day and one night teaching).

The Three Virtues (三德):
The Shugendo path synthesizes these teachings into the realization of the **Three Virtues**:

1. **Dharmakaya Virtue** (法身德): The realization of the Middle Way and the absolute reality of the mountains.
2. **Prajna Virtue** (般若德): The wisdom and insight obtained through rigorous peak training.
3. **Liberation Virtue** (解脱德): The practical realization of being free from afflictions in this very body.

[Closing Column]

- "The 'Secret Treasure' (秘藏) of the Great Master **Seihō** [Rigen Daishi] is the realization that these five flavors are ultimately one single truth. The practitioner on the peak experiences the 'Ghee' of enlightenment through every step taken on the sacred mountain."

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Three Liberations (三解脱): This refers to Meditation Samadhi (禪定三昧也).

Three Causes of Buddha-nature (三因佛性):

1. **Positive Cause of Buddha-nature** (正因佛性): The innate principle of the Middle Way Buddha-nature possessed from the beginningless past.
2. **Cognitive Cause of Buddha-nature** (了因佛性): The wisdom nature that illuminates and understands.
3. **Supporting Cause of Buddha-nature** (緣因佛性): The merit and virtue that support the path toward Nirvana. "A snap of the fingers or the scattering of flowers—all are supporting causes."

The Matter of the Four Lands (四土之事):

1. **Land Where Sages and Commoners Dwell Together** (同居土):
    - **Impure Land**: Our Sahā world, inhabited by both the six paths of commoners and the four types of sages.
    - **Pure Land**: Worlds like Sukhavati (Western Paradise), inhabited by Bodhisattvas, Sravakas, and commoners, where no evil paths exist.

2. **Land of Expedient Means with Residue** (方便土): The world for those of the Two Vehicles (Sravakas and Pratyekabuddhas) who have eliminated the delusions of view and thought but still possess the "residue" of fundamental ignorance.
3. **Land of Actual Retribution** (實報土): For higher Bodhisattvas who have begun to eliminate fundamental ignorance.
4. **Land of Eternally Quiescent Light** (寂光土): The absolute land where the Dharmakaya Nyorai resides. "The Land and the Buddha are not two; it is the source of the Four Virtues."

Three Truths (三諦):

1. **Truth of Emptiness** (空諦)
2. **Truth of Provisionality** (假諦)
3. **Truth of the Middle Way** (中道諦)

Three Contemplations (三觀):

1. **Contemplation of Emptiness** (空觀): To realize the "Wisdom of All Things" (一切智) and eliminate the "Delusions of View and Thought."
2. **Contemplation of Provisionality** (假觀): To realize the "Wisdom of Path Elements" (道種智) and eliminate "Delusions like Dust."
3. **Contemplation of the Middle Way** (中道觀): To realize "All-Encompassing Wisdom" (一切種智) and eliminate "Delusions of Ignorance."

Three Bodies (三身):

1. **Dharmakaya** (法身): The Body of Principle (理法身) and Body of Wisdom (智法身).
2. **Sambhogakaya** (報身):
    - **Self-Enjoyment Body** (自受用身).
    - **Enjoyment for Others Body** (他受用身).
3. **Nirmanakaya / Response Body** (應身):
    - **Superior Response Body** (勝應身).
    - **Inferior Response Body** (劣應身).

Three Worlds, Twofold Twelve Links of Dependent Origination (三世兩重十二因緣):

- **Past Two Causes** (過去二因):
    1. **Ignorance** (無明): Afflictions arising within the heart.
    2. **Volitional Action** (行): Karma created through intentional action.
- **Present Five Effects** (現在五果):
    1. **Consciousness** (識): At the moment of entering the womb.

2. **Name and Form** (名色): Initial fetal development stages.
3. **Six Sense Bases** (六入): Further development within the womb.
4. **Contact** (觸): Interaction with the external world.
5. **Sensation** (受): Feeling pleasure or pain.

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[Continuation of the Twelve Links of Dependent Origination]

- **Current Three Causes** (現在三因):
    1. **Craving** (愛 - *Ai*): Arises around the age of fourteen or fifteen. It refers to the internal afflictions and desires that begin to seek out objects.
    2. **Grasping** (取 - *Shu*): Arises around the age of sixteen or seventeen. It is the active pursuit and chasing after the objects of desire.
    3. **Becoming** (有 - *U*): The performance of karmic actions based on craving and grasping, which create the seed for future existence.
- **Future Two Effects** (未來兩果):
    1. **Birth** (生 - *Shō*): The initial stage of entering the womb for a future life.
    2. **Old Age and Death** (老死 - *Rōshi*): The subsequent development of the five fetal stages and the sense bases, eventually leading again to old age and death.

One-World, Twofold Twelve Links (一世一重十二因緣):
This interpretation, mentioned in the *Mahayana Sangraha* and other commentaries, views the twelve links as occurring within a single life cycle or a shorter spiritual timeframe.

1. **Ignorance** (無明)
2. **Volitional action** (行)
3. **Consciousness** (識)
4. **Name and Form** (名色)
5. **Six Sense Bases** (六處)
6. **Contact** (觸)
7. **Sensation** (受)
8. **Craving** (愛)
9. **Grasping** (取)
10. **Becoming** (有)

11. **Birth** (生)

12. **Old Age and Death** (老死)

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On the Four Types of Birth and a Hundred Kalpas (四生百劫之事)

- **Four Types of Birth** (四生 - *Shishō*):
    1. **Egg-born** (卵生 - *Ranshō*): Born from an egg, such as birds or reptiles.
    2. **Womb-born** (胎生 - *Taishō*): Born from a womb, such as humans and mammals.
    3. **Moisture-born** (濕生 - *Shisshō*): Born from moisture or warmth, such as certain insects.
    4. **Transformation-born** (化生 - *Kashō*): Appearing spontaneously through the power of karma, such as heavenly beings (*devas*) or beings in hell.
- "Regarding the speed of practice: For those with dull roots, it is said to take immeasurable eons. However, for those with sharp roots (high spiritual capacity), the realization is incredibly fast."

A Hundred Kalpas (百劫 - *Hyakku*):
This section discusses the traditional view that it takes a vast amount of time to achieve Buddhahood, often categorized into "Three Kalpas."

- **First Kalpa**: The initial generation of the mind and the beginning of practice.
- **Second Kalpa**: The fulfillment of practice and the accumulation of merit.
- **Third Kalpa**: Final resolution and the attainment of supreme enlightenment.
- "In the Shingon and Shugendo traditions, the 'One Vehicle' teaching emphasizes that through the Three Mysteries and the guidance of a master, the realization of 'Becoming a Buddha in this very body' transcends the traditional requirement of a hundred kalpas."

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[Continuation of the Levels of Practice]

- The text discusses the differences in spiritual capacity: those with "Sharp Roots" (*Tōri*) who realize the Way quickly, versus those with "Dull Roots" (*Denri*) who require more time. It notes that even for those who take "a hundred kalpas" to realize the Dharma, the essential ground of their Buddha-nature is the same.
- Mentions that for practitioners in the mountains, the "Stage of Entering the Way" (*Nyūdō-i*) is attained through the help of teachers and spiritual friends.

○ **Matters of the Gon-Risshi and the Three Kalpas** (權律師并三僧祇之事)

- **Gon-Risshi** (權律師): This rank refers to an "Assistant Master of Precepts." The text explains that the role involves governing the monks and ensuring the rules of discipline (*Ritsu*) are maintained within the mountain community.
- "One who holds this rank must have an upright heart and follow the Buddha's path without deviation. The discipline (*Kai*) consists of preventing evil and performing good."
- **The Three Kalpas** (*San-sōgi*): Refers to the "Three Great Asankhya Kalpas" (immeasurable periods of time). In the traditional path, it takes eons to become a Buddha. However, in Shugendo, this process is condensed through ritual practice.

○ **Entering the Peak is the Three Kalpas** (入峰即三僧祇)

- "For the practitioner of this school, entering the mountain (*Nyūbu*) for the first time is equivalent to the **First Kalpa**. Deepening one's practice through subsequent entries corresponds to the **Second and Third Kalpas**."
- "By utilizing the **Three Mysteries** (三密 - Body, Speech, Mind), the time required for enlightenment is shortened. What traditionally takes eons can be realized in a single lifetime through the power of mountain entry."

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[The Secret of Monastic Ranks]

- Discusses the transmission of the "Secret Code" (*Mitsu-shō*) from the Great Master **Seihō** (Rigen Daishi).
- "The lineage from the Master to the disciple is like the transmission of a great treasure. The practitioner’s body becomes the manifestation of the Buddha's 'Body of Response' (*Nirmāṇakāya*)."

○ **The Matter of the Three Kalpas** (三僧祇之事)
This section provides a detailed esoteric breakdown of the three stages of spiritual progression:

1. **First Kalpa** (第一劫): The stage of initial aspiration and the beginning of faith. One begins to separate from the delusions of the mundane world. It corresponds to the initial mountain entry.
2. **Second Kalpa** (第二劫): The stage where the practitioner deeply cultivates the "Three Mysteries" and begins to subdue the finer afflictions. The "Heart-Mirror" becomes clearer.
3. **Third Kalpa** (第三劫): The final stage of completion. All **Three Poisons** (貪瞋痴 - Greed, Anger, Ignorance) are extinguished. The practitioner realizes the "Diamond Body" (*Kon-gō-shin*) and the state of unproduced awakening.

Subduing the Asuras:

- Mentions that the "Diamond Power" (*Gōriki*) of the practitioner subdues the aggressive spirits of the **Asura Realm**.

- "By subduing the external demons of the mountains, one subdues the internal demons of the mind. This is the absolute unmoving realization."

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[Continuation of the Levels of Practice]

- **The Heart Treatise says:** "If a person seeks the Buddha's wisdom, they reach the realization of Bodhicitta... This body born of parents quickly reaches the state of Great Awakening."
- "Regarding the 'First Ground' (初地) taught by the Great Master [Rigen]: It is the realization that the original heart-mind and the Dharmadhatu are one. At the moment of initial aspiration, the practitioner enters the 'Stage of Initial Ground,' which is the realization of the **Six Great Elements**."
- "The practitioner on the mountain is always in the presence of the Buddhas. Through the **Three Mysteries** (三密 — Body, Speech, Mind), the physical body becomes the ritual vessel. To realize the unmoving heart amidst the peaks is the fruit of the 'Ten Types of Ritual Forms'."

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Re-explanation of the Three Deluded Attachments (三妄執再釋)

- **The Secret Commentary says:** "Delusion is extremely subtle... it originates from the root of fundamental ignorance (*Muryō*). This ignorance covers the heart-mirror like mist or clouds, hiding the light of the original sun."
- "Through the practice of the peaks, these attachments are severed. The practitioner realizes the **Four Wisdoms** (Mirror-like, Equality, Observation, and Action). When ignorance is removed, the 'Dharmakaya of Original Unproduced' is revealed."

The Purity of the Five Skandhas:

- "The **Five Skandhas** (五陰 — Form, Feeling, Perception, Formation, Consciousness) are originally pure and void. Deluded beings see them as a permanent 'self,' but the practitioner realizes their non-duality with the Buddha-nature. This is called 'Liberation within this very body'."
- "By following the lineage of the Great Master and subduing the 'Three Poisons,' the heart-mind reaches the state of absolute, wondrous tranquility."

Essential Meaning of Secret Training, Volume 4 Table of Contents (修練秘要義卷四 目録)

- 🔘 **The Sixth: Ritual Form of Offering Milk-wood and the Pyre** (第六 乳木柴燈之形儀之事).
- *Note: This refers to the Saitō Goma, the outdoor fire ritual central to Shugendo.*

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[List of Ritual Topics]

- **Regarding the Saitō Goma** (柴燈護摩之事)
- **Regarding the Five Stages of Goma in this School** (當山護摩五段之事)
- **Regarding Divine Offerings** (神供之事)
- **Regarding the Representation of Goma Implements** (護摩支具表示之事)
- **Regarding Maitreya Bodhisattva** (彌勒菩薩之事)
- **Regarding the Image of Turning the Dharma Wheel** (轉法輪之形像之事)
- **Regarding the Junior/Senior Assistant Ranks** (權大少僧都之事)

🔘 **Sixth: The Ritual Form of the Fuel-wood and the Saitō Fire** (第六 乳木柴燈之形儀之事)

- "The secret records state that the **Fuel-wood** (乳木 — *Nyūmoku*) represents the breath of life entering and exiting the body. It is the very pillar that supports the dwelling of the heart. To burn the wood is to transform the 'breath' of delusions into the light of wisdom."
- "The **Two Pillars** (二柱) represent the union of the parents' essence and the manifestation of life within the Womb and Diamond Realms. It is the 'Birth of the Original Nature'."
- "The fuel-wood is the **'Diamond Pillar'** (金剛柱). Just as a pillar supports a house, the practice of Goma supports the spiritual foundation of the practitioner."
- "The syllable 🔘 **阿** (**A**) represents the 'Originally Unborn' nature. When the wood is offered into the fire, the 'A' syllable of the heart is revealed. The syllable 🔘 **鑁** (**VAṂ**) represents the purity of the wisdom-water that flows from this fire."

Next: Visualization of the Milk-wood Saitō Goma Gatha (次 乳木柴燈偈觀想等):

- "Chant the 'Unmoving One Syllable' (不動一字明) once. Contemplate the fire as the manifestation of the void, consuming all afflictions."

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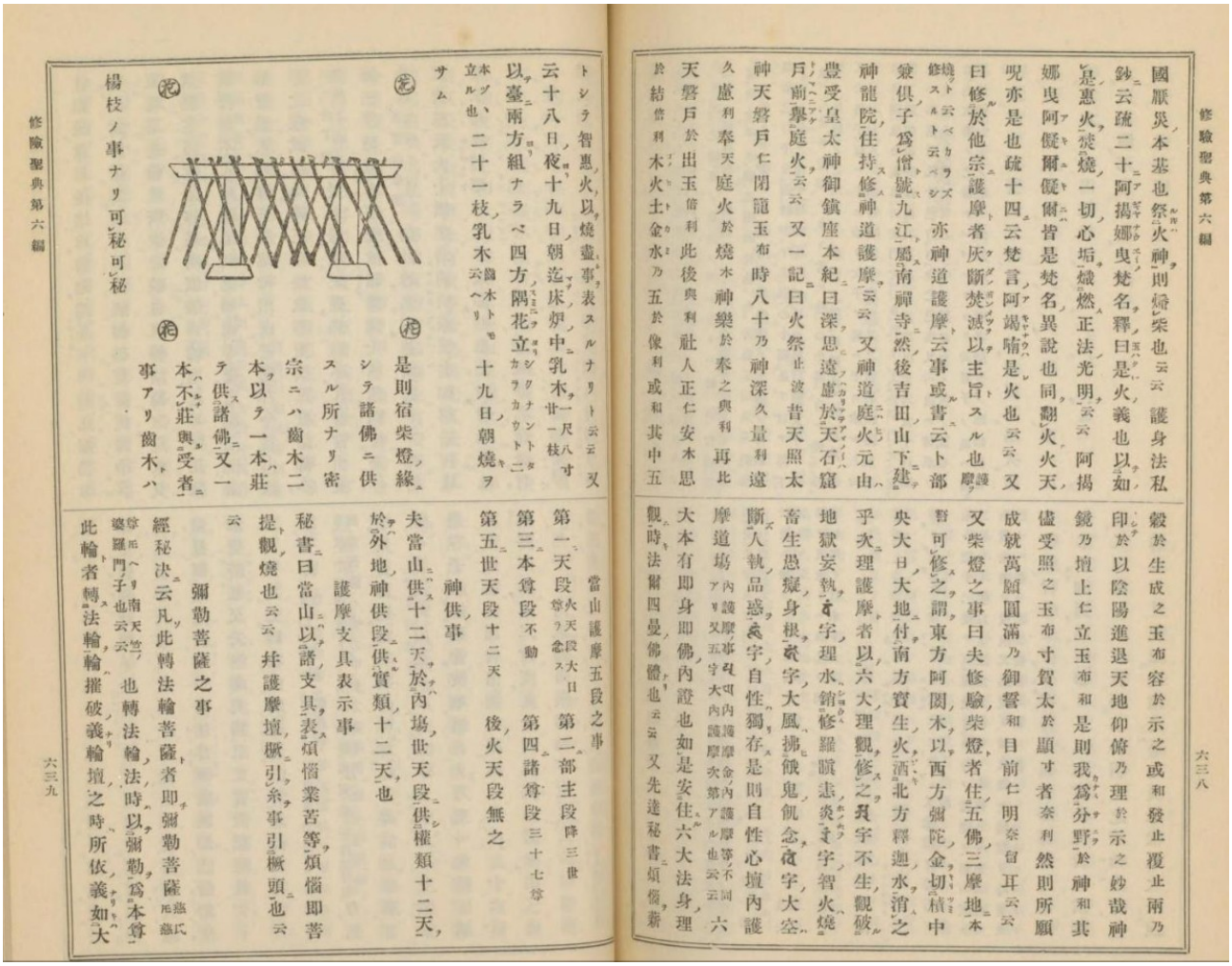
[Continuation of the Saitō Goma Ritual]

- "The fuel-wood (Nyūmoku) is prepared in specific counts: **One hundred and eight** (一百八本), representing the exhaustion of the 108 worldly afflictions. Other counts include 14, 7, and 6 sticks, each corresponding to esoteric stages of the path."
- "Regarding the **Fire Sacrifice** (護摩 — *Goma*): It is the ritual of 'Susiddhi' (accomplishment). Through the fire, the practitioner offers their ego to the **Vajra Realm** and the **Womb Realm**. The smoke ascends to the heavens as an offering to the Buddhas and protective deities."

- "The **Saitō Fire** (柴燈 — *Saitō*) represents the light of the sun that dispels the darkness of the three worlds. It is the fire of **Vajrasattva** (金剛薩埵) [Bonji: 🔘 吽 — **HŪṂ**] that burns away the stains of karma."
- "Through this 'Fire Festival' (火祭), the practitioner subdues the internal and external demons. The power of **Fudo Myoo** (不動明王) is invoked to guard the borders of the sanctuary and the mind. This is the manifestation of the '**Benefit Sword**' (利劔) of wisdom."

Concluding Note:

- "The secret training of the mountain entry is the 'Great Matter' of subduing the unruly spirits and realizing the original source. Let the practitioners follow these rules with sincerity, never forgetting the 'Vow of the Peak'."
- Recorded by the shamon **Kangen** (歡驗) [or possibly *Kōin*] on the occasion of the mountain assembly.



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[Continuation of the Saitō Goma Ritual]
"The root of dispelling disasters lies here. The Fire God (Agni - *Kanjin*) is represented by the 'Bridge of Brushwood' (*Hashi-shiba*). Regarding the Secret Body Protection Law, it is said that Agni burns away all mental defilements, and the light of the True Law shines brilliantly. The Agni Mantra (*Katen-ju*) is also called the fourteen-syllable Brahma hymn. In our school, the protective deities act as a screen to cut off disasters. Mention of the lineage of Seihō (Rigen Daishi) and the protective spirits of the mountains and the land."

"The Fire Festival (*Hi-matsuri*) symbolizes the profound light that dispels darkness. The elements of Wood, Fire, Earth, Metal, and Water are harmonized within the ritual to bring about a state of peace and benefit for the world."

"Through the fire of wisdom, one subdues the internal demons of greed, anger, and ignorance. The realization of 'Attaining Buddhahood in this very body' (*Soku-shin jō-butsu*) is achieved through the contemplation of the **Six Great Elements** (🔘 **六大法身**). The practitioner realizes that their own mind is the altar of the Buddha."

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[Illustration of the Saitō Goma Altar]
The diagram at the top left depicts the arrangement of the brushwood and ritual implements.

- **Annotation:** "Representing the burning away of all delusions with the fire of wisdom." (🔘 **智慧火以焼盡事表スルナリ**)
- The circled character 🔘 **花** (*Hana* - Flower) in the diagram likely represents specific firewood placements or flower offerings associated with the deities.
- "This arrangement represents the light of the Saitō fire, offered to all the Buddhas."

The Five Stages of our School's Goma (🔘 **當山護摩五段之事**):
This outlines the progression of the Goma ritual:

1. **First Stage: Agni Stage** (*Katen-dan*). Focused on the Fire God. Associated with Bonji 🔘 **阿** (**A**).
2. **Second Part: Main Deity Stage** (*Shu-dan*). Focused on the central deity of the rite. Associated with Bonji 🔘 **吽** (**HŪṂ**).
3. **Third Part: Venerable Deity Stage** (*Son-dan*). Focused on Fudō Myōō. Associated with Bonji 🔘 **落** (**TRĀḤ**).
4. **Fourth Part: Various Deities Stage** (*Shoson-dan*). Associated with Bonji 🔘 **紇哩** (**HRĪḤ**).
5. **Fifth Part: Worldly Heavens Stage** (*Seten-dan*). Associated with Bonji 🔘 **欠** (**KHAḤ**).

- Followed by the **Final Fire Stage** (*Koka-dan*), which has no main deity focus.

Divine Offerings (🔘 神供事):
Discusses the ritual offerings for the Twelve Heavens and the local mountain deities, and the proper representation of the ritual implements.

Regarding Maitreya Bodhisattva (🔘 彌勒菩薩之事):
"The secret records say: The Bodhisattva who turns the Dharma Wheel is Maitreya. Homage to the Compassionate One. He is the one who will be the next Buddha in this world. The 'Dharma Wheel' is the tool for breaking through the cycle of suffering and ignorance."

[Marginal Note]: "Regarding the matter of the willow branch (*Yōji*), it is a matter of strict secrecy (🔘 **楊枝ノ事ナリ可秘可秘**)."

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[Continuation of the Esoteric Meaning of Maitreya]

- "The *Dainichi Sutra* commentary (日經疏) states that the preceding ground is the foundation for the following ground. Thus, Maitreya and the other honored ones are established within the secret seal of the unmoving contemplation. The **Five-Wheel Stupa** (五輪塔) represents the altar of the Buddhas where the practitioner finds refuge."
- "Regarding the **Original Cause of Maitreya** (彌勒主因): Those who enter the peaks should contemplate this deeply. The mountain itself is the 'Three Samadhi Wheel Ground' (三摩地地輪) where the three worlds intermingle. By entering the mountain, one enters the heart of the Buddha."
- "The Great Ancestor **En no Ozuno** (役小角 - En no Gyoja) and the reviver **Rigen Daishi** (理源大師) established these rules. To realize the unmoving heart is to follow their traces. It is said that when the mind is settled, the 'Dragon Flower' blooms within."
- "The syllable 🔘 **阿 (A)** is the source from which all laws arise. The syllable 🔘 **吽 (HŪṂ)** represents the fierce completion of the vow. Contemplate these as the beginning and end of the path."

🔘 **The Matter of the Image of Turning the Dharma Wheel** (轉法輪之形像之事):

- "The image of the wheel represents the subduing of the wheel of birth and death (生死輪). By turning the wheel of the Dharma, the practitioner destroys the 'eighty thousand obstacles'. It signifies that the truth of the Buddha is constantly in motion, saving all beings throughout the three worlds."

🔘 **The Matter of the Junior and Senior Assistant Ranks** (權大少僧都之事):

- "This section explains the ecclesiastical ranks within the Shugendo order. These designations represent the practitioner's level of spiritual responsibility. One who holds such a rank must maintain an upright heart and follow the strict discipline of the mountain entry. They are the 'Pillars of the Dharma' assigned to guide others."

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[Continuation of Rankings and Maitreya]

- "The name **Maitreya** (彌勒 - *Miroku*) means 'Compassionate One'. He resides in the **Tushita Heaven** (兜率天), waiting to descend to the human realm to hold the **Dragon Flower Assemblies** (龍華三會). It is prophesied that he will hold three assemblies to save all those who were not saved during the time of Shakyamuni."
- "Regarding the **Nine-grade Pure Land** (九品浄土): This represents the varied spiritual capacities of sentient beings. Through the rigorous 'Ten Types of Ritual Forms' on the mountain, the practitioner purifies their 'Six Roots' to ensure rebirth in a high grade of the Buddha's realm."
- "Every tree on the peak is a potential **Dragon Flower Tree** (龍華樹). Beneath its branches, the practitioner realizes the 'Twelve Links of Dependent Origination' and transforms them into the path of liberation."

🔘 **The Meaning of the Three Worlds** (三界義):

- "The three worlds are but a manifestation of the mind. By generating **Bodhicitta** (菩提心 - *Bodai-shin*), the practitioner transcends the cycle of desire. The first generation of the mind is the seed of the First Kalpa."
- "The Great Sun **Dainichi** (🔘 大日) is the absolute essence. Realize that your own body, speech, and mind are the **Three Mysteries** of the Tathagata. To walk the mountain path is to manifest the **Dharmakaya** (*Hokkai*)."

[Conclusion]

- "The mountain is the Buddha's body; the practitioner's breath is the wind of the Law. By following the lineage of **Jinben Daibosatsu** (神變大菩薩), one realizes the ultimate truth: 'Attaining Buddhahood in this very body' (🔘 **即身即佛**)."

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[The Secret Intent of the Bodhisattvas]
"The secret intent of the Body, Speech, and Mind of the Tathagata is known only to the Buddhas. This is called the 'Secret Mystery' (*Mitsu*). One should know that the body of the practitioner is also the body of the Buddha. As the *Dainichi Sutra* (大日疏) states: 'These various Bodhisattvas are all the virtues of the internal realization of Dainichi Nyorai [Vairochana].'"

"Regarding the **Eight-spoked Wheel** (八輻輪): It represents the Eightfold Path. To turn this wheel is to destroy the 'eight types of errors' and enter the realm of original enlightenment. The wheel signifies that the truth of the Dharma is ever-moving and all-encompassing."

🔘 **The Matter of the Image of Turning the Dharma Wheel** (轉法輪之形像之事)
"The secret transmission (秘決) describes the form of this deity: The body is blue in color with a wrathful expression. It has three eyes and the hair stands upright like swirling flames. Seated upon a treasure lotus, it holds various ritual implements:

- The left hand holds a Vajra-bell (*Gantā*).
- The right hand holds a single-pronged Vajra scepter (*Dokko-sho*) above the head.
- The lower hands hold the Dharma Wheel itself."

"This manifestation subdues the demons of the three worlds. The Great Master **Seihō** [Rigen Daishi] taught that this image represents the power of the mountain entry to crush all obstacles and realize the 'Heart-Mind Samadhi'."

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[Materials and Ritual Timing]
"Implements may be fashioned from gold, copper, or the wood of the willow (*Kushigi*). On the auspicious day of **Kinoto-I** (甲子) in the second month, the ritual should be performed with a pure heart. The length should be twelve inches, representing the twelve zodiac sections and the perfection of the cycle."

[Esoteric Syllables and Protection]
"Within the 'Womb of the Mountain', the practitioner subdues the internal demons. The syllable 🔘 **阿** (**A**) represents the 'Unproduced Source'. The syllable 🔘 **吽** (**HŪṂ**) represents the fierce completion of the vow. These are the sounds of the Diamond Realm and the Womb Realm becoming one."

"Regarding the **Vajra Protective Deities** (金剛夜 — *Kongōya*):
They are also called the 'Demon-subduing Bodhisattvas'. Their wrathful appearance is but an expedient means of great mercy. Like **Fudō Myōō**, they manifest to pull sentient beings out of the cycle of suffering and lead them to the path of enlightenment."

"The **Five Types of Consciousness** (五種識) are transformed into the **Five Wisdoms** through the practice of the peaks. The North signifies the turning of the wheel into the **Dharmadhatu Wisdom**. The practitioner realizes that the 'Heart-Ground' (心地) and the absolute void are not two separate things."

"By realizing this, one attains the wisdom that can manifest in any form to save beings. This is the 'Great Transformation' (*Jinben*) realized by the patriarch **En no Gyoja**."

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[The Wisdom of Accomplishing Action]

- "Accomplishing good karma... this is named the **Wisdom of Perfecting Action** (成所作智). Within this, all vows are fulfilled. The text says: 'The Dharmakaya is not empty; it is the source of all virtues.'"
- "Regarding the **Vajra-fist Mudra** (金剛拳): Within this mudra, the core intent of our school is the non-duality of beginning and end (初後不二). From the initial cause to the final fruit, the Buddha-body is one and the same."

- "The **Ten Types of Ritual Forms** correspond to the cardinal directions. The East represents the 'Wisdom of Equality' and the North represents the 'Perfected Action.' By following these forms, the practitioner manifests the complete mandala within their own being."

🔘 **Matter of the Senior and Junior Assistant Ranks** (權大少僧都之事):

- "The ecclesiastical ranks of Senior Assistant (*Gon-dai-sōzu*) and Junior Assistant (*Gon-shō-sōzu*) represent the levels of spiritual accomplishment. These titles are not mere secular labels but signify that the practitioner has embodied the 'Great Beauty' (大美) and 'Special Victory' (殊勝) of the Mahayana path."
- "One who holds these ranks must act as the 'Pillar of the Sangha,' guiding others toward the unmoving realization of the peaks."

The Five Wisdom Syllables:

- 🔘 **阿** : **A** (Center — Dharmadhatu Essence)
- 🔘 **吽** : **HŪṂ** (East — Mirror-like)
- 🔘 **落** : **TRĀḤ** (South — Equality)
- 🔘 **紇哩** : **HRĪḤ** (West — Observation)
- 🔘 **欠** : **KHAḤ** (North — Action)

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[The Lotus within the Heart]

- "The **Lotus within the Chest** (胸中合蓮花) represents our current state. From the 'Initial Position,' the two minds [Diamond and Womb] are harmonized. Through the **Three Mysteries** (三密 — Mudra, Mantra, Visualization), this internal lotus blooms into the absolute reality of the Buddha."
- "The **Body Protection Method** (護身法) is the 'Armor of Wisdom' (智頓). It subdues the four demons and the internal poisons. By realizing the secret of the elements, the practitioner becomes an indestructible vessel of the Dharma."

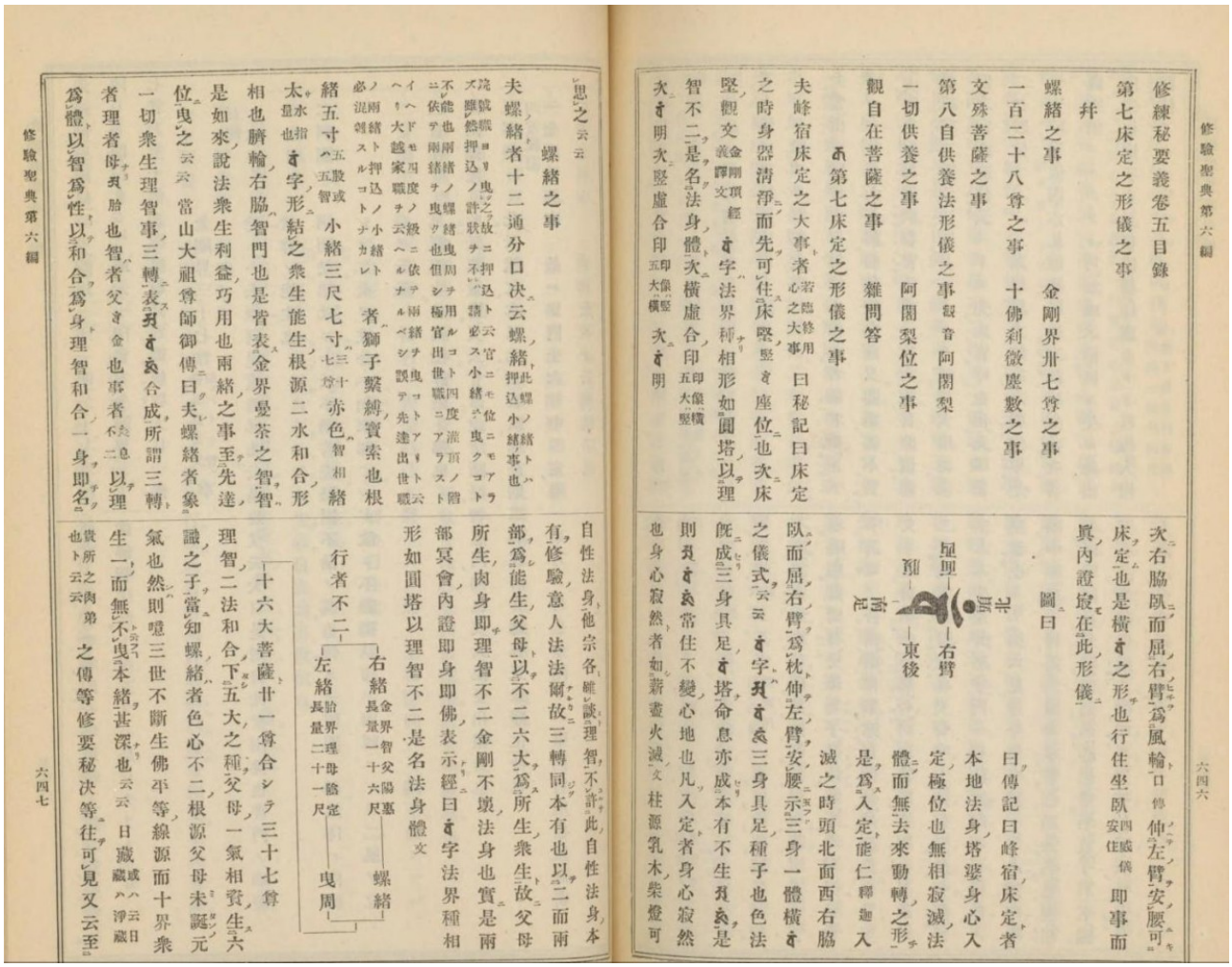
The Esoteric Meaning of Syllables:

- 🔘 **阿** (**A**): "The gate of the 'A' syllable is the realization that all laws are ungraspable (不可得) and originally **unborn** (不生 — *Hon-fushō*). It is the source of all sounds and all truths."
- 🔘 **吽** (**HŪṂ**): "This syllable represents the subduing of all evil and the fierce completion of the vow. It is the sound of the Diamond Realm that shatters the cycle of birth and death."

Classification of Consciousness:

- "The **Sixth Consciousness** (第六 意識 — *Ishiki*) is the mental perception that distinguishes form. Through practice, it is transformed into the wisdom of the Buddhas."

- "Regarding the **Storehouse Consciousness** (阿賴耶識 — *Araya-shiki*): It is the 'Seed Consciousness' that contains the karmic imprints of all past lives. When purified, it becomes the **Mirror-like Wisdom**."
- "Ultimately, there is the **Ninth Consciousness** (九識 — *Amara-shiki*), which is the immaculate mind itself. This is the state where the practitioner and the Tathagata are not two."



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Essential Meaning of Secret Training, Vol. 5 Table of Contents (修練秘要義卷五 目録)

- **Seventh: Ritual Form of Fixing the Bed** (第七 床定之形儀之事)
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- **Regarding the 37 Deities of the Diamond Realm** (金剛界卅七尊之事)
- **Regarding the 128 Deities** (一百二十八尊之事)
- **Regarding the 10 Buddha Tiny Dust Number** (十佛刹微塵數之事)
- **Regarding Monju Bodhisattva** (文殊菩薩之事)
- **Regarding the Form of the Eighth Offering** (第八自供養法形儀之事)
- **Regarding the Ajari Rank** (阿闍梨位之事)
- **Regarding Bodhisattva Avalokitesvara** (觀自在菩薩之事)
- **Miscellaneous Q&A** (雜問答)

🔘 **Seventh: The Ritual Form of Fixing the Bed** (第七 床定之形儀之事)
"Regarding the 'Great Matter of Fixing the Bed' (*Shōjō no daiji*): The mountain peak serves as the bed of meditation. The practitioner’s body must be a purified vessel before dwelling in the ultimate seat. The horizontal posture of sleep represents the 'Circular Stupa' (圓塔). This is the state where Principle (*Ri*) and Wisdom (*Chi*) are non-dual."

Next: Mudra and Mantra of Clear Void Union (次 明次竪虛合印):

- Form the mudra at the heart. It represents the five elements in vertical alignment.
- "Through this form, the practitioner's body becomes the Dharmakaya (法身)."

🔘 **Regarding the Conch Cord** (螺緒之事 — *Rajo no koto*)

- "The Conch Cord (the decorative ties on the Yamabushi robe) represents the **Twelve-fold Transmission** (十二通分口決). The length of 5 *sun* represents the **Five Wisdoms**, and 3 *shaku* 7 *sun* corresponds to the **Thirty-seven Deities**."
- "The ties represent the 'Lion’s Binding' (*Shishi-gan-mō*) and the non-dual union of the parents' essences (二水和合). The colors of the cords correspond to the Five Elements:"
    - 🔘 **阿** (**A**) - White (Earth).
    - 🔘 **鑁** (**VAṂ**) - Black/Blue (Water).
    - 🔘 **羅** (**RA**) - Red (Fire).

- "The right cord represents the **Diamond Realm Wisdom**, and the left cord represents the **Womb Realm Principle**. Their union on the chest signifies that the practitioner and the Buddha are one."

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[Continuation of the Fixing the Bed Ritual]
"Instruction: Lie on the right side, bend the right arm to use as a pillow, extend the left arm and place it along the hip. This is the posture of the **Sleeping Lion** (獅子臥). It represents the entry into the 'Wind Wheel' (*Fū-rin*) of the breath."

Diagram: Esoteric Sleep Posture (圖曰)

- **North** (北): The head (Head directed north, like the Buddha at Parinirvana).
- **South** (南): The feet.
- **East** (東): The front/belly.
- **West** (西): The back.
- **Right Arm** (右臂): Pillow. **Left Arm** (左臂): Hip.
- **Stupa Syllables on the Body:**
  - 🔘 **欠** (**KHAḤ**) - Top of head (Space).
  - 🔘 **訶** (**HA**) - Forehead (Wind).
  - 🔘 **羅** (**RA**) - Heart (Fire).
  - 🔘 **鑁** (**VAṂ**) - Abdomen (Water).
  - 🔘 **阿** (**A**) - Base (Earth).

"The mountain record states: 'Fixing the bed on the peak is the transformation of the practitioner’s body and mind into the **Dharmakaya Stupa**. Entering this state is the entry into the ultimate position of no-birth and no-death (本地法身塔婆身心入定極位也).'"

"The practitioner meditates on the 'Three Bodies, One Essence' (三身一體). The physical form is horizontal, yet the spiritual pillar is upright. In this posture, one subdues the 'Three Worlds' within a single thought."

Closing Principles:

- "The right tie (*U-jo*) represents the **Diamond Realm** (🔘 **金界**); the left tie (*Sa-jo*) represents the **Womb Realm** (🔘 **胎蔵**)."
- "The sixteen great Bodhisattvas and the twenty-one honored ones combine to form the **Thirty-seven Deities of the Diamond Realm** (三十七尊). By wearing the cords and fixing the bed, the practitioner integrates the entire mandala into their own flesh and bone."

- "The source of the mind is immeasurable and eternal. Through the ritual forms of the Great Master [Rigen], the path to enlightenment is made short and direct."

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[Introduction to the 37 Deities]
"The preceding masters taught that the assembly of the 37 deities represents the total establishment of the Diamond Realm. The *Vajrasekhara Sutra* (金剛頂經) states that the single 'Wisdom-fist' (智拳印) encompasses all 37. To realize this is to understand that the myriad Buddhas and the vast ocean of wisdom are unified within the one Buddha, **Dainichi Nyorai**."

○ **Matters of the 37 Deities of the Diamond Realm** (金剛界三十七尊之事)

The Five Buddhas (五佛):

1. **Dainichi Nyorai** (一大日): Sanskrit: *Mahāvairochana*. Represents the "Body of the Dharmadhatu Essence." He is the primordial source of all sounds and light.
2. **Ashuku Nyorai** (二阿閦): Sanskrit: *Akshobhya*. Meaning "Unmoving." Firm and indestructible. He represents the **Mirror-like Wisdom** that subdues all internal demons.
3. **Hōshō Nyorai** (三寶生): Sanskrit: *Ratnasambhava*. Meaning "Born of Jewels." He represents the **Wisdom of Equality** and manifests all spiritual and material merits.
4. **Amida Nyorai** (四阿彌陀): Sanskrit: *Amitābha*. Meaning "Immeasurable Light/Life." He represents the **Wisdom of Wondrous Observation** and leads beings to the shore of Nirvana.
5. **Shaka Nyorai** (五釋迦): (In this mandala context, representing *Amoghasiddhi*). Represents the **Wisdom of Perfected Action**. He subdues obstacles and completes the work of the Buddha.

The Four Paramita Bodhisattvas (四波羅蜜):

1. **Kongō Paramita** (一金剛波羅蜜): Firm wisdom. (East)
2. **Hō Paramita** (二寶波羅蜜): Jewel merit. (South)
3. **Hō Paramita** (三法波羅蜜): Absolute Dharma. (West)
4. **Kamma Paramita** (四羯磨波羅蜜): Action. (North)

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[The Sixteen Great Bodhisattvas]

The Four Bodhisattvas of the East (東方四菩薩 - Attendants to Akshobhya):

1. **Kongō-satta** (一金剛薩埵): Sanskrit: *Vajrasattva*. Represents the "Aspiration for Enlightenment" (*Bodhicitta*). He is the firm ground of the mind.

2. **Kongō-ō** (二金剛王): Sanskrit: *Vajrarāja*. Represents the power to pull all beings toward the Dharma.
3. **Kongō-ai** (三金剛愛): Sanskrit: *Vajrarāga*. Represents the "Loving-kindness" that attracts beings to the path.
4. **Kongō-ki** (四金剛喜): Sanskrit: *Vajrasādhu*. Represents the "Joy" obtained from realization.

The Four Bodhisattvas of the South (南方四菩薩 - Attendants to Ratnasambhava):

1. **Kongō-hō** (一金剛寶): Sanskrit: *Vajraratna*. Represents the "Vajra Jewel" of the mind, which is immeasurably precious.
2. **Kongō-kō** (二金剛光): Sanskrit: *Vajratejas*. Represents the "Radiant Light" of wisdom that illuminates the darkness of ignorance.
3. **Kongō-tō** (三金剛幢): Sanskrit: *Vajraketu*. Represents the "Vajra Banner" that establishes the victory of the Dharma over delusion.
4. **Kongō-shō** (四金剛笑): Sanskrit: *Vajrahāsa*. Represents the "Vajra Smile" of compassion and the bliss of the Buddha-nature.

[Concluding Principles]
"These honored ones are the manifestation of the practitioner's own internal virtues. In the Shugendo path, to traverse the mountain is to traverse this mandala. Each step corresponds to a deity; each breath corresponds to a Paramita."

Transliteration and Mantras

Central Diamond Realm Mantra (transliterated from context):

- *Na-ma-ku sa-man-da bo-da-nan ba-sa-ra*
  (Homage to all the Buddhas, the Vajra!)

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[Continuation of the Sixteen Great Bodhisattvas]

The Four Bodhisattvas of the West (西方四菩薩) — **The Wisdom Gate** (智惠門):

1. **Kongō-hō** (一金剛法): Sanskrit: *Vajradharma*. This Bodhisattva represents the gate to all Buddha laws for the liberation of beings. He corresponds to **Avalokitesvara** (Kannon Bodhisattva).
2. **Kongō-ri** (二金剛利): Sanskrit: *Vajratiksna*. Represents the sharp wisdom that severs the root of afflictions. He corresponds to **Manjushri** (Monju Bodhisattva).
3. **Kongō-in** (三金剛因): Sanskrit: *Vajrahetu*. Represents the "Vehicle of the Law" and the turning of the wheel. He corresponds to **Maitreya** (Miroku Bodhisattva).

4. **Kongō-go** (四金剛語): Sanskrit: *Vajrabhasha*. Represents the truth of the Dharma expressed through speech for the sake of all sentient beings.

The Four Bodhisattvas of the North (北方四菩薩) — **The Great Diligence Gate** (大精進門):

1. **Kongō-gyō** (一金剛業): Sanskrit: *Vajrakarma*. Represents the perfected actions performed for the benefit of self and others.
2. **Kongō-go** (二金剛護): Sanskrit: *Vajraraksha*. Represents the protection of sentient beings and the armor of the Dharma.
3. **Kongō-ya** (三金剛牙): Sanskrit: *Vajrayaksha*. Represents the subduing of obstacles and demons. He is associated with the wrathful **Vajrapani** (Kongō-yasha).
4. **Kongō-ken** (四金剛拳): Sanskrit: *Vajrasandhi*. Represents the seal of the Three Mysteries and the firm establishment of the Diamond Realm.

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The Four Inner Offering Bodhisattvas (內四供養 — *Nai-shiku*):
These represent the internal joy and qualities of the central Buddha, Dainichi, manifesting as offerings to the Buddhas of the four directions.

1. **Kongō-ki** (一金剛嬉): Sanskrit: *Vajralasya*. The offering of "Playfulness" or spiritual joy. (East)
2. **Kongō-man** (二金剛鬘): Sanskrit: *Vajramala*. The offering of "Flower Garlands." (South)
3. **Kongō-ka** (三金剛歌): Sanskrit: *Vajragita*. The offering of "Song" or the praise of the Dharma. (West)
4. **Kongō-bu** (四金剛舞): Sanskrit: *Vajranrtya*. The offering of "Dance" or spiritual movement. (North)

The Four Outer Offering Bodhisattvas (外四供養 — *Ge-shiku*):
These represent the offerings made by the Buddhas of the four directions to the central Buddha, Dainichi.

1. **Kongō-kō** (一金剛香): Sanskrit: *Vajradhupa*. The offering of "Incense."
2. **Kongō-ke** (二金剛華): Sanskrit: *Vajrapushpa*. The offering of "Flowers."
3. **Kongō-tō** (三金剛燈): Sanskrit: *Vajraloka*. The offering of "Lamps" (Light).
4. **Kongō-zu** (四金剛塗): Sanskrit: *Vajragandha*. The offering of "Perfumed Ointment."

[Esoteric Commentary]
"The internal and external offerings are fundamentally not two. They represent the continuous flow of wisdom and compassion between the Buddha and the practitioner. In the ritual of the peaks, every physical offering must be accompanied by this internal visualization of the Diamond Realm."

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[Continuation of Offerings]

- **Vajra Ointment/Incense** (金剛塗香): "This is the manifestation of the flow of **Dainichi Nyorai**. Offering scent signifies the purification of the turbid boundary. It leads to the non-empty accomplishment of Buddhahood. It is the 'Ocean of Merit' that brings sentient beings closer to the truth."

🔘 **The Four Attractions [Magnet Bodhisattvas]** (四攝 - *Shishō*):

1. **Vajra Hook** (一金剛鉤): Sanskrit: *Vajrāṅkuśa*. Uses the hook to summon (invite) all sentient beings to the path.
2. **Vajra Rope** (二金剛索): Sanskrit: *Vajrapāśa*. Uses the rope to draw in and secure all sentient beings within the Dharma.
3. **Vajra Chain** (三金剛鎖): Sanskrit: *Vajrasphoṭa*. Uses the chain to bind and tether sentient beings firmly to the realm of the Buddha.
4. **Vajra Bell** (四金剛鈴): Sanskrit: *Vajrāveśa*. The sound of the bell represents the meaning of "Joy" (*Kange*). It awakens beings and causes them to dwell happily in the state of realization.

[Commentary]
"The aforementioned attraction Bodhisattvas represent the 'Virtue of Transformation' (*Ketei*). This mountain school teaches that the five aggregates (*Goun*) are originally empty. The 37 Honored Ones of the Diamond Realm are the manifestation of the 16 Great Beings of Samadhi within the practitioner's own mind."

🔘 **The Matter of the 128 Honored Ones** (一百二十八尊之事):
"The *Dainichi Sutra* (日經) mentions groups of 28 stars, 32 of the Wisdom Seal, and so on. These represent the natural order and the varied manifestations of the sects. They encompass 500 types of wisdom. The central group of 15 represents the Four Buddhas and their attendants, forming the 'Five Wisdom Divisions'."

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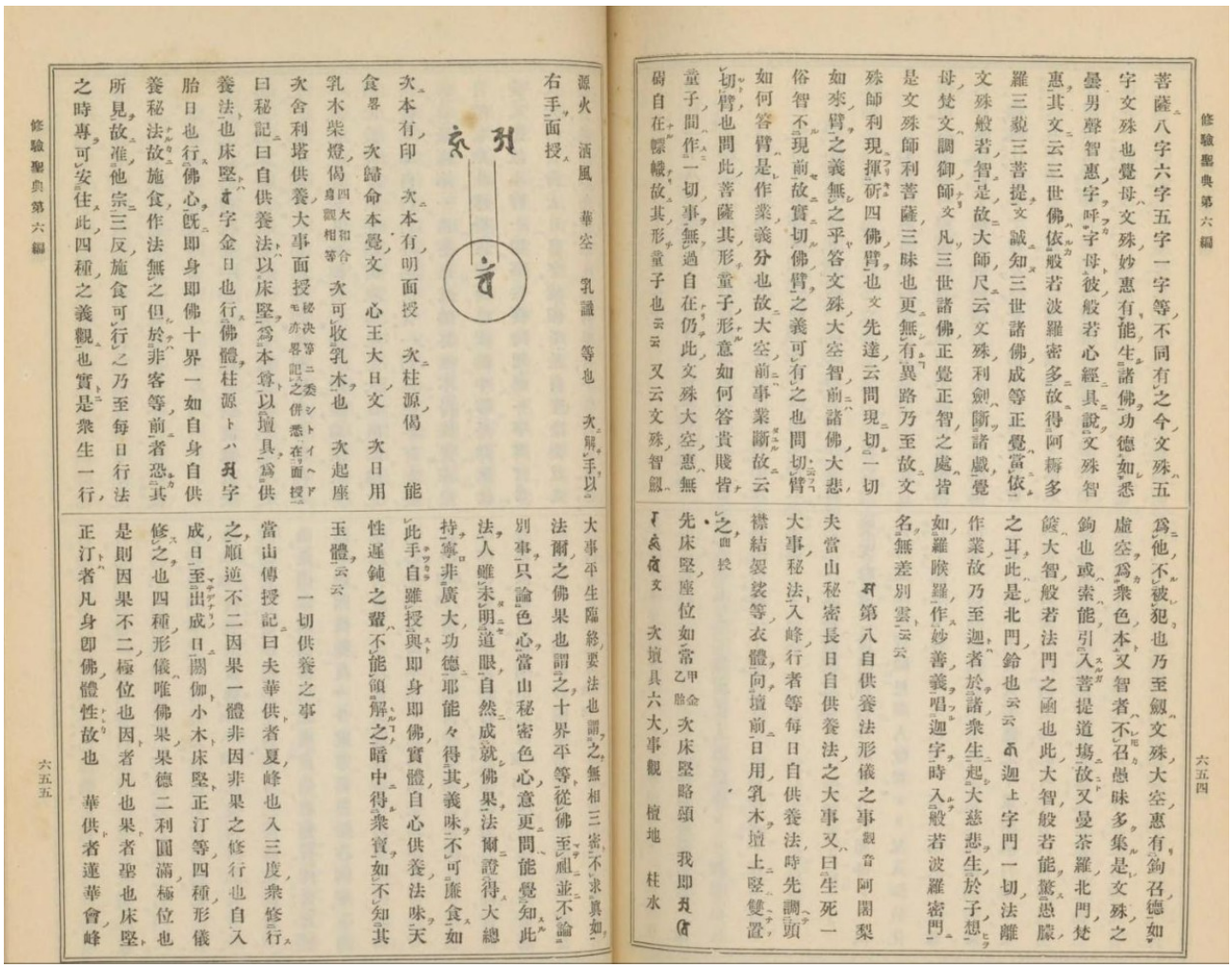
🔘 **The Matter of the Ten-Buddha Land Tiny-Dust Number** (十佛刹微塵數之事):
"The guide says that the number of particles in ten Buddha-lands is like the sands of the Ganges (*Gōja*). The *Dainichi Sutra* explains that the assembly holding the Vajra is immeasurable and boundless. This represents the infinite capacity of the heart-mind to encompass all worlds. Even a single Buddha-land is vast, yet it is contained within the 'Wisdom of the Void'."

🔘 **The Matter of Monju Bodhisattva** (文殊菩薩之事):
"Truly, **Monju** (Manjushri) is the 'Mother of Wisdom' for the Buddhas of the three worlds. He manifests to lead and guide all beings. The secret transmission (*Hiketsu*) states: 'Monju resides in the South-East corner of the mandala.' His name means 'Wondrous Auspiciousness' (妙吉祥)."

- "His five-syllable and eight-syllable mantras are the sharp 'Sword of Wisdom' that severs the root of ignorance. He manifests in thirty-four different forms—sometimes as a man, sometimes as a woman—to save beings according to their capacity."
- "The **Three Liberations Gate** (三解脱門) is achieved through the wisdom Monju represents. By polishing the 'Heart-Mirror,' the practitioner subdues the internal demons and realizes the state of the 'Immortal Practitioner'."

[Concluding Column]
"The sea of worlds is immeasurable, and the merit of the Buddha is like the vast sky. The practitioner on the peak must seek this light within their own breath and heart. This concludes the essential meanings of the secret training for this volume."



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[The Wisdom of Monju Bodhisattva Continued]
"Monju (Manjushri) possesses mantras of one syllable, five syllables, six syllables, and eight syllables. He is the 'Mother of Wisdom' (覺母) for all Buddhas. By reciting these syllables, the practitioner attains the merit of the Buddhas and realizes the sharp wisdom that cuts through delusion."

🔘 The Monju Seed Syllable Wheel (Diagram):

- **Center: 🔘 滿 (MAṂ)** — The seed syllable of Monju Bodhisattva. It represents the fulfillment of all wisdom.
- **Surrounding Syllables: 🔘 阿囉跛者曩 (A-RA-PA-CHA-NA)** — The five syllables of Monju's wisdom.
    - **A** : Unproduced nature.
    - **RA** : Activity/Dustless.
    - **PA** : Ultimate Truth.

- **CHA** : Movement/Practice.
- **NA** : Name/Formless.

"The Great Master taught that Monju manifests to lead all beings. By contemplating this wheel, the practitioner subdues the four demons. The 'Sword of Wisdom' (🔘 **利劔**) is not an external weapon, but the realization of the absolute void within the heart."

🔘 **The Eighth: Ritual Form of Self-Offering** (第八 自供養法形儀之事)
Also known as the ***Dainichi Altar*** *(Dainichi-dan) or* ***Ajari Ritual****.*

The Ritual Process:
"This is the 'Great Matter' (大事) of daily cultivation for practitioners residing on the mountain peaks. It represents the non-duality of birth and death.

1. **Fixing the Bed** (先床堅): The posture should be upright (*Shōza*), following the usual rules.
2. **Visualization of the Elements**: Think of the body as a stupa of the six elements: Earth, Water, Fire, Wind, Void, and Consciousness.
3. **Mudra and Mantra**: Form the 'Diamond Fist' and contemplate the syllable 🔘 **阿** (**A**) as the source of life."

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[Continuation of the Self-Offering Ritual]

- "Face the East (the direction of rising light) and perform the bows. The practitioner receives the 'Empowerment of the Crown' through the visualization of the nectar of wisdom flowing from the Buddhas."
- "Regarding the **Ritual Implements**: Use the wood of the pine or willow. These represent the stability of the Diamond Realm and the flexibility of the Womb Realm. When the fire is lit, contemplate the fire of wisdom burning away all karmic residue."

🔘 **Matter of General Offerings** (一切供養之事)
"On this mountain, it is taught that there are three types of entries: **Spring Peaks** (春峰), **Summer Peaks** (夏峰), and **Peak Entry** (入峰). The offerings made during these times are for the benefit of all sentient beings throughout the ten directions."

Non-duality of Cause and Effect (因果不二):
"The Shugendo path emphasizes that 'Cause and Effect are Not Two.' The initial causal thought of the practitioner is identical to the final fruit of Buddhahood. Just as the lotus flower contains the seed and the flower at once, the practitioner on the peak is already a Buddha in essence."

[The Final Realization]
"By subduing the internal demons of greed and anger, the practitioner realizes 'Attaining Buddhahood in this very body' (🔘 **即身成佛**). The mountain is the eternal altar, and the practitioner's life is the perpetual offering. This concludes the essential meanings for those on the path of the peaks."

Recorded by the shamon Kangen (歓験) on the occasion of the mountain assembly.

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[Esoteric Meaning of Offerings and Flowers]
"Flowers are the Lotus. Flowers are the fruit. Flowers are the cause. In spring, there are flowers; in autumn, there are fruits. Summer and winter represent the non-duality of cause and effect (因果不二). In Shugendo, the peaks are where the flower and the fruit bloom at once. This is a profound secret."

"The *Secret Transmission of the Nectar of the Dharma* states: 'All things provided by the Tathagata are stored within the **Akasagarbha** (虚空庫菩薩 — *Kokūko Bosatsu*).' The offerings made by practitioners are the gate to the absolute realization. There are many types of offerings, corresponding to the capacity of the seeker."

"The Great Master taught that for new guests, the ritual of the 'Small Offering' is like the spring rain that causes the seed of Bodhi to sprout. The internal and external offerings are not two separate things; they are the rhythmic breathing of the Buddha-nature."

[The Seed Syllables in Offerings]

- "The seed syllable of the 'A' (🔘 **阿**) represents the 'Originally Unborn' nature. When the practitioner makes an offering, they contemplate this syllable as the root of their own heart. The syllable 🔘 **吽** (**HŪṂ**) represents the subduing of obstacles through the power of the Diamond Realm."
- "Regarding the **Four Types of Offerings**: Scent, Flowers, Lamps, and Ointment are offered to the Buddhas of the four directions. This signifies that the practitioner is an integral part of the mandala, manifesting the 'Five Wisdoms' through every action."

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[The Seasons and the Elements]

- "Spring corresponds to the **Diamond Realm** (金剛界). The flowers on the mountain are the manifestation of the 'Unmoving Wisdom'. Summer corresponds to the growth of the **Womb Realm** (胎蔵界), where the nectar of compassion flows like water."
- "Autumn corresponds to the realization of the **Middle Path**. The fruits of the peak represent the attainment of **Nirvana** (涅槃). Winter is the state of absolute quietude, where the mind dwells in the 'Original Source'."
- "The five elements—Earth, Water, Fire, Wind, and Void—are the physical body of the Buddha. The practitioner who traverses the peaks integrates these elements. The sound of the wind is the Buddha's voice; the heat of the fire is the Buddha's energy."

🔘 **The Matter of the Ajari Rank** (阿闍梨位之事)
"The rank of **Ajari** (阿闍梨 — *Acarya*) is the position of a Master or Teacher. The *Dainichi Sutra* (大

日經) states: 'The Ajari is one who has attained the transmission and is authorized to perform the **Empowerment of the Crown** (灌頂 — *Kanjō*).'"

- "An Ajari must possess a heart as firm as a mountain and wisdom as deep as the ocean. They are the guardians of the secret lineage, guiding others to realize the 'Diamond Power' (*Gōriki*) within themselves."

🔘 **The Matter of Bodhisattva Avalokitesvara** (觀自在菩薩之事)
"Homage to **Kannon Bodhisattva** (觀音 — *Kannon*), the manifestation of great mercy. For those on the mountain peaks, Kannon appears in response to every cry of suffering. The 'Universal Gate' (普門) of Kannon is the compassionate wind that blows through the valleys, subduing the internal demons of fear and doubt."

[Closing Principles of the Volume]

- "The practitioner on the peak must seek the light of wisdom within their own breath. Whether facing the cold of the snow or the heat of the sun, keep the heart unmoving. This concludes the essential training of the sixth volume."

Common Mantra for Kannon:

- *On a-ro-ri-kya sa-ba-ka* (Om Alolika svaha).

Common Mantra for Dainichi (Diamond):

- *On ba-sa-ra da-to-ban* (Om Vajradhatu vam).

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[Continuation of the Ajari Rank]
The title of **Ajari** (阿闍梨) means "Master of Protocol" or "Teacher." To reach this rank, one must realize the "Heart-King" (*Shin-ō*) that is originally **Unborn** (本不生 — *Hon-fushō*). The secret transmission states: "The Ajari is the one who manifests the non-dual wisdom of the Diamond and Womb Realms."

○ **Categories of Ajari:**

- **Great Ajari** (大阿闍梨): One who has attained the tenth stage of the Bodhisattva path and is authorized to perform the Great Empowerment.
- **Assistant Ajari** (權阿闍梨): A rank signifying readiness to lead practitioners.
- **Mountain School Lineages:** Mentions the traditions of **Kōya-san** (高野山), **Daigo-san** (醍醐山), and the practitioners of **Tō-ji** (東寺).

[Esoteric Realization]
"One should know that the eighth consciousness (Alaya-vijnana) is transformed through practice. In the Shugendo path, the practitioner subdues the 'six thieves' (senses) to reveal the original mind-mirror. This is called the 'Stage of Ultimate Accomplishment' (*Kukyō-i*)."

○ **Matters of Bodhisattva Avalokitesvara** (觀自在菩薩之事)
"Homage to **Kannon Bodhisattva**, the 'Lord of Wondrous Observation.' In the *Heart Sutra* and the *Lotus Sutra*, Kannon is the manifestation of the 'Pure Self-Nature' (自性清浄). For the Yamabushi, Kannon is the compassionate guide through the six paths of existence."

- "His secret name is **Amitayus** (無量壽 — *Muryōju*), the Buddha of Infinite Life. By contemplating Kannon, the practitioner's own life is extended and purified."

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[Internal Meditation on the Lotus of the Heart]
"Regarding the cause and fruit: How does one contemplate Kannon? The practitioner should visualize a **nine-petal meat-ball lotus** (胸中八辨肉團蓮花) within their own chest. This lotus represents the **Ninth Consciousness** (第九 識心王), the 'Heart-King' of absolute purity."

The Esoteric Fetal Symbolism:
"Within the womb, the human form begins as a small mass (肉團 — *Nikudan*). This mass esoterically corresponds to the **Eight-petal Lotus** of the Womb Realm mandala. The center of this lotus is the dwelling of the Buddha.

- The eight petals represent the eight types of wisdom.
- The center represents the **Dharmadhatu Essence**.
  By realizing this, the practitioner understands that their physical body is originally a manifestation of the **Diamond Realm** (金剛界)."

[The Nine Grades of Enlightenment]
"There are **nine grades** (九品) of difference in realization, yet the root is the same. The practitioner who traverses the peaks purifies the 'meat-ball' of the heart into a 'Golden Lotus.' This is the meaning of 'Returning to the Source' (*Ki-gen*)."

[Final Principles of Volume 6]
"The syllable 🔘 **阿** (**A**) is the white lotus of the womb; the syllable 🔘 **吽** (**HŪṂ**) is the vajra flower of the diamond. The non-duality of these two is the ultimate secret of the mountain entry. Whether ascending the cliffs or sitting in silence, the practitioner remains in the presence of the 33 forms of Kannon."

Concluding Column:
"The heart is the flower; the breath is the incense. This completes the essential meaning of secret training. Let the disciples guard these truths and never depart from the unmoving heart."

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[The Wondrous White Lotus in the Heart]
"The wondrous white lotus within the chest is the original heart-mind of all sentient beings. The Great Master [Rigen] taught that this heart is the source of all joy. The Womb Realm and the Diamond Realm are not outside the body, but are contained within this internal lotus altar. To realize this is to understand that the practitioner and the Buddha are not two separate things."

"The practitioner subdues the 'six thieves' (senses) through the realization of the **Pure Self-Nature** (自性清浄). In the East, the Bodhisattva of Wondrous Observation manifests; in the West, the light of Amida shines. All directions and all deities are gathered within the single thought of the unmoving heart."

[Question and Answer on Afflictions]

- **Question:** "Regarding the form of the Way: How does one handle afflictions?"
- **Answer:** "The *Dainichi Sutra* says: 'Afflictions are immediately Bodhi' (煩悩即菩提). Within the very heat of suffering lies the seed of awakening. By establishing the heart in the 'Pure Void,' the stains of desire are naturally washed away. The heart becomes like a bright mirror reflecting the Dharmadhatu."

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[The Symbolism of the Syllable A]
"Regarding the 'Eight-petal Lotus' in the heart: It represents the original state within the mother's womb. At the moment of conception, the union of the parents' essence forms the 'Meat-ball' (*Nikudan*). Esoterically, this is the seed of the Tathagata."

🔘 **阿 (A)**:
"The gate of the syllable **A** is the gate of the 'Originally Unborn' (本不生 — *Hon-fushō*). By realizing this syllable, the practitioner understands that all laws and all forms arise from the absolute void. This is the source of the Great Sun **Dainichi**."

"The practitioner who traverses the peaks performs the **Three Mysteries** (Body, Speech, Mind). Their physical body becomes the 'Diamond Body' (金剛身), and their breath becomes the wind of the Dharma. This is the fruit of 'Attaining Buddhahood in this very body' (🔘 **即身成佛**)."

[The Brocade Robe and the Golden Color]
"The brocade robe of the Yamabushi is golden in color, like the form of a Bodhisattva. It represents the realization of the **Middle Path**. Wearing it signifies the vow to save all beings within the 'Three Houses' (the three worlds of desire, form, and formlessness)."

Concluding Thought:
"The heart is the flower; the breath is the incense. Whether in the forest or on the rocky peak, the practitioner remains in the constant presence of the Buddhas. This realization is the absolute treasure of the Shugendo path."

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[The Great Compassion and the Non-dual Mind]
"The goal of the path is unsurpassed and precious. The Great Master [Rigen] taught that Great Compassion (普大悲) is the ultimate limit, responding to the cries of all beings lost in deluded emotions. In this mountain entry, the practitioner realizes that their own heart-mind is the altar where the Sacred and Secular intermingle."

[Esoteric Fetal Development and the Bodhisattva]
"Regarding the union of the two realms: When the essences of the parents harmonize, the consciousness-seed is entrusted. This is the moment of 'Ensuing Aspiration.' Within the womb, the formation of the 'Meat-ball' (*Nikudan*) is esoterically the manifestation of the **Vajra Bodhisattva** (金剛薩埵).

- The **Eighth Consciousness** (Alaya-vijnana) is the 'Secret One' of the **Womb Realm** (胎藏).
- The **Seventh Consciousness** (Manas) is the 'Wisdom' of the **Diamond Realm** (金剛)."

[Doctrinal Truths]
"The core realization is that **'Afflictions are immediately Bodhi'** (煩惱即菩提). By subduing the internal demons of greed and anger, the **Five Secret Honored Ones** (五秘密尊) manifest within the practitioner. This is the transformation of the 'Six Roots' [senses] into the light of wisdom."

- Mentions the manifestation of the **Eleven-faced Avalokitesvara** (十一面觀世音) as the guide through the cycle of suffering.

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[The Essence of Birth and Death]
"Realizing the essence of birth and death (生死之體悟) is to understand the Diamond-nature of the mind. At the moment of awakening, the 'Three Samadhi' are perfected."

○ **Q&A regarding Conduct and Precepts:**

- **Question:** "Regarding the Four Heavy Precepts, specifically stealing...?"
- **Answer:** "A Great Vehicle Bodhisattva uses Great Compassion as an expedient means. While following the discipline, one must not be bound by rigid attachments, but act for the benefit of all beings. The conduct of the Patriarch **En no Gyōja** (役君) and the **Vajra Youths** (金剛童子) serves as our standard."

○ **On the Union of Shinto and Buddhism** (神佛習合 — *Shinbutsu Shūgō*):
"This mountain school establishes the path in Japan through the union of the **Womb and Diamond Realms**. Shinto (神道) is based on the **'Original Ground'** (本地 — *Honji*). The deities of our land are the **'Manifested Traces'** (垂迹 — *Suijaku*) of the Buddhas."

- "The **Katsuragi Myōjin** (葛城明神) and other mountain spirits protect the practitioner during the peak entry. We follow the tradition of **Yoshida** (*Yoshida Ryōbu*), where Shinto and Buddhism are seen as the two wheels of a single cart."

[The Final Principle]
"Ultimately, the *Dainichi Sutra* (大日經) teaches: **'The Three Worlds are Only One Mind'** (三界唯一心). Outside of this mind, there is no separate law. By realizing this 'Secret Mystery' (*Mitsu*), the practitioner attains the unmoving state of the Buddha."

Concluding Statement:
"All these rituals and teachings are established through the secret methods of the union of the two realms (*兩部習合*). This concludes the Essential Training of this volume."

Transliteration and Key Terms

- *Honji Suijaku* (本地垂迹) — The theory that Japanese Kami are manifestations of Buddhas.
- *San-mitsu* (三密) — The Three Mysteries (Body, Speech, Mind).
- *Bon'nō soku Bodai* (煩悩即菩提) — Afflictions are identical to Enlightenment.
- *Shinbutsu Shūgō* (神佛習合) — The syncretism of Shinto and Buddhism.

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[On the Non-duality of Kami and Buddha]
"Humbly, within this mountain, do we perform the **Original Ground** (*Honji*) or the **Manifested Traces** (*Suijaku*)? Therefore, is the Kami the trace of the Buddha? Or is the Buddha the spirit of the Kami?

The Master [Rigen] taught: This mountain practice (*Shugyō*) requires the realization that the body of the Kami and the form of the Buddha are one. The Buddha and the Bodhisattva manifest as Kami to connect with sentient beings through spiritual power. Even if one does not see the form of the Buddha, by believing in the Kami, one is in the presence of the Buddha."

"The **Great Awakening King Dainichi** [Bonji rubi: **阿 - A**] taught the merit of the unmoving realization. This mountain is the 'Original Ground' where the heart-mind reaches its own nature. Following the 'Vow of the Peak' means realizing that the self and the environment are not two."

🔘 **The Gate of the Syllable BA** (🔘 **婆字門**):
"The syllable 🔘 **婆** (**BA**) [Siddham: 𑖪] signifies the gate where all laws are **ungraspable** (*fukatoku*). It represents the truth that all things are fundamentally void and cannot be reached through worldly attachment. By entering this gate, one reaches the state of the supreme Buddha. This is the manifestation of the Lotus Store World within the heart."

"The syllable 🔘 **阿** (**A**) represents the non-duality of cause and effect. Birth and death, Nirvana and affliction—all arise from this single unproduced source. The practitioner on the peak contemplates these syllables to purify the six senses."

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🔘 **Ninth: The Ritual Form of Clarifying the Original Enlightenment** (第九 本有明形儀之事)
🔘 **Regarding the Five Transformations: Seed Syllables and Mantras** (五轉之事 種子并眞言之事)
🔘 **Regarding the Office of the Great Transcendent House** (大越家職之事)
🔘 **Regarding Samantabhadra [Fugen] as the Wheel of Command for Trailokyavijaya** (降三世教令輪普賢菩薩之事)

[List of Secret Topics for Investigation]:

- Regarding the Blue and Yellow Bell Cords (青黄之鈴繫之事).
- The Matter of the Northern Peak (北大峰之事).
- The Brief History of the Great Peak (大峰略縁起).
- Regarding the Hanging of the Staff (掛錫之事).
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- Regarding the Mantra of the Peacock Wisdom King (孔雀明王呪之事).
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- Regarding the Ritual Pyre (焚籬之事).
- Regarding Seiryū [Blue Dragon] (青龍之事).
- Regarding the Eight Sects and Nine Sects (八宗九宗等之事).
- Regarding the Syllable **SA** (🔘 सः - associated with the Sword of Wisdom).
- Regarding Diligence (精進之事).
- Regarding the Ritual Reading of the Great Prajna Sutra (大般若轉讀之事).
- Regarding Shōki [The Demon Queller] (鐘馗之事).

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🔘 **Ninth: The Ritual Form of Clarifying the Original Enlightenment** (第九 本有明形儀之事)

"Our mountain's secret teachings (当山秘函) state: '**Original Enlightenment**' (本有明 — *Hon-u-myō*) refers to the fulfillment of all-encompassing wisdom (一切智智明). The ritual act of chanting '**A-KHA**' (阿佉) during offerings signifies the esoteric 'nose and mouth breath' (鼻口端息之義也) produced from one's own heart-offering."

"Regarding the **Seed Syllables** (種子 — *Shuji*): One must realize that from the **Vairochana Gate** (毘盧遮那門) arise the ten worlds, each originally endowed with enlightened nature. The 'Secret Mouth Gate' (密口門) provides access to these ten worlds where all virtues are fulfilled. The syllable 🔘 **阿** (**A**) is the 'Unproduced Source' (本不生 — *Hon-fushō*)."

"The *Dainichi Sutra* commentary (大日疏) says: 'The **Six Great Elements** (六大) signify my own awakening. The very intent of my awakening is the source... the syllable A is the gate of awakening.' Therefore, the practitioner realizes: 'I am the Great Awakening King; from the beginning, I am **Dainichi** (大日).'"

The Five Transformations, Detailed Names (五轉之事 廣名目):
This list maps the spiritual progression of the practitioner to the cardinal directions:

- **East** (東) — **1. Generating the Mind** (一發心 — *Ichi-hosshin*): Seeking the fruit of the Buddha's heart (發菩提心求佛果心也).
- **South** (南) — **2. Practice** (二修行 — *Ni-shugyō*): Advancing through the **Three Mysteries** (修三密行趣向佛道也).
- **West** (西) — **3. Realizing Bodhi** (三證菩提 — *San-shō-bodai*): Achieving the fruit of enlightenment through practice (依行因證果德也).
- **North** (北) — **4. Entering Nirvana** (四入涅槃 — *Shi-nyū-nehan*): The virtues of the fruit are fulfilled and one enters absolute peace (果德已滿而入涅槃).
- **Center** (中) — **5. Ultimate Expedient Means** (五方便究竟 — *Go-hōben-kukyō*): The preceding four virtues are perfected and rounded (上四德具足圓滿也).

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"The *Dainichi Sutra* commentary states: 'Regarding the **Originally Unborn** (本不生), awakening is fundamentally non-arising... attaining Buddhahood is a manifestation of the original mind.' There is no coming or going in the absolute reality; it is the realization of the absolute void."

"Regarding **Bodhicitta** (菩提心 — *Bodai-shin*): It is the unmoving ground. Just as the full moon is revealed when the clouds disperse, the original mind is revealed through rigorous training. One should know that the self and the environment are not two."

🔘 **Matters of Seed Syllables and Mantras** (種子并眞言之事)

"The *Great Commentary* (大疏) says: 'The True Words (眞言 — *Shingon*) of the Buddha are the **Secret Code** (秘密號) established by **Nagarjuna** (龍樹).' The term '**Seed Syllable**' (種子 — *Shuji*) refers to that which attracts (引) and produces (生) profound meaning."

Transliteration of Primary Seed Syllables:

- 🔘 **阿** : **A** (The Unproduced Source / Earth Element)
- 🔘 **吽** : **HŪṂ** (Power and Completion / Vajra Realm)
- 🔘 **落** : **TRĀḤ** (The Jewel of Merit / Wisdom of Equality)
- 🔘 **紇哩** : **HRĪḤ** (Wondrous Observation / Amida)
- 🔘 **欠** : **KHAḤ** (Action / Ultimate Void)

"By chanting these seed syllables and forming the corresponding mudras, the practitioner performs the **Three Mysteries** (三密). One realizes that the physical body is immediately the Buddha (🔘 **即佛**). This is the absolute essence of Shugendo training."

Key Mantra for Transformation (Transliteration):

- *A-bi-ra-un-ken* (阿毘羅吽欠 — The Mantra of the Five Elements).

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Text Translation:
One phrase uses the first character as the seed (*bija*); the nine characters below are the basis for contemplation. Initially, leading and drawing into the first character. Therefore, it is said that if one knows one Law, one knows all Laws, even to the point of being able to focus on one character, observe it, and practice all vows. When all vows are satisfied, the name "Seed" is established by analogy. It is said that the seeds of worldly plants and trees can contain stems, leaves, flowers, and fruits in miniature. By holding and possessing these, all inherent virtues appear and are led forth in succession according to external causes and conditions.

Now, this Mantra in Sanskrit is also like this. Each of these characters inherently possesses immeasurable virtuous meanings. Therefore, if a person practices contemplation according to reality, all vows will be realized without fail. Thus, it is called a "Seed." Etc.

Also, the *Secret Treasury Record* (*Hizo-ki*) says: "Mantra" refers to the Tathagata Mahavairocana. The mantra is truly without falsehood; therefore, it is called "True Words" (*Mantra*).

The *Mahavairocana Sutra (Dainichi-kyo)*, Chapter 3 on "Manifestations," says: At that time, the World-Honored Vairocana further resided in the "Vajra Samadhi of Subduing the Four Mara." He spoke the Vajra words for subduing the four Mara, liberation, the fulfillment of the six realms, and the wisdom of all wisdom:

Mantra Transliteration:
Noumaku samanda bodanan. Abiraunken.
(Japanese: 南麼三曼多勃馱喃。阿味囉吽欠。)

Text Translation (continued):
The five characters above are explained in the *Rishushaku-kyo*. It says: The long *Un* character represents "Cause." The "Meaning of Cause" refers to the Bodhicitta (Enlightened Mind) being the cause. That is, the Bodhicitta of all Tathagatas. The character on the right is the main text of the seed for the Law of the Great Mind.

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Text Translation:
Regarding the "Seed" characters, they must be the seed of the Mind. Therefore, the phrase "Always manifesting the Mind of Reverence as if it were an illusion or a flame" refers to the incomplete meaning of form and color. One should establish the mind, form, and color. Furthermore, "Seed" refers to the ultimate supreme vehicle. It is said that grass, trees, gold, and stones all possess the wondrous nature of the Mind. The Mind is without form or color. It is the "One" without a "Second" truth. It is the realization of the Golden-Grit Wisdom.

Again, it is said: Generally, for the character *A* (阿), there are three meanings: the meaning of Emptiness (*Ku*), the meaning of Provision (*Ke*), and the meaning of the Middle (*Chu*). These three are not separate; they are the Middle Way. Therefore, the Great Master [Kobo Daishi] said: "The syllable *A* is originally unborn (*Honpusho*)." This refers to the Middle Way within the single realm of reality. It is also the "Inconceivable Meaning" of the Three Truths as one body.

Regarding the character *A* (阿): It is the "Unborn" (Not-born). Because all Laws are inherently possessed of this meaning, they are eternally dwelling and immovable. Therefore, all Laws emerge from the "Originally Unborn" source. This is why the birth of all Laws is, in fact, "No-birth." The Earth is yellow. The character *A* is also square and gold in color. Contemplate this.

The *Shinan-sho* says: In Japan, there is a protective text that says: "Once one has attained enlightenment, the darkness of the night is divided, and one becomes a Buddha. The Great Sun [Mahavairocana] rises, and the five-colored jewels naturally appear." Is this not the "Original Enlightenment" (*Hongaku*)?

Mantra Transliteration (Final Mantra):
On maka-basara ushunisha basara tatagyataya un.
(Japanese: 唵　麼賀　縛日囉　瑟抳灑　縛日囉　怛他誐多也　吽)

Final Text Translation:
The *Yugi-kyo* says: "The Mantra of the Great Victorious Diamond Peak, the Highest and Most Victorious Great Samadhi Mantra."
(Closing ritual phrases in small text):
On abiraunken. On mayura krante sowaka.
Namo Daishi Henjo Kongo.

Translation of Page 670 (Right Page)

[Text Begin]
It is said: "If a person in the later age recites this mantra, swords and staves cannot harm them; water and fire cannot drown or burn them. The White-Robed Avalokitesvara and the Vajra-Handed Guardian (Vajrapani) will follow and protect them. Reciting it 108 times can extinguish the sins of a hundred kalpas. Reciting it 1,000 times will fulfill all wishes. Reciting it 100,000 times will allow one to attain the Great Diamond Body. Furthermore, if one recites it, the thousand Buddhas will join to protect and determine success without doubt." This is stated in the *Mahavairocana Sutra (Dainichi-kyo),* Chapter 1 and Chapter 18, regarding the benefits of the Secret Mantra.

From the stage of the Great Wisdom Consecration, one proceeds to the Tenth Stage, and from there, one can act as a Tathagata. This is why Chapter 11 says: "One enters the stage of Great Wisdom Consecration, which is the Tenth Stage of the Tathagata, and from there one returns."

The *Exposition of the Secret Treasury* says: "One year has twelve months. A Bodhisattva of the Twelfth Stage means the Tenth Stage plus the stages of Equal Enlightenment and Sublime Enlightenment, making twelve." Just as there are 12 months, there are 10 stages and 2 extra. Furthermore, it says: "The two points (Visarga) represent the Ten Stages of the Dharma Gate."

[Seed Syllable Section - Vowels]:
[Seed Syllable: **अ** (A)]
[Seed Syllable: **आ** (Ā)]
[Seed Syllable: **इ** (I)]
[Seed Syllable: **ई** (Ī)]
[Seed Syllable: **उ** (U)]
[Seed Syllable: **ऊ** (Ū)]

[Seed Syllable: **ए** (E)]
[Seed Syllable: **ऐ** (Ai)]
[Seed Syllable: **ओ** (O)]
[Seed Syllable: **औ** (Au)]
[Seed Syllable: **अं** (Aṃ)]
[Seed Syllable: **अः** (Aḥ)]

The *Mitsu-sho* (Secret Notes) says: "If we interpret the secret meanings, 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, then the 12 months, 12 zodiac signs, 12 hours, and 12 palaces within the human body are all based on the world. Thus, the Bodhisattva fruit is also 12." The 12-link chain of causation is also based on this.

All sounds do not exceed these fifty characters. [Seed Syllable: **अ** (A)] etc. These fifty characters are the foundation of all laws. The *Mahavairocana Sutra* says: "The character [Seed Syllable: **अ** (A)] is the primary life."
[Text End]

Translation of Page 671 (Left Page)

[Text Begin]
The Matter of the Duties of the Oetsu Family:
Regarding the Ninth Type of Form and Characters: The practitioner of this mountain should understand that the character [Seed Syllable: **अ** (A)] is the root. One should realize that the three delusions—greed, anger, and ignorance—are originally unborn. By realizing the "Originally Unborn" nature of the character [Seed Syllable: **अ** (A)], one transcends the three delusions.

The *Secret Treasury Record* says: "Transcending the three delusions." This refers to transcending the delusions of the Three Realms. Even though one has not yet severed the subtle delusions of the Fourth Stage, if one transcends the three aeons, one reaches the Tenth Stage. The *Dainichi-kyo* says: "Beyond these, the practitioner transcends the subtle delusions and attains the fruit of Buddhahood." This is why the *Secret Sutra* says: "Receiving the position is the stage of transcending the three delusions."

[Central Vertical Seed Syllable Stack - The Five Elements]:

1. [Seed Syllable: **अ** (A)] — (Representing Earth/The Square)
2. [Seed Syllable: **वि** (Vi)] — (Representing Water/The Crescent)
3. [Seed Syllable: **र** (Ra)] — (Representing Fire/The Triangle)
4. [Seed Syllable: **हूं** (Hūṃ)] — (Representing Wind/The Semi-circle)
5. [Seed Syllable: **खां** (Khāṃ)] — (Representing Space/The Jewel)

The *Secret Notes* say: "These characters are the boundary of the Dharma Realm. The character [Seed Syllable: **अ** (A)] represents the Bodhi-mind. The character [Seed Syllable: **वि** (Vi)] represents the practice. The character [Seed Syllable: **र** (Ra)] represents the meaning of the boundary of the

Law. The character [Seed Syllable: हूं (Hūṃ)] represents the ultimate boundary of Enlightenment. Thus, [Seed Syllable: अ (A)] [Seed Syllable: वि (Vi)] [Seed Syllable: र (Ra)] [Seed Syllable: हूं (Hūṃ)] [Seed Syllable: खां (Khāṃ)] are the five characters of the Womb Realm."

The Matter of Trailokyavijaya (Gozanze):
Regarding the essence: Within the nature of all sentient beings, there is the Treasury of the Tathagata. This inherently possessed principle is as eternal and indestructible as the virtues of all Buddhas. Therefore, it is established as "Samantabhadra" (Fugen). The *Dainichi-kyo* says: "The meaning of Samantabhadra is universal goodness." It is the indestructible nature of all laws. This is profound and inconceivable.

The "Command-Wheel Body" (Gozanze Myoo): This refers to the manifestation that subdues those who are difficult to convert. The Law-Wheel Body (the Buddha) manifests as the Command-Wheel Body. The five classes of the Diamond Realm and the heavenly beings all follow this power and complete the work of the world.
[Text End]

Summary of Mantras in this text for copying:

- **Mantra of the Womb Realm (Seed Syllables):**
  - *A-Vi-Ra-Un-Ken* (अ वि र हूँ खां)
- **Mantra of the Diamond Peak (from previous page context):**
  - *On maka-basara ushunisha basara tatagyataya un*
- **A-ji (Primary Seed):**
  - *A* (अ)

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Text Translation:
...the Earth. Up to the Command-Wheel Body (Kyomei-rin), the Correct-Dharma Wheel Body is taught at the peak of Mount Sumeru in the Thirty-Three Heavens. In the center of the Vajra-Treasure Pavilion, Mahavairocana Buddha’s Turning of the Dharma Wheel has four types. The Vajra-Peak, the Vajra-Wheel, the Great Compassion Wheel, and the Command-Wheel. All four are held within the Two Realms. The so-called Correct-Dharma Wheel Body is the transformation of Mahavairocana into Vajrasattva at the site of the Enlightenment. The Command-Wheel Body (the wrathful manifestation) then appears in a fierce form to subdue all heterodox paths.

Now, these four wheels represent the four directions of the Great Sun (Mahavairocana). The Four Wisdoms, Four Actions, and Four Divisions are also contained within this. The Self-Nature Wheel (Jisho-rin) is the naturally pure essence. The Correct-Dharma Wheel Body subdues and receives sentient beings through the right Law. The Command-Wheel Body subdues and breaks through stubbornness. All are manifestations of the Great Compassion.

Chapter 4 on "The Meaning of Logic" says: "The Wheel of the Three Principles... the secret of the mind is clarified." The mantra of the King of Wisdom (Vidyaraja) is the method for worldly benefit.

Regarding the Four Mandalas: They are the Great, Samaya, Dharma, and Karma Mandalas. They encompass all worldly and otherworldly matters. From the ground up to the Eighth Wheel, the Samantabhadra (Fugen) Bodhisattva transforms into the wrathful form of the Five Great Kings of Wisdom (Godai Myoo). This is the "Subduing of the Five Classes" of heavenly and demonic beings. It is called the "Essence of the Command-Wheel of Trailokyavijaya (Gozanze)."

[Seed Syllable Section]:
Regarding the Seed Syllables of the Bell-Ties:
The *Hizo-ki* (Secret Treasury Record) says: "Regarding the Siddham characters, the character [Seed Syllable: **अ** (A)] represents the initial 'cause.' The character [Seed Syllable: **ह** (Ha)] represents the 'effect.' The 'A' is the beginning of all sound and the 'Ha' is the end of all sound."

The Bell with the blue and yellow ties represents the union of these principles. The fire-nature of the seed syllable [Seed Syllable: **ह** (Ha)] subdues the darkness. It is said in the *Interpretation of Logic*: "The character [Seed Syllable: **अ** (A)] is the ground of the three levels of wisdom." The four forms of subduing are contained within the four directions.

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Text Translation:
The color Yellow must be the color of the Light that permeates all Laws. It does not lose its nature. Yellow is the color of the Earth, which is firm and indestructible. Therefore, the character [Seed Syllable: **अ** (A)] represents the Earth element. It is the color of gold and is immovable.

Regarding the blue, black, white, and red colors: Blue represents the Wind. White represents Water. Red represents Fire. Black represents the Space that contains all. These five colors are the manifestation of the five elements.

[The Five Elemental Seed Syllables]:

1. [Seed Syllable: **अ** (A)] — **Earth** (Yellow / Square)
2. [Seed Syllable: **व** (Va)] — **Water** (White / Circle)
3. [Seed Syllable: **र** (Ra)] — **Fire** (Red / Triangle)
4. [Seed Syllable: **ह** (Ha)] — **Wind** (Blue / Semi-circle)
5. [Seed Syllable: **ख** (Kha)] — **Space** (Black / Jewel)

The character [Seed Syllable: **अ** (A)] simultaneously contains the meanings of all fifty sounds. It is the "All-encompassing Space-Wheel." The Earth element is the Great Root. Wood, Fire, Metal, Water, and Earth—the five transformations—all arise from this form. Just as the ten thousand things grow from the earth, all sentient and non-sentient beings are born from the one breath of the original "A" syllable.

The *Jikkandun* (Calendar/Directional text) says: "The wood element is the breath of the beginning. Fire is the breath of growth. Earth is the breath of completion. Metal is the breath of harvesting. Water is the breath of storage." All these are the manifestation of the One Truth.

The Matter of the Northern Great Peak (Kita-Omine):
At the Northern Peak, Mount Kurama (鞍馬寺), six miles away, there is the Temple of Great Compassion. It is a site of the manifestation of Bishamonten. What the ancient ones performed there is now passed down through the traditions of the Shirakawa Imperial family and the practitioners of this mountain. The Great Peak is the sacred ground. The Shugendo practitioners who enter the hidden valleys of the mountains are not separate from the logic of these secret syllables.

Mantra and Seed Syllable Transliteration for Copying:

- **The Five Elements (Womb Realm):**
    - *A - Va - Ra - Ha - Kha*
    - (Sanskrit: **अ व र ह ख**)
- **The Two Roots (Bell-Ties):**
    - *A* (The Source / Beginning) - **अ**
    - *Ha* (The Goal / End) - **ह**
- **The Command-Wheel Body Invocation (implied context):**
    - *On basara un* (Mantra for subduing obstacles)
    - *On nishunba basara un kitta* (Short mantra of Gozanze Myoo)

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Text Translation:
...to the North of the mountain six miles away. The Great Compassion Mountain Peak is also called "Mount Kurama" or "Mount Tannami." It is a site for the practice of the Tendai Sect. Those who enter the mountains and offer prayers are called "Yamabushi."

The Matter of Folk Songs (Common Chants) for Asceticism:
It is said: "Ascetic practice is of two kinds: physical asceticism and the asceticism of reading/reciting. Coming and going on the mountain path, the robes of moss are thin. Is this a dream? Today is sad, I wonder if it will pass."
Again: "Wearing the robes of moss, pushing through the path of evil, the robes of moss will change into the robes of the Dharma."

A Brief History of the Great Peak (Omine):
The Great Peak is said to be the peerless sacred site of the sun and moon. Tradition says that the Saint of Mount Hiei [En no Gyoja] looked toward the East and saw a golden light flying towards the clouds. This mountain is the manifestation of the World-Honored One's conversion. It is the Womb Realm to the East and the Diamond Realm to the West. It is the pure and wonderful site where the entire body of the Dharma-nature of Mahavairocana (Dainichi) is present.

The Saint [En no Gyoja] resides here. The sound of the wind in the pines and the roar of the valleys are all the sounds of the Law being preached. Regarding the birth of the Saint: His father was of the

Kamo clan. His mother, the Lady of the Kamo clan, was childless for a long time. She prayed to the deity of the mountain and dreamed of a golden bell entering her mouth. Three years later, in the 7th month of the year of the Ox, she gave birth to a child with a golden body. At the age of three, he already understood the scriptures. At the age of seven, the Great Sun (Mahavairocana) manifested as the wrathful Fudo Myoo and left his footprints on the mountain. By the age of thirty, the Saint had recited the scriptures 100,000 times.

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Text Translation:
At the age of thirty-two, he left his home and entered the mountains of Katsuragi and Omine. He stepped into the peaks and divided the paths into the "Sho-Omine" (Forward Peak) and "Gyaku-Omine" (Reverse Peak). The Sho-Omine represents going from the "Cause" toward the "Effect" (Enlightenment). The Gyaku-Omine represents coming from the "Effect" back into the "Cause" to save sentient beings. This is the ancient tradition since the era of Emperor Jomei.

The practitioners who follow this path must receive the "Mudras" and "Empowerment" from the Master of the mountains. Since the era of Emperor Kanmu, the practice has flourished. In the 7th year of the Enryaku era, the Emperor granted robes and swords to the practitioners.

◯ Regarding the Staff (Shakujo): The staff is the symbol of the conversion of the world. It is the tool for subduing obstacles and demons.
◯ Regarding the Bowl (Taka): The bowl is for receiving the offerings of the Law. It represents the accumulation of wisdom.

Those who do not move (Fudo Myoo) are the secret protectors of the body. The *Secret Dharani* says: "The mind of the practitioner should be like the immovable mountain." Those who harbor evil intentions or use harsh words will be excluded from the group.

The Matter of the Five Great Akasagarbha (Go-Dai Kokuzo):
Regarding the Five Great Akasagarbha: What are they?
Answer: The Exposition says that the Great Sun [Mahavairocana] is the source. The Five Akasagarbha represent the Five Wisdoms of the Buddha. They are the guardians of the five directions and the granters of all wishes.

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Text Translation:
Ratnasambhava, Amida, and Amoghasiddhi are all Akasagarbha. It is said that the practitioner secretly uses the Treasure Tower to establish the Five Pillars. Regarding the enshrining of the Great Akasagarbha Statues: During the grand rites of Spring and Autumn, they are used to protect the nation and the people.

◯ **Regarding the Mirror Cake (Kagami-mochi) of the First Month:**
Question: What is the meaning of the diamond-shaped (hishigata) decorations on the New Year mirror cake?
Answer: Some say the diamond shape represents the "Jewel-Flower" inside. It is also said that because of this, the mirror cake is used to pacify the mind.

◯ **The Matter of the Bull Jade (Go-o):**
One should write "Go-o." The "Go-o Treasure Seal" of our country... the two characters "Go-o" (牛王) are combined with the characters for "Ubusuna" (生土 - local deity). This is why it is called the Seal of the Earth Deity. It is used to affix to doors to ward off obstacles and disasters.

◯ **The Mantra of the Peacock Wisdom King (Kujaku Myoo):**
The *Peacock Sutra* says: "The Great Peacock King Mantra is the essential record for subduing the four elements. If one recites it, snakes and venomous creatures will be driven away. It is a prayer for longevity and protection."

Mantra Transliteration:
On mayura krante sowaka
(Sanskrit: *Oṃ mayūrā-krānte svāhā*)

It is also said: Reciting this mantra extends life. The *Peacock Sutra* consists of three scrolls. This is the mantra of the Wisdom King who subdues all poisons and demons.

Regarding the Three Secrets: The practitioner’s mind-ground is the contemplation of the deity. Therefore, the Mind is the Deity. This reaches even to the realization of one's own nature. It is said that the deity one holds is the "Self-Deity." The essence of the deity is my own original nature, which is pure and clean. Among all things in the world and beyond, this is the most victorious. This is the Japanese tradition.

Between the Buddha and me, there is no separation. This reaches the state of the "Three Equalities" (San-byodo) of the Mind. Furthermore, the "Form of the Deity" has three matters: the Seed Syllable (*Bija*), the Symbol (*Samaya-gyo*), and the Figure (*Indra*). For the practitioner at the beginning of the path, the Seed Syllable is the character.

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Text Translation:
Regarding the Three Secrets: They are the Body, the Speech, and the Mind. The "Form" refers to the colors: blue, yellow, red, white, and black, representing the five directions and forms. The "Symbol" refers to the tools held, such as the Sword, the Wheel, the Noose, or the Vajra-Pestle. Next, the "Figure" refers to the two types: the pure and the non-pure. Initially, because there are these forms, one can be led into the "Markless" (unconditioned) state. This is also called the "Equatity of the Three Secrets." It permeates the entire Dharma Realm. My "Three Equalities" and the Deity’s "Three Equalities" are of the same single nature. This is why it is called "Three Equalities."

◯ **Regarding the Verse on Collecting Wood and Drawing Water:**
Question: What is the meaning of "Collecting wood and drawing water?"
Answer: It refers to the "Verse of Collecting Wood" in the *Lotus Sutra*. It is a poem about the long path of asceticism:

Waka Poem:
"Gathering wood on the ridge, the fruit of the tree is hard to find;
Searching for the water of the valley, the source is far away.
Such is the beginning of the path of the Law."

The *Dainichi-kyo* (Mahavairocana Sutra) says: "The practitioner should first contemplate the deity's seat on the altar, then contemplate the deity's body, then the mantra, then the mind." This is why the body, the mantra, and the deity are one. These three matters are the original essence. The practitioner’s body is the deity's body; his words are the deity's mantra; his mind is the deity's mind. Therefore, the deity descends to the dojo and grants empowerment.

◯ **The Matter of the Mind is the Deity:**
The *Secret Treasury Record* says: "First contemplate the deity... then the body is the seal, the speech is the mantra, the mind is the deity."

◯ **Regarding the Eight Sects, Nine Sects, etc.:**
The text on the "Eight Sects" refers to the various schools of Buddhism. The "Nine Sects" adds the esoteric tradition. The Great Wisdom (*Daichie*) is the gate to the Law. This is the "Casket of Great Wisdom." One who knows this should not be afraid or hesitant. This is the matter of the "Bell-Syllables."

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The Eight Sects are: Kusha, Jojitsu, Ritsu, Hosso, Sanron, Kegon, Shingon, and Tendai. Previously, it was eight sects; adding the Pure Land sect makes nine, and adding the Zen sect makes ten. In some records, it is said that these ten sects cover all the teachings brought from India. It is said that all sects are established based on the trace of the Buddha's footsteps.

The Classification of the Four Mahayana Sects and Shingon:

- **Hosso Sect:** Fact-Teaching (*Ji-kyo*) — Based on the "Existence" school.
- **Sanron Sect:** Principle-Teaching (*Ri-kyo*) — Based on the "Emptiness" school.
- **Tendai Sect:** Principle-Teaching — Perfect and Sudden.
- **Kegon Sect:** Fact-Teaching — The One Vehicle.
- **Shingon Sect:** Fact-Teaching — The Secret Sect; the Supreme Mahayana.

Within these, the Four Sects of Mahayana mostly follow the essential purpose of the Principle, but Shingon is the teaching of the Fact (Actualization). Therefore, it is the building of the True Principle. It is not that it does not establish the Principle, but rather that it takes the "Fact" as its primary gate.

One should see that there are three types of logic. One is the logic of interpretation. In the sutras, it is said that the Principle is established through words. Second is the logic of Emptiness. Entering the truth through the gate of non-existence. Third is the logic of the Middle Way. In the Tendai and Sanron sects, this removes the attachment to extremes. In the Kegon sect, this is the "Interpenetration of Principle and Fact." Shingon, however, is the "Exhaustive Secret of Fact," where the internal virtues are manifested directly.

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◯ **The Matter of Samaya [Transliteration: *San-ma-ya*]:**
The term "Samaya" (written phonetically as 三摩耶). The *Mahavairocana Sutra (Dainichi-kyo)* says: "The Dragon-Bodhisattva taught that there are five kinds of Samaya." It is also said that

Samaya refers to the "Equality" (*Byodo*) of the Buddha, the Law, and the Practitioner. Furthermore, Samaya refers to the "Pledge" or "Vow." It is the root of the precepts. It is said: "The Buddha has the Law, the Law has the Buddha." This refers to the non-duality of the essence. It is the wisdom of the Seventh Stage. At this time, one does not see the two extremes of existence or non-existence. This is the "Great Nirvana." One should not seek it outside.

◯ **The Matter of Fasting Offerings (*Saito*):**
Question: When preparing the materials for the fasting offering, what is the method of contemplation?
Answer: Contemplate the "Mind of No-Birth" [Transliteration: *Hon-pu-sho*]. One should offer the self as a sacrifice to the Law. The *Dainichi-kyo* says: "When the mind reaches the truth, it does not see sentient beings to be saved, nor does it see a Buddha to be sought." This is the time for the "Mind of No-Action."

◯ **The Matter of Shoki [Zhong Kui]:**
The *Record of Things Seen and Heard* says: "In the era of the Tang Emperor Xuanzong, the Emperor fell ill. He dreamed of a large spirit named Shoki. Shoki said, 'I will subdue all the demons under heaven for the Emperor.' When the Emperor awoke, his illness was cured."

The Emperor then commanded the court painter to paint the image of Shoki to ward off evil. It is said: "To hang the image of Shoki is to protect the house from ghosts and spirits." He is the deity who subdues the 38,000 demons. His name is also written in the *Compendium of Materia Medica* as a protector against pestilence.

[Siddham Seed Syllables Referenced]:
[Seed Syllable: **अ** (*A*)] — (Referenced in "No-Birth" context)
[Seed Syllable: **वं** (*Vaṃ*)] — (Referenced in "Wisdom" context)

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Regarding the appearance of Shoki: The *Gabyo* says: "Zhong Kui is the name." The *Toshiki* says: "The name was originally written as a mallet or pestle used to strike ghosts." Lovers of curiosities later made images of him. This is a story of a scholar who failed the civil service examinations and became a spirit to drive away demons. In Tang China, during the New Year, families would display his image. Even today, the effectiveness of the protective charms to subdue evil remains. Question: Is it a technique of divination? Answer: It is a way to quell doubts. According to the records, in the era of the Yuanfeng emperor, a scholar had a dream. He saw an auspicious king in Northern India called the King of Great Joy. The stars and constellations descended into the world, and there was a Ox-Head Heavenly King among them. He appears in human form to protect the world. His image should be revered. This is the source of the protective deity of this mountain.

◯ The Matter of Reciting Praises of the Great Prajna:
The method of recitation involves reading the beginning, middle, and end.
[Seed Syllable: **अ** (A)] [Seed Syllable: **वि** (Vi)] [Seed Syllable: **र** (Ra)] [Seed Syllable: **हूँ** (Hūṃ / Un)] [Seed Syllable: **खां** (Khāṃ / Ken)]
These syllables represent the movement of the five elements. The character [Seed Syllable: **अ** (A)] is the foundation. One should not separate the logic from the character.

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The Meaning of the Characters refers to the fact that all laws are originally unborn (*Hon-pu-sho*) and undying. Even if one says "unborn," this does not mean nothingness; it means the original nature. This is why the character [Seed Syllable: अ (A)] represents the "Unborn" meaning.

Table of Contents for Volume 7 of the Shugen Secret Essentials:

1. The Matter of the Tenth Stage Firm Ritual
2. The Matter of the Great Wisdom of the Bed
3. The Matter of the Succession to the Law Seal
4. The Matter of the Rubbing of Gold
5. The Matter of the Sun and Moon Sacred Altar
6. The Matter of the Eight-Spoke Wheel Treasure and Ceremony
7. The Matter of the White Robe and Staff
8. The Matter of the Two Realms of the Great Sun

◯ The Matter of the Tenth Stage Firm Ritual (The Great Secret of the Sun-Moon):
The record of this mountain says: "The practitioner's original teacher is the Great Vairochana (Dainichi)." The mind is as firm and unmoving as the mountain. The ten directions and the ten worlds are all illuminated by the Great Sun.
[Seed Syllable: अ (A)] [Seed Syllable: व (Va / Ba)] [Seed Syllable: र (Ra)] [Seed Syllable: ह (Ha / Ka)] [Seed Syllable: ख (Kha / Ki)]
These Five Wheels represent the Five Great Wisdoms. Although they are divided into five, they are of one single nature. Gold does not differ in value regardless of its shape; so too, the Five Elements are all the Diamond Realm. The *Dainichi-kyo* says: "The six destinations of rebirth and the sentient beings are all within the manifestation of Vairocana." There are no two bodies; only the one essence of the Law. The *Secret Treasury Record* says: "The peak is the Consecration. The top of the head receives the six great methods. The body and life are one with the Three Secrets." The Markless Three Secrets refer to the correct manifestation of the Law. The Ten Realms originally possess the Seal. This is the mouth-gate and heart-gate of the two truths.

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Entering the Ten Realms originally possesses brilliance. These are the Three Secrets Pillar Source. It reaches even to the point where it cannot be easily conferred to common people. The Shingon sect teaches empowerment through the use of water and other things having form. The Three Secrets Consecration for sentient beings is the transmission not passed down by Buddhas or Ancestors. Therefore, the *Mahavairocana Sutra (Dainichi-kyo)* says: "The Three Secrets of the Markless are very profound and incomparable. They are not a place where words can reach; those who see them are like the reflected image in a mirror."

[Invocation/Praise]:
Namu honkaku shinnyo hosshin. Josju myo-ho shinren-dai. Sanju-shichi-son sju shin-jin-jo.
(Transliteration: "Homage to the Originally Enlightened True Suchness Dharma Body. Eternally

dwelling on the wondrous Law Lotus Pedestal. The thirty-seven deities dwelling in the palace of the mind.")

◯ **The Daily Firm Bed Matter (Tokodoko):**
Those who practice in the mountains (Yamabushi) should first adjust their headbands and clothing when performing the daily Firm Bed ritual. Facing the seat, move from the shoulders to the elbows and strike the wooden "firming-wood." This is the meaning of "wearing the crown of the head." Next, strike the wood twice to awaken "My Color and My Mind."

Next is the meditation on the Firm Bed.
I am [Seed Syllable: आः (Aḥ)] [Seed Syllable: हूं (Hūṃ)] [Seed Syllable: ट्रं (Trāṃ)] [Seed Syllable: ह्रीः (Hrīḥ)] [Seed Syllable: अ (A)] and so forth. These characters and secret logic are explained as follows: The Lotus Flower Samadhi Sutra says the eight-syllable circle contains the seeds of the eight petals.

Bottom Section:
Universal Samadhi of the Dharma Realm. The sea of infinite virtues is originally full and round. Returning to the crown of my head. Salutation to all Buddhas. Strike the wood once. Strike it again. Next, join the elbows and the wood horizontally. Place it upon the crown of the head. This is the meaning of "Self-Mind is Buddha." Next, place it on the elbows and strike the wood. Then put it in place. Then sit. Then rise.

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The Firm Bed is entirely the Buddha Body. Therefore, the fleshly body born of parents is the attainment of the Awakening. Vairochana's entire body is the place where the Buddha's practice is established. The "Three Contemplations" (Space, Provisional, Middle) are not separate meanings. The *Secret Record* says: "One's body stands in the place of Vairochana. The three contemplations of one body are not separate from the void."

The "Three Contemplations" refer to: 1. The Void (Empty), 2. The Provisional (Form), and 3. The Middle (Balance). These are three yet one. Sitting on the Buddha-throne, wearing the robes, using the bowl—all are the Three Contemplations. Three meals a day and the use of the staff are also this. Residing in this contemplation, when one accepts the three meals, one does not receive the food of faith in vain.

It is like medicine that cures poison. When awakening and delusion are not separate, the physical body is nurtured. This is the "Secrets of the Ancients." It is said: "The Buddha's path of meaning can be known. The Buddha's fruit can be seen. The body of the Buddha's fruit is not hidden. The essence of the Buddha's fruit is the jewel."

If one does not take the Buddha fruit as the true body, one follows others in vain. The "Awakening" represents the "Jewel" and the "Infant's Eye." Only the name of the Buddha fruit is used in speech, and the name of food is used in drinking and eating.

Those who do not complete the path are like those who have the name of the Buddha but not the body. Therefore, the vow is "This Body Becomes Buddha" (Sokushin Jobutsu).

The ear hears the taste of nectar, and the mouth tastes the Law. In the end, it is not separate from the Buddha Law. There is no duality. The Vairochana of the mountain peak says: "My body is the Buddha's body. My form is the Buddha's ritual. My mind is the Buddha's business." One should understand this when sitting in the morning or evening. The Mind-Buddha is the pillar source. The depth of the Law can be spoken of. The Buddha fruit is the correct Law. The taste is the hand that takes it. The Buddha fruit is the true body.

The true meaning of the Shingon sect is the "Direct Realization of Zen." Originally, one's own face is entirely this. For those who do not enter the mountains, this cannot be attained. Among the other sects, the Law is not seen like this. The form of the Buddha fruit is for the sharp-rooted, not the dull. This is the rarity of the color. It is said: "The practitioner of the Buddha fruit has many obstacles." Again: "The practitioner of the Buddha fruit is like us." Entering the mountains and practicing, our mind is the Six Great Elements. The "No-Birth" of the Diamond Realm is the attainment of the "A" syllable.

Color is the Five Elements. The Great Origin possesses the Womb Realm logic. The mind is the Diamond Wisdom. All are the Golden Wisdom.

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Text Translation:
Nature is also color; mind is not two. Sentient beings originally have the Buddha body; this is the non-dual position. That is to say, color is the Law, the Law is the Buddha. The Mind is also like this. Again, it is said: color is the Law Body (*Dharma-kaya*), Mind is the Reward Body (*Sambhoga-kaya*), and the non-duality of body and mind is the Transformation Body (*Nirmana-kaya*). Naturally, a person who fasts and practices with the mind and heart not in conflict is a "Body of Three Parts." If one knows the Great Law Body, one resides in the original Buddha body. Grass, trees, forests, and all phenomena are the manifestation of the Six Great Elements. This resides in the observation of the "Pillar Source." In this "Mouth Gate," the eternal cycle of the beginningless wheel of karma is removed. This is the fruit of the realization of the Law Body's eternal life. Therefore, inside Mahavairocana's heart, one practices to attain the fruit of the Shugen practitioner.

◯ **The Matter of the Out-of-the-World Dharma Seal Rank:**
The *Dainichi-kyo Sho* (Commentary) says: "If one uses the Pure Bodhicitta as the cause, the wisdom of Buddha is the initial mind." Within the world, it reaches even to the Buddha's wisdom. If the Buddha's initial mind is the cause of the world, then the mind is the "Birth of the World." Again, it is said that three kalpas of practice leads to becoming a Buddha. If one's name is in the world, then the nine levels are not its realm. Only the Great Vairochana [Seed Syllable: 𑖀 (A)] can be attained.

Regarding the profound meaning: it is also said that it is the Out-of-the-World. Those who enter the Sanskrit letter "A" [Seed Syllable: 𑖀 (A)] enter the unconditioned world of the Tathagata. At this time, one enters the Prajna-paramita Gate and realizes that all laws are Out-of-the-World. This is why it is called the "Commentary on the Pure Mind." One transcends the "A" syllable [Seed Syllable: 𑖀 (A)] and realizes all laws are without departure or arrival. Therefore, it reaches even to the point of weaving the life and death of the world.

The meaning of becoming a Buddha: it is like all the Tathagatas. The secret of the body is the "Mudra." The secret of the speech is the "Mantra" [Transliteration: *Shingon*]. The secret of the mind

is the "Observation." The ritual of the Law is the "Vajra" [Transliteration: *Basara*]. Therefore, the power of the Buddha's merit resides in the Seal-Contract. This is called the "Ritual of the Buddha's Name." Although it reaches the Three Secrets, the names of the Body-Seal and the Mind-Wisdom are separate. The Law-Body-Mudra is the total merit of the Buddha-parts.

The *Secret Sutra* says: "Receiving the precepts and attaining the position transcends the three kalpas." The rank of receiving the Seal is high. This is the "Dharma Seal Merit" of the mountain peak. It is also said that the tenth stage is like the rank of the Great Sun [Mahavairocana]. If one has the "Seal-Entrance" [Seed Syllable: **अ** (A)], one attains the ten stages and reaches the rank of the Great Sun. This should be known. Without the Seal-Contract, becoming a Buddha cannot be achieved. Therefore, one departs the world.

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Text Translation:
...the body is also the same. The *Dainichi-kyo Sho* says: "Vairochana's internal realization of merit is added to the body." Therefore, from the "One Wisdom-Seal," all various appearances of the Vajra body [Transliteration: *Basara-shin*] emerge. This refers to the Mind-Seal. The "Internal Realization" is the merit of the appearance of the "Vajra-Mind" [Transliteration: *Basara-shin*]. For the practitioner, the Internal Realization of Merit is determined and the nature is not changed. This is the "Wisdom-Seal" [Seed Syllable: **वं** (Vaṃ)].

The "Wisdom-Seal" is not a physical seal; it is the "Samaya Body" [Transliteration: *San-ma-ya-shin*]. It is the Buddha-body. Again, it is said: the essence of the Law is "Thusness" and the Law-essence is the "Seal." This determination of meaning does not change.

◯ **The Matter of the Polished Purple Gold and the Well-Wheel Jewel:**
The practitioner of this mountain is of the highest rank... "Polished Purple Gold" is the name. *Dainichi-kyo Sho* Vol 4 says: "Gold is turned into Purple Gold." The Great Sun [Mahavairocana]... the character [Seed Syllable: **अ** (A)] transforms and turns into a white lotus pedestal. Upon the pedestal is the Great Sun [Mahavairocana]... like the color of pure gold. Like the image of a Bodhisattva with hair in a crown-knot.

This is the manifestation of the "Primary Assembly" and the "Heavenly Completion." The wheel of Enlightenment is the manifestation of the ultimate pureness. It does not use external ornaments. Regarding the "Deep Secret Interpretation": The Tathagata's wonderful ornaments are not external.

The *Dainichi-kyo Sho* Vol 4 says: "The Great Sun [Mahavairocana] manifests a variety of colors and light." This is very profound. It is said that from the navel downwards is the light of the first stage. From the navel upwards to the throat is the light of the second stage. From the throat upwards to the top of the head is the light of the third stage.

Regarding the colors: the "Purple-Gold" is the manifestation of the union of colors. There are three: the first is Purple, the second is Yellow, the third is Blue-Yellow. The "Polished Purple Gold" is the robe worn by the practitioners of this mountain. It is thirty-seven wisdom-threads woven together. This refers to the thirty-seven deities of the Diamond Realm. Therefore, the *Dainichi-kyo Sho* says: "One does not use external ornaments." This refers to the color-light of the body.

Mantra Transliteration:
On abiraunken basara datoban.
(Siddham: **अ वि र हं खं / वं**)
(Meaning: "Om, Vairochana of the Five Elements, Diamond Realm Wisdom.")

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The original position of the Mandala is second. From the navel upwards to the throat, the Ten Stages appear. From the heart downwards, the various great attendants follow from the mind. From the inner attendants above to the crown of the head of the Tathagata, the four wisdoms appear. The Samadhi fruit merit body etc.

◯ **The Matter of Polished Purple Gold:**
Regarding the appearance and form of Polished Purple Gold, the left is brocade and enters the wheel-treasure. Its color is right... the cords of two strands... the flower garlands in front and behind... the 37 deities of the Mandala. These are also combined with the Nine Grades. These Nine Grades are of the Samaya form. Therefore, each of the Nine Grades has its own merit. Among the thirty-seven deities, they are also added to the central pedestal. The Great Sun [Mahavairocana] is the first rank.

The second grade is the Four Paramita Bodhisattvas of the Four Buddhas.
The third grade is the Four Bodhisattvas of the Eastern direction.
The fourth grade is the Four Bodhisattvas of the Southern direction.
The fifth grade is the Four Bodhisattvas of the Western direction.
The sixth grade is the Four Bodhisattvas of the Northern direction.
The seventh grade is the Four Internal Offerings.
The eighth grade is the Four External Offerings.
The ninth grade is the Four Directing Wisdoms.

Above, the right flower garland is the "Diamond Lasso Bodhisattva" [Transliteration: *Kongosaku Bosatsu*]. The lasso represents the guidance on the path of Bodhi. When afflictions are subdued, they become the cause of Enlightenment. Therefore, it is shown as the Diamond Lasso. In the South, it is the Samaya form of the Wish-fulfilling Jewel.

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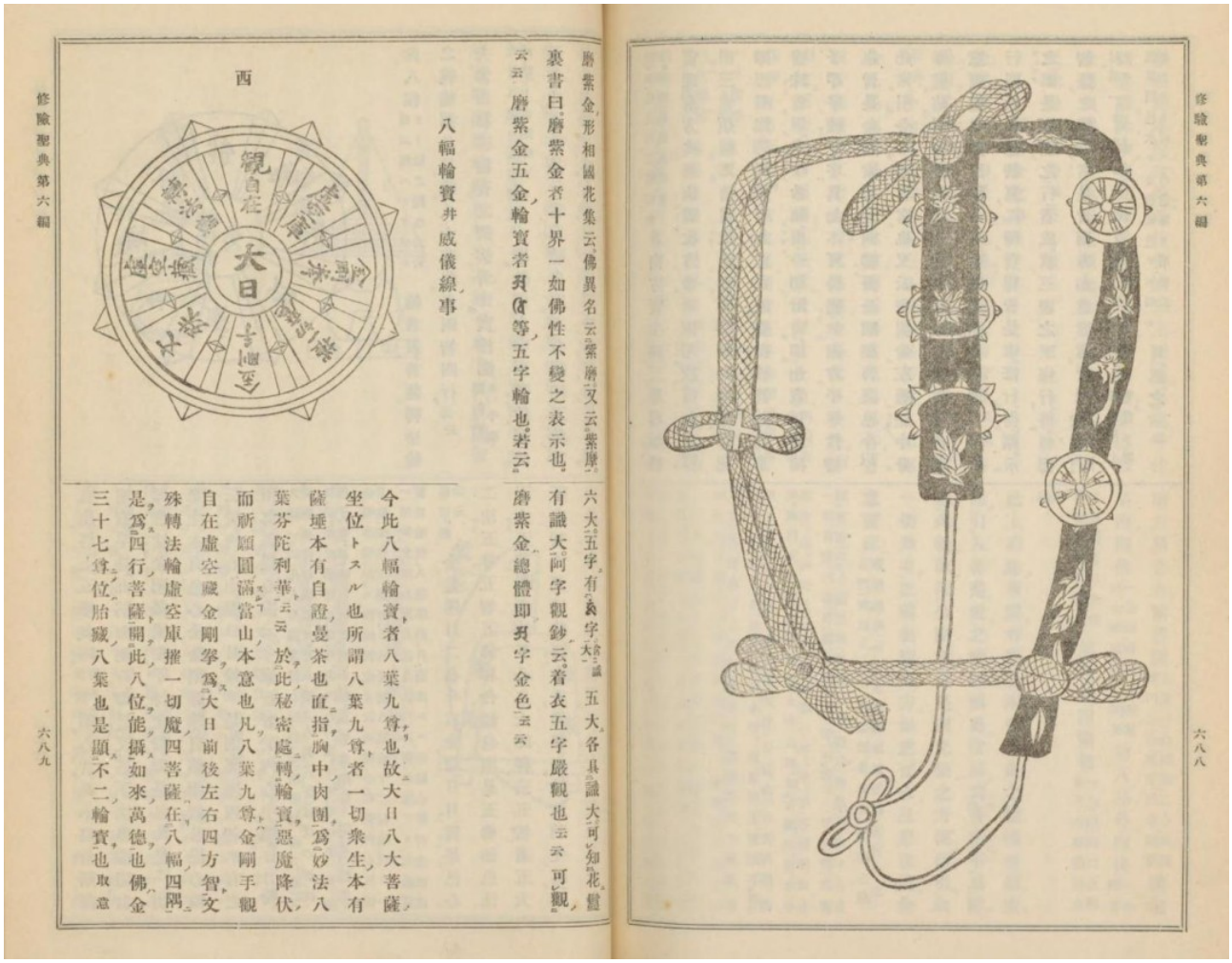
The Samaya form is the manifestation of the Law. Therefore, in the South, the Treasure-Birth Buddha (Ratnasambhava) appears. His Samaya form is the Wish-fulfilling Jewel. The power of the jewel can burn the fire of afflictions. This is based on the Water Element. Therefore, one attains the Wish-fulfilling state. The three poisons and afflictions are subdued, and the path to Enlightenment is quickly attained. From the realm of birth and death to the realm of Nirvana, all is like the Wish-fulfilling Jewel.

Regarding the seed syllable of the Jewel: [Seed Syllable: **ट्रं** (Trāṃ)].
The character [Seed Syllable: **ट्रं** (Trāṃ)] is the true "Thusness" (*Tathata*) which is unattainable. It is the sound of the Diamond-Lasso Bodhisattva. This also refers to the Diamond Lasso being of the same essence as the Bodhisattva. Furthermore, it is said that the Polished Purple Gold cords of the left side represent the Diamond Realm. The Diamond Realm is also this.

All sentient beings have their wishes fulfilled. South is the gate of practice. The two provisions of merit and wisdom are based on practice. Therefore, it is shown as the practice of the Shugen practitioner. The "Three Secrets" are the correct practice. One attains the accumulation of merit and wisdom.

Those of the South are like the "Wisdom-Treasure." The South is the direction of the color yellow. Therefore, the yellow color represents the wisdom-treasure. Regarding the colored cords: red, yellow, purple, white, and black. These five colors are the manifestation of the five wisdoms. The gold color and purple color... these are all to be contemplated.



Page 688 (Right Page)

*(This page consists of a large technical illustration of the **Kuji** or **Ritual Cords**. No translatable text is present on this page other than the page number 688 at the top left.)*

Page 689 (Left Page)

The Matter of the Eight-Spoke Wheel Treasure and the Ritual Cords:

Regarding the Polished Purple Gold, its form resembles the Gathering of National Flowers. The names of the Buddha vary; it is called Purple-Victory or Purple-Form. The Secret Record says: "Polished Purple Gold" represents the "One Suchness" of the Buddha-nature across the Ten Realms, signifying that it is unchanging. The Five Elements (Five Wheels) possess the characters [Seed Syllable: 𑖀 (A)] and so forth. The five syllables are all provided. The "Contemplation of the Great A-Character" says: wearing the robe is the ornamentation of the five syllables. It is said that the total essence of the Polished Purple Gold is the character [Seed Syllable: 𑖀 (A)] and the Gold color.

[Mandala Diagram - The Eight-Leaf Nine-Venerables]
Orientation: West (西) is at the top.

- **Center:** 大日 (Dainichi / Mahavairocana) — [Seed Syllable: 𑖀 (A)]

- **Top (West):** 觀自在 (Kanjizai / Avalokitesvara)
- **Top-Right:** 金剛手 (Kongoshu / Vajrapani)
- **Right:** 彌勒 (Miroku / Maitreya)
- **Bottom-Right:** 寶幢 (Hodo / Ratnaketu)
- **Bottom (East):** 文殊 (Monju / Manjusri)
- **Bottom-Left:** 虛空蔵 (Kokuzo / Akasagarbha)
- **Left:** 轉法輪 (Tenborin / Dharmachakra-pravartana)
- **Top-Left:** 無量壽 (Muryoju / Amitayus)

[Bottom Text Section]:

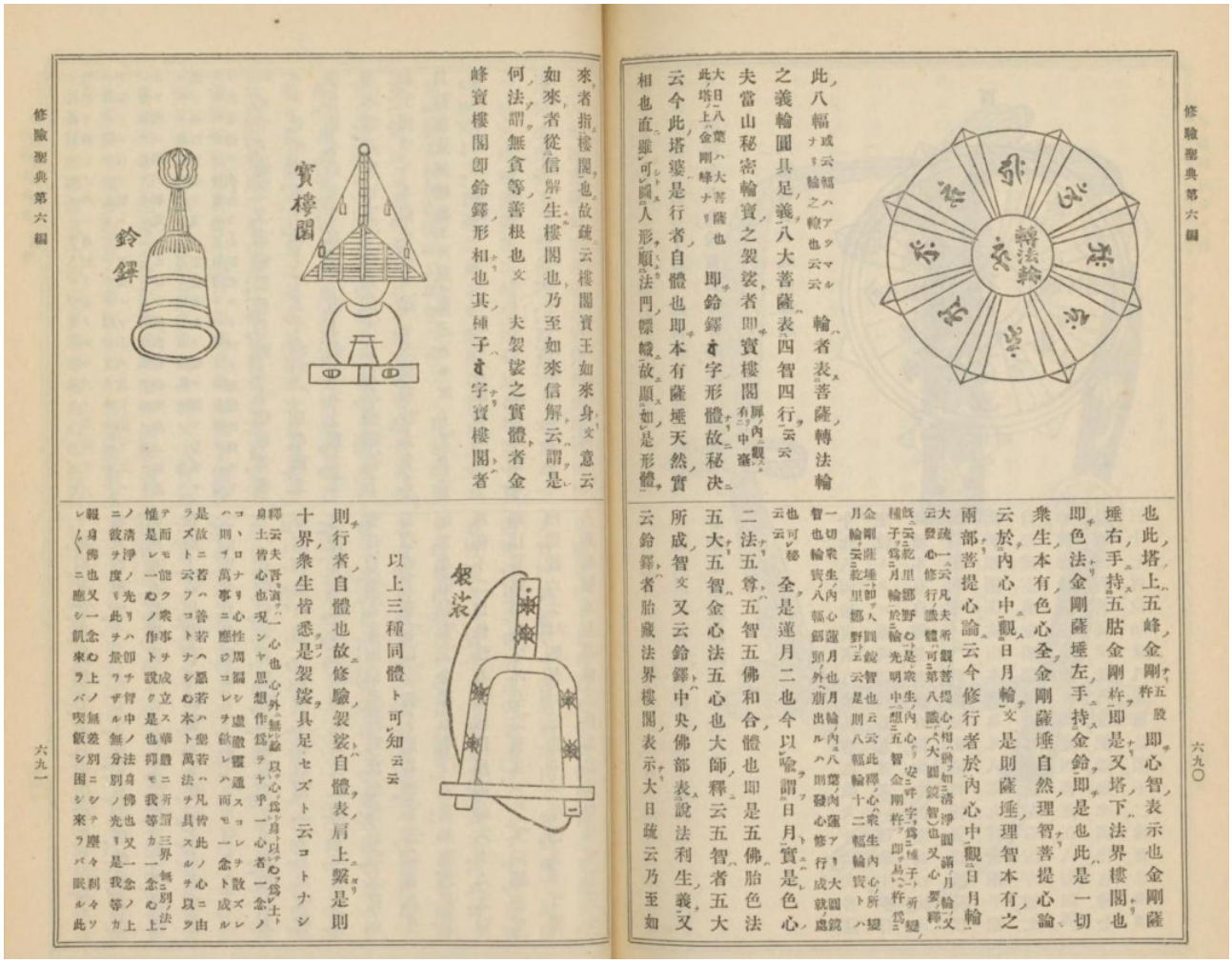
Now, this Eight-Spoke Wheel Treasure consists of the Eight-Leaf Nine-Venerables. Therefore, the Great Sun [Dainichi] and the Eight Great Bodhisattvas take this as their seat. This is what is called the Eight-Leaf Nine-Venerables. All sentient beings originally possess self-proven enlightenment. The center of the chest is directly the "White Lotus of the Wondrous Law." In this secret place, the Wheel of Treasure turns to subdue demons and obstacles.

As for our mountain's (Shugendo) intent: The Eight-Leaf Nine-Venerables consist of Vajrapani and Avalokitesvara. Akasagarbha and Vajra-Fist. The Great Sun (Mahavairocana) is in the center; the wisdom of the four directions is around him. Manjusri, Dharmachakra, Akasagarbha, and the subduing of the Four Mara. These eight positions can encompass the myriad virtues of the Tathagata. It is the Buddha-Gold of the Thirty-Seven Positions and the Eight Vehicles of the Womb Realm. It is the manifestation of the Non-Dual Treasure.

Mantras and Seed Syllables in the Text

Seed Syllables:

- [Seed Syllable: **अ** (A)] — This is the primary seed syllable appearing in the center of the mandala and throughout the text. It represents the "Unborn" source of all existence.



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[Top Diagram - The Eight-Spoke Mandala]

- **Center:** [Seed Syllable: **वं** (Vaṃ)] — Diamond Realm Mahavairocana.
- **Surrounding Petals (Seed Syllables clockwise from top):** [Seed Syllable: **हूँ** (Hūṃ)], [Seed Syllable: **त्राः** (Trāḥ)], [Seed Syllable: **ह्रीः** (Hrīḥ)], [Seed Syllable: **आः** (Āḥ)], etc.
- **Text inside the Wheel:** Turning of the Law Wheel (*Tenborin*).

[Main Text Translation]
This eight-spoke wheel, or the eight-spoke hub, represents the Bodhisattvas turning the Wheel of the Law. The meaning of the wheel is complete. It represents the four wisdoms and the four actions of the eight great Bodhisattvas.

Regarding the secret wheel of this mountain: it is the ornamentation of the treasure and the actual manifestation of the Treasure Tower. Inside, it contains the "Bell-Syllable" [Seed Syllable: **वं** (Vaṃ)]. This tower is the practitioner's own body. It is the original nature of the Bodhisattva, appearing as the Natural Reality. Therefore, it is said: "The form and the vow are one."

This tower represents the Five-Peak Vajra and the Five-Pronged Vajra. It signifies the wisdom of the mind. It is also the Diamond Bodhisattva. The right hand holds the Five-Pronged Vajra; this is the

Treasure Tower. The left hand holds the Bell; this is also the manifestation of all laws. The Diamond Realm is the gold-colored entire body. The "Diamond Bodhisattva" naturally possesses the wisdom of the Bodhi-mind.

The *Commentary on the Bodhicitta* says: "The practitioner should contemplate the sun and moon discs within their own mind." Now, the practitioner contemplates the sun and moon discs in the heart. The *Mahavairocana Sutra (Dainichi-kyo) Commentary* says: "The practitioner's mind is like a clear, full moon." This is the realization of the Eighth Wisdom. It is the perfect, luminous, and pure wisdom of the Great Sun. This is the "Wheel of Wisdom."

The sun and moon represent the two laws. This is the union of the Five Wisdoms and the Five Buddhas. It is the Law of the Five Wisdoms of the Womb Realm. The Great Master [Kobo Daishi] said: "The Five Wisdoms are the Five Great Elements. The Five Elements are the Five Buddhas."

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[Diagrams]

- **Horo (寶樓閣):** The Treasure Tower.
- **Rei-ken (鈴鐸):** The Ritual Bell.
- **Kesa (袈裟):** The Shugen Surplice/Stole.

[Main Text Translation]
The Treasure Tower and the Bell represent the form of the Tathagata. Regarding the Treasure Tower: it is the mind-intent of the Tathagata. The *Dainichi-kyo Sho* says: "The Treasure Tower is the Buddha's body." It reaches the point where faith and understanding are realized. Regarding the form of the Treasure Tower: its seed syllable is the character [Seed Syllable: **वं** (Vaṃ)].

◯ **The Matter of the Three Types Being One Body:**
One should know that these three types are of the same body. The practitioner’s own body is the Treasure Tower. Therefore, the Shugen garments and the practitioner's body are not separate.

It is said: "My mind is the Mind-Law. There is no Law outside the mind." All sentient beings in the Ten Realms are originally the manifestation of the Treasure Tower. The mind-source is revealed. Thoughts and actions are the manifestation of the Law. Even a single thought reaches the pure land.

Regarding the "Pure Realm": It is the light of the mind. It is not separate from this body. The *Secret Record* says: "The middle of the throat is the Consecration. The top of the head receives the six great methods." One’s body and the Three Secrets are one. The "Markless Three Secrets" are the correct practice. All sentient beings originally have the Seal. This is the "Mouth Gate."

The Reward Body Buddha (*Sambhoga-kaya*) is also this. Again, it is the one mind that enters the sun and the moon. There is no separation. It descends to the world of dust to save sentient beings.

Mantras and Seed Syllables for Recitation

- **Primary Seed Syllable of the Tower/Wheel:**

    - [Seed Syllable: **वं** (Vaṃ)]
    - Transliteration: *Ban*
- **The Mandala Vowels (clockwise):**
    - *Un* (**हूँ**), *Taraku* (**त्राः**), *Kiriku* (**ह्रीः**), *Aku* (**आः**)
- **Bodhicitta Mantra (Implied):**
    - *On bōji-shitta boda-hada-yami*
    - (Sanskrit: *Oṃ bodhicittaṃ utpādayāmi*)

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How is the bell-cord designated? Is it the method of the bell-cord, or the chanting of the robe? It is also called the "Invitation of the Robe." To clarify this doubt, the bell-cord is the decoration of the robe's shoulder. It is also called the "Robe of the Bell." The practitioner's body wears the bell as an ornament to ward off all evil. The bell is the "Vajra-Bell." It represents the sound of the Law. By this sound, the mind's darkness is cleared. En no Gyoja said: "This is the Diamond Proper Conquest." It represents the Pure Land of the Dragon Tree Bodhisattva. In truth, this jewel was bestowed upon En no Gyoja. The name "Bell-cord" is for this reason. The jewel is the "Jewel of the South" and is matchless. It is also called the "Robe of the Jewel." Inside the robe, the name is the "Luminous Pearl."

The root of the bell is the "Sound of the Law." The fifty sounds are the Fifty Bells. The sound of the river and the wind are naturally the musical instruments of the Fifty Bells. This is the original meaning of the "Bell of the Beginning." It is also the "Secret of the Six Angles." The bell represents the "A-character" [Seed Syllable: **अ** (A)].

Regarding the realization of the Way: all people's bodies are the Fifty Bells. This is a profound secret. The sound of the bell is the voice of the Tathagata. For the practitioner, the "Bell of the Beginning" is the "A-character" [Seed Syllable: **अ** (A)]. One should realize this. The name of the bell-cord is synonymous with the "Original Source."

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In the Diamond-Treasure Pavilion of the Three Heavens, the Buddha Mahavairocana [Seed Syllable: **वं** (Vaṃ)] has four types of Dharma Wheels. The Four Wheels are the Vajra Wheel, the Treasure Wheel, the Dharma Wheel, and the Karma Wheel. All are contained within the Two Realms. The "Proper Dharma Wheel" is the conversion of sentient beings. It reaches the manifestation of the Buddha. This is the "Command-Wheel Body" [Transliteration: *Kyomei-rin-shin*]. It subdues the three worlds and those difficult to convert. The Great Sun [Mahavairocana] appears in the form of Trailokyavijaya [Transliteration: *Gozanze*].

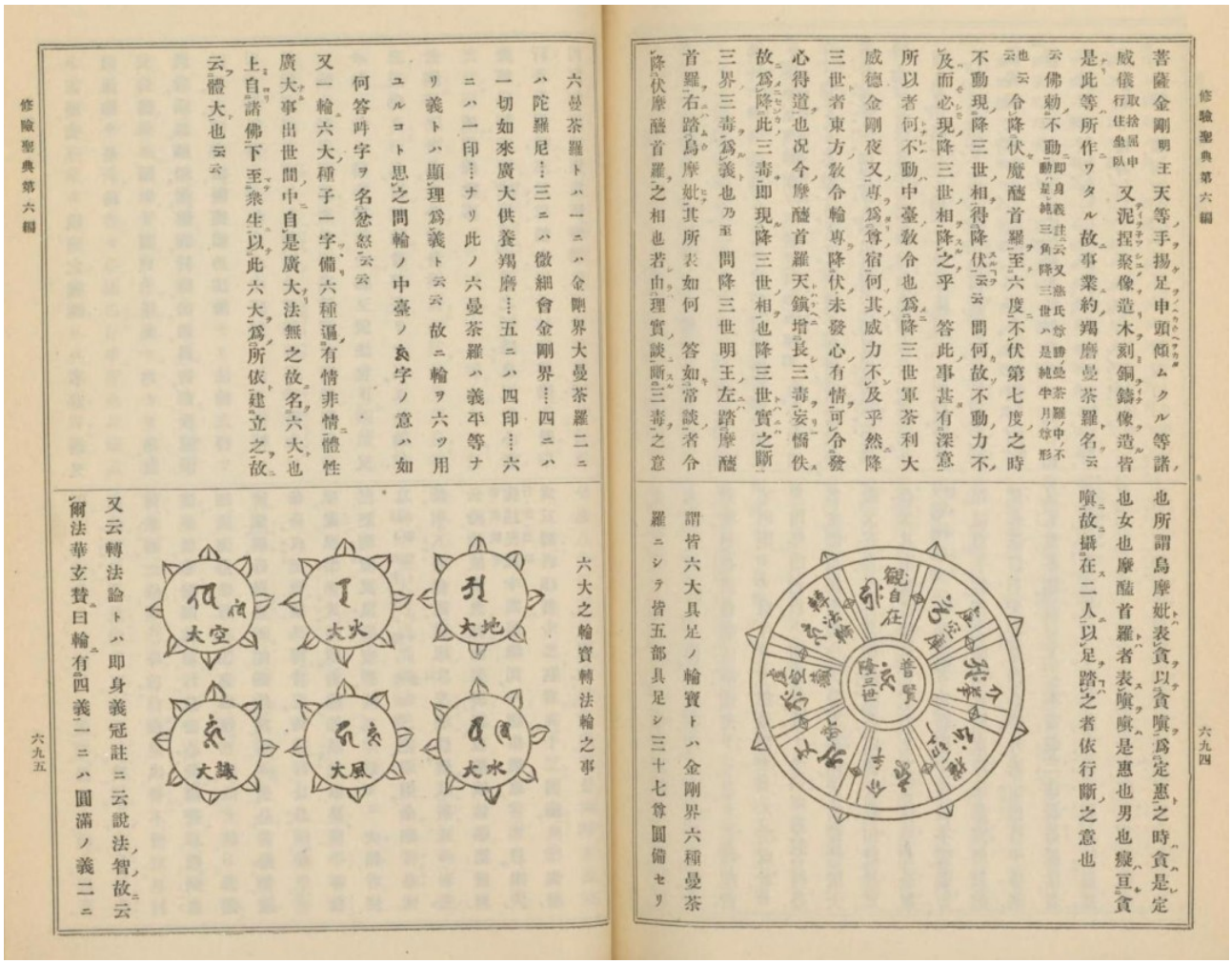
The "Samaya" [Transliteration: *San-ma-ya*] form is the Indestructible Wisdom. The Thirty-Seven Deities of the Diamond Realm are also this. One single "Seed" represents the entire host of Buddhas. The Wisdom-Mudra and the character [Seed Syllable: **वं** (Vaṃ)] are the root. It is the

Wisdom-fist and the one-character crown. The "Gem" is the Wisdom-Pearl. It signifies the jewel of the Dharma-Sea. The Four Mandalas and the Four Seals are complete.

The Diamond Realm's Thirty-Seven Deities reach to the myriad Buddhas. The "One-Character" represents the total essence of wisdom. The character [Seed Syllable: **अ** (A)] is the root of the Five Great Elements. Their colors are the manifestation of the Five Wisdoms. Each form is complete. The "Samaya" [Transliteration: *San-ma-ya*] is the sound of the Buddha's secret. Regarding the "Five Prongs": they represent the Five Wisdoms and the Five Directions. The jewel and the lotus are also contained.

Regarding the "Mantra of the Four Syllables":
Mantra Transliteration:
On abiraunken basara datoban.
(Siddham: **अ वि र हं खं वं**)

This is the manifestation of the "Secret of the Three Truths." The practitioner's body is the manifestation of the character [Seed Syllable: **अ** (A)]. The Thirty-Seven Deities are proven in the "Three Secrets Ground." All the meanings of the scriptures and the logic of the characters are contained within this. This is the "Great Compassion Vow." One should observe this "One-Seal Meeting."



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Text Translation:

The various Bodhisattvas, Vajra-holders, Wisdom Kings, and Heavenly Beings etc., raise their hands and lift their feet to crush the heads [of demons]. Some take up weapons; others stay in meditation. Again, statues made of mud and clay, carved wood, or cast copper and iron are all created. These are the works of the Samaya [Transliteration: *San-ma-ya*]. Regarding the manifestation of the wrathful Fudo Myoo, his body has the meaning of [Seed Syllable: हाँ (Hāṃ)]. He subdues the Mara and the kings of the three worlds. Why does the Unmoving One (Fudo) manifest in a form to subdue the three worlds? Answer: This matter has a deep meaning. He uses his power to suppress the night-spirits and the four directions.

Why is Trailokyavijaya [Transliteration: *Gozanze*] shown trampling upon Maheshvara [Transliteration: *Makeishura*] and Uma-hi? Answer: As commonly explained, Maheshvara represents the root of the "Three Poisons" (Greed, Anger, Ignorance). Trampling upon them signifies the cutting off of these poisons. Maheshvara represents the attachment to greed; Uma-hi represents the attachment to anger. By treading on them with both feet, it signifies the intent of cutting off these attachments. These are the Six Great Wheels of the Diamond Realm. The thirty-seven deities are complete in this wheel-treasure.

[Mandala Diagram - The Wheel of the Two Realms]:

- **Center:** [Seed Syllable: **अ** (A)] — **Dainichi** (Mahavairocana).
- **Surrounding Petals (Seed Syllables):** [Seed Syllable: **ह्रीः** (Hrīḥ)] Avalokitesvara, [Seed Syllable: **अः** (Aḥ)] Samantabhadra, [Seed Syllable: **वं** (Vaṃ)] Trailokyavijaya, [Seed Syllable: **त्राः** (Trāḥ)] Akasagarbha, etc.
- **Labels inside circles:** 觀自在 (Kanjizai), 普賢 (Fugen), 降三世 (Gozanze), 虛空藏 (Kokuzo), 轉法輪 (Tenborin).

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Text Translation:
The Six Mandalas are: 1. The Great Mandala, 2. The Samaya Mandala, 3. The Dharma Mandala, 4. The Karma Mandala, 5. The Dharani Mandala, and 6. The Subtle Diamond Mandala. All Tathagatas offer wide protection. Each of these represents the equality of meanings. Therefore, the Six Mandalas are the use of the Six Wheels.

Question: What is the meaning of the character [Seed Syllable: **अ** (A)]?
Answer: It is the mind of compassion. Again, the "Six Wheels" refer to the Six Great Seed Syllables. These permeate all sentient and non-sentient things. From the Buddhas above to the sentient beings below, they are based on these Six Great Elements. Therefore, it is the building of the Great Body.

◯ **The Matter of the Six Great Wheels and the Turning of the Wheel of Law:**
(Diagrams of the Six Great Circles):

1. [Seed Syllable: **अ** (A)] — **Earth** (大地 - *Daichi*)
2. [Seed Syllable: **व** (Va)] — **Water** (大水 - *Daisui*)
3. [Seed Syllable: **र** (Ra)] — **Fire** (大火 - *Da-ka*)
4. [Seed Syllable: **ह** (Ha)] — **Wind** (大風 - *Daifu*)
5. [Seed Syllable: **ख** (Kha)] — **Space** (大空 - *Daiku*)
6. [Seed Syllable: **हूँ** (Hūṃ)] — **Consciousness** (大識 - *Daishiki*)

Again, it is said: "Turning the Wheel of the Law" is the "Body-Meaning." The *Kan-chu* (Secret Notes) says: "The Turning of the Wheel has four meanings. One is the meaning of Fulfillment. Two is the meaning of the Wisdom-Law."

Mantras and Transliterations

Seed Syllable Mantra (The Six Great Elements):

- **A - Va - Ra - Ha - Kha - Un**
    - (Siddham: **अ व र ह ख हूँ**)

- Transliteration: *A-ba-ra-ka-ki-un*

The Central Mantra of the Mandala (Mahavairocana):

- **On abiraunken basara datoban**
    - (Transliteration: *On a-bi-ra-un-ken ba-sa-ra da-to-ban*)
    - Meaning: "Om, Vairochana of the Five Elements, Diamond Realm Wisdom."

Mantra of Trailokyavijaya (Gozanze Myoo):

- **On nishunba basara un kitta**
    - (Transliteration: *On ni-shun-ba ba-sa-ra un kit-ta*)
    - Meaning: "Om, subdue the Vajra of obstacles, Hum Phat."

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Text Translation:
...to crush [obstacles]. Three: the meaning of subduing. Four: the meaning of indeterminacy. Again, the Tendai Precepts say: "Dignity (*Igi*) is the cleanest and most severe." It is also the norm for practitioners. As the commentary says: "When there is dignity, one is fearful; when there is no dignity, one is arrogant."

Again, the turning of the wheel is the "Unmoving Meaning," the "Manifesting Meaning," the "Moving Meaning," the "Arising Meaning," and the "Acting Meaning." It should be used at the front of the site. One’s wisdom and the following logic are combined.

Chapter on Shingon: "The Tathagata's mind holds the Dharma that is understood, then transfers it to another's heart, leading them to realize the truth. The Wheel of Treasure turns without hindrance, and in this law, one attains freedom." Regarding the turning of the wheel: "It is the Buddha’s preaching."

Again, regarding the "Correct Buddha": The "Nature-Body Bodhisattva" is the name of the Self-Nature Body. The "Manifestation-Body Buddha" is the name of the Dharma-Wheel Body. The name of the Command-Wheel Body is the King of Wisdom.

◯ **Matter of the Ritual Cords (Igi-sen):**
Ritual cords are the binding of the four dignities. Also, they are the manifestation of the mind-ground. When a practitioner attains Bodhi, the binding of the cords of dignity is as follows: The Sanskrit letter [Seed Syllable: **अ** (A)] is the crown of the head. Ritual cords represent the binding of the twelve links of dependent origination. All work is like this. Therefore, it is called "Siddham" [Seed Syllable: **श्र** (Sra)]. Binding the cords of the twelve links is like the turning of the wheel of the Law.

It is said: "The cords of Saintly Dignity bind the surplice." This is also the matter of the ritual cords. The world of birth and death, and the twelve links of dependent origination, are all contained. Regarding the turning of the wheel of the twelve links: one uses three cords, and two cords are combined. The length is five feet two inches.

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Text Translation:

...or one foot two inches at the front, and one foot eight inches at the back. Totaling three feet two inches. I find that three feet two inches represents the dignity of the Buddhas of the Five Directions. Ritual cords of three feet two inches. Again, there are thirty-seven deities. Among the thirty-seven, the center is the Great Sun [Mahavairocana]. He is the self-receiving-enjoyment body, manifesting as the transformation bodies of the thirty-two Bodhisattvas. For the sake of saving others, they manifest as these forms. Cords of thirty-two represent the Bodhisattvas flowing through the world. Cords of three feet two inches can be used. Furthermore, they symbolize the four dignities: walking, standing, sitting, and lying down. They should not be used in a way that is arrogant or negligent. They can be made of gold, copper, iron, wood, or stone etc.

◯ **Matter of the Collective Surplice (*Kesa*) being White:**

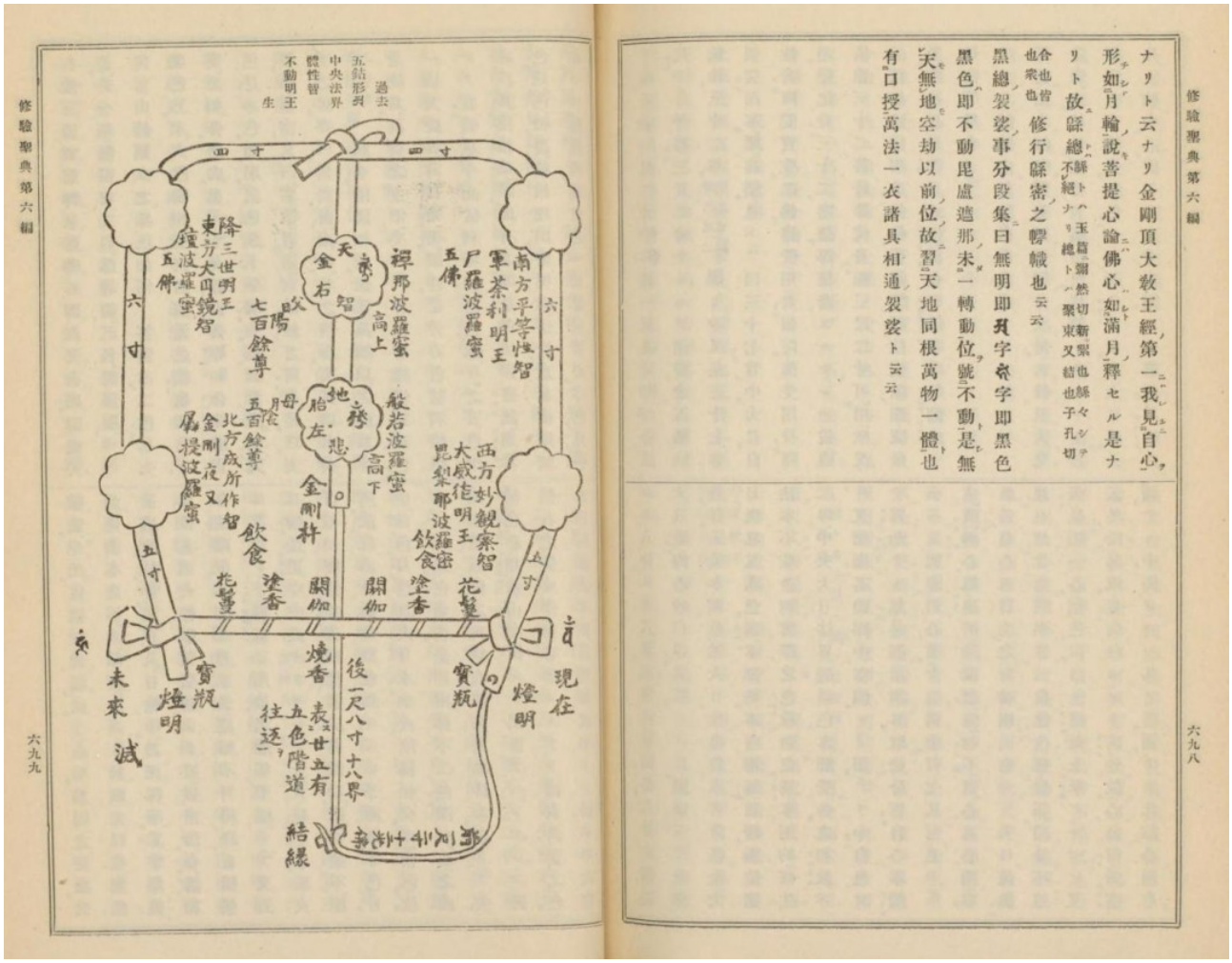
Question: Regarding the white color of the surplice used in this mountain, why is it first made white?

Answer: It is for the sake of showing the "Single-Minded White Heart." The *Dainichi-kyo Sho* (Commentary) says: "Within the human heart is a white lotus."

Regarding the "Single-Minded White Heart": The heart is the supreme truth. One should not be stained by worldly desires. Within the center of the chest of an ordinary person is a square-inch round area. If one cuts open the veins and arteries, they form a circle. The heart is white. In the center, there is an eight-leaf white lotus. It is like the "Jewel Pavilion" [Seed Syllable: वं (Vaṃ)].

The *Dainichi-kyo* says: "Inside the heart, the wonderful white lotus with eight petals is perfectly round." This is the fruit of becoming a Buddha. Again, it is said: "The yellow-white color represents the Womb Realm Dainichi." The white color represents the Diamond Realm. "No-birth" is the limit of the Diamond Realm. Therefore, the white color is the root. It represents the realization of the primal source.

In the center of the world, in the middle of space, is the Great Sun [Mahavairocana]. He is like a round moon. This is the source of the mind's body. The southern fleshly heart is a space with a void. Within it is the white color. It is like a jewel. The exhalation and inhalation reach the twelve rains. There are seven holes and three hairs within... This is the mind that the practitioner should open.



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It is said that the *Vajrasekhara (Diamond Peak) Great King of Teachings Sutra*, Chapter 1, states: "I see my own mind, its form is like a lunar disc." The *Exposition of the Bodhicitta* (*Bodaishin-ron*) explains that the Buddha-mind is like the full moon. This is the meaning. Regarding the hanging tassels (*Kake-shizu*), the dictionary *Gyokushen* defines them as *ken* [a cord]. It means to bundle tightly or to tie. Again, it means to knot.

Regarding the Matter of the Black-Tasseled Surplice (*Kuro-fusa kesa*), the *Bundan-shu* says: Ignorance (*Mumyo*) is that very character [Seed Syllable: अ (A)]. Black color represents the Unmoving Vairochana (*Fudo Birushana*). At the end of "One Turn of the Position," the name is "The Unmoving One." This is the position from before the kalpas of emptiness of heaven and earth. Learning that heaven and earth share the same root and the ten thousand things are of one essence is the "Oral Instruction of the Myriad Laws." This is what is called the "Robe of Mutual Correspondence of One Garment."

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[Diagram of the Ritual Cords / Yuigesa]

Outer Perimeter (Right to Left):

- **Top Middle:** Heaven / Wisdom
- **Top Right Section:** Southern direction / Wisdom of Equality / [Transliteration: *Gundari Myoo*] / Precepts Paramita / Five Buddhas. (Length: 6 inches).
- **Bottom Right Section:** Western direction / Wisdom of Wondrous Observation / [Transliteration: *Daiitoku Myoo*] / Energy Paramita / Treasure Vase. (Length: 5 inches).
- **Top Left Section:** The Past / Five-Pronged Shape / Central Wisdom of the Essence of the Dharma-realm / [Transliteration: *Fudo Myoo*]. (Length: 10 inches).
- **Bottom Left Section:** Eastern direction / Wisdom of the Great Round Mirror / [Transliteration: *Gozanze Myoo*] / Giving Paramita / Five Buddhas. (Length: 6 inches).
- **Lower Left Section:** Northern direction / Wisdom of Perfecting Action / [Transliteration: *Kongoyasha Myoo*] / Meditative Paramita. (Length: 5 inches).

Central Column and Inner Symbols:

- **Top Center Circle:** [Seed Syllable: **अ** (A)] — Wisdom
- **Inner Circle (Four Seed Syllables):**
    - Top: [Seed Syllable: **अ** (A)]
    - Right: [Seed Syllable: **अः** (Aḥ)]
    - Bottom: [Seed Syllable: **अं** (Aṃ)]
    - Left: [Seed Syllable: **आ** (Ā)]
- **Center Label:** Mother / Womb Left / Compassion.
- **Lower Center:** [Transliteration: *Kongosho* / Vajra-Pestle].

Ritual Items and Annotations:

- **Right Side:** Flower Garland / Water (*Argha*) / Incense / Food and Drink.
- **Left Side:** Water (*Argha*) / Incense / Food and Drink / Flower Garland.
- **Bottom Area:** Present / Treasure Vase / Lamp / Future / Extinction.
- **Bottom Measurement:** Back is 1 foot 8 inches representing the 18 realms. Front is 3 feet 2 inches representing the 32 signs. This is the karmic connection.

Mantras and Seed Syllables found on these pages:

Seed Syllables (Bija):

- [Seed Syllable: **अ** (A)] — *A* (The source of all sound/the Unborn).
- [Seed Syllable: **आ** (Ā)] — *Ā*
- [Seed Syllable: **अं** (Aṃ)] — *Aṃ*

- [Seed Syllable: अः (Aḥ)] — *Aḥ*

Mantras (Titles for Recitation):

- **Namu Fudo Myoo**
    - (Transliteration: *Namu Fudo Myoo*) — "Homage to the Unmoving Wisdom King."
- **Namu Gozanze Myoo**
    - (Transliteration: *Namu Gozanze Myoo*) — "Homage to the Wisdom King who subdues the three worlds."
- **Namu Gundari Myoo**
    - (Transliteration: *Namu Gundari Myoo*) — "Homage to the Wisdom King of the Nectar Jar."
- **Namu Daiitoku Myoo**
    - (Transliteration: *Namu Daiitoku Myoo*) — "Homage to the Wisdom King of Great Majesty."
- **Namu Kongoyasha Myoo**
    - (Transliteration: *Namu Kongoyasha Myoo*) — "Homage to the Diamond-Devouring Wisdom King."

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The surplice (*kesa*) represents the "Rough Deity" (*Arakami*). The Arakami is the robe. At the time of death, it becomes the celestial robe. It has three names: 1. Inexhaustible Robe, 2. Patient Armor, 3. Dispassionate Dust.

Regarding the colors of the Mountain-binding robes: How are they determined? Answer: Purple is the color formed by the interaction of red and black (Yin and Yang). It is the logic of clear flowing interaction. Again, it is said that black and white together form blue. Red and yellow together form purple. Purple is the color of the subtle and wonderful palace of the Emperor.

Regarding the purple color: It is the color of the interaction of the Southern and Northern directions. Water and Fire (Yin and Yang) interact, and after that, all things are born from it. Therefore, it is the master of all things. The red color represents the fierce brilliance of fire. It is said that "In the presence of this light, the sun loses its fierce brilliance." This red color is the fierce King of Wisdom. Now, the fierce fire is within the Five Elements. Red and yellow are mixed together. This is the logic of the Law. The essence of the Law is equality.

Regarding the purple color: It represents the meaning of "Leaving the Dust." All infants must see the purple color to achieve maturity.

Regarding Respect and Love: This greedy love becomes the mind of dust. This is the same secret as the "Mind of Dust." Like the lotus, it is "Not stained by the mud." The Womb Realm says: "Dwelling in the birth of the mind." To escape the dust, one uses the **Seed Syllable [अ (A)]**. This is the "Sublime Enlightenment." Through the power of the Seed, one can separate from the defilement of the name and attain the ultimate.

The *Mahavairocana Sutra (Dainichi-kyo)* says: "The mind of one thought is the fire in space." Again, it says: "In a single thought, all merits are gathered." This is the deep merit. One should not

speak of it lightly. Red represents the light of the sun. Yellow represents the moon. Fire and water (Yin and Yang) interact to form purple. Therefore, white, gold, and purple are the colors of the Two Realms. The red-gold color is the Womb Realm. The white-purple color is the Diamond Realm. These are not two; their colors are profound.
Regarding the Cords of Dignity (*Igi-sen*): The purple cords represent the Mountain-norm. They are for out-of-the-world use. If they were for worldly use, they would be pale green or yellow. Purple is the color of the Buddhist garment.

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Regarding the forbidden colors for family members: A record says that "Forbidden colors" include purple, red, yellow-green, and deep blue. Those without rank should not wear patterns. One should avoid heavy silk and embroidered fabrics. People of lower ranks who tie these cords should not use the forbidden purple.
Regarding Saintly garments: From the Emperor down to the common people, purple and yellow-green are used for specific ranks. Regarding the Six Ranks: Those who serve for a long time are of the fifth rank. Below the sixth rank, they are for commoners.
Regarding the purple cords: It is said that they represent the "Shrimp" color. Or it is called "Crayfish-dye." In ancient times, the Fujiwara clan used these colors. They are tied at the source. At that time, light purple or red-purple was also used.

◯ **The Matter of the Great Sun of the Two Realms:**
Regarding the Diamond Realm: This is the Wisdom-Body of the Buddha. It reaches the realization within the world of birth and death. The "Diamond" is that which cannot be broken; it destroys all afflictions. Therefore, it is called "Diamond."
Regarding the Womb Realm: This is the Principle-Body. It is the "Womb" that contains and nurtures. It possesses all virtues and "Does not lose" them. Therefore, it is called "Womb." Afflictions are hidden within the womb and do not appear.
Regarding these two teachings: People use them as the root. The Two Mandalas are the gates for entering the Law. There is no separation in truth. This is the "State of No-Form." The *Secret Treasury* says: "The self-realized state of the mind cannot be attained by use."
The *Dainichi-kyo* says: "The Ten Stages cannot enter." For ordinary people, it is difficult to attain.
The Great Master [Kobo Daishi] said: "Within the Womb, there are ten directions. One cannot get out."
The **Seed Syllable [अ (A)]** is the Self-Nature Dharma Body. This scripture is the great sect. The Great Assembly naturally realizes it. This is called the "Self-preached Law." All meanings are fulfilled.
Regarding the "Consecration": From the top of the head down to the Diamond Realm... reaching the Two Realms.
Enlightenment: It flows from the mind. Therefore, it is not delusional. Realize this and do not doubt.
The *Dainichi-kyo Commentary (Dainichi-sho)* says: "The Great Vairochana **[Seed Syllable: अ (A)]** contains all."

Mantras & Seed Syllables in the Text

Seed Syllables:

- **[अ (A)]** — Transliterated as **"A"**. (Appears as the primary seed of the "Unborn" source on both pages).

Mantras Transliterated (Titles referenced for recitation):

- *Namu Dainichi Nyorai* (南無大日如来)
- *Namu Henjō Kongō* (南無遍照金剛)

Phonetic Mantra of the Two Realms (implied context of the text):

- *On abiraunken basara datoban*
  (Japanese: オン アビラウンケン バサラ ダトバン)

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[Header Sections]
The Buddha's Law body is the Tathagata. Up to the Reward Body Buddha, the name is "Great Sun Venerable Response Transformation Buddha." The exoteric name "Great Sun" (*Dainichi*) is the same as the "Flowing Body" name.

The Two Realms:

- **Womb Realm [胎蔵界]:** Principle (*Ri*). Front Five Elements. Manifest Virtue. Original Enlightenment. From Effect toward Cause. Cause Mandala.
- **Diamond Realm [金剛界]:** Wisdom (*Chi*). Consciousness (*Shiki*). Great Restraint. Beginning Enlightenment. From Cause toward Effect. Effect Mandala.

◯ **The Matter of the Non-Duality of the Two Realms:**
Non-duality is not something transmitted by other schools. Other schools separately establish the Two Realms, but this school peacefully positions them as one. Regarding the "Two Realms," the Great Master [Kobo Daishi] said: "Outside of the Two Realms, there is no non-duality. Outside of non-duality, there are no Two Realms." This means there are no Two Realms apart from non-duality. This is a very profound and difficult logic to understand.

The *Dainichi-kyo Sho* (Commentary) says: "Vairochana [Seed Syllable: अ (A)] is the Sun. It covers the space between heaven and earth. The light of the Great Sun permeates everywhere. Because it takes the form of the Sun, it is called 'Maha-vairochana,' which means 'Great Sun Tathagata'." The Diamond Peak Sutra's essential meaning, Vol. 1, says in Sanskrit: "Vairochana" is translated as "Highest Peak," "Great Presence," and "Broad Ornamentation." The Tathagata Vairochana is the most supreme.

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The *Yu-ga-kyo* says: "The Mantra of the Law is the character [Seed Syllable: अ (A)]." It is the "Originally Unborn" (*Hon-pu-sho*) and the "Source." The Way of the Gods (Shinto) uses the

Human-God as the fundamental essence. Therefore, it is said that "Buddha and Kami are not different; they are like water and ice, or fruit and stone."

Regarding the Two Realms of the Gods: They are not separated from the original source. The Shrines of Ise [Ise-Nigo] represent the Two Realms of Diamond and Womb. The Outer Shrine (*Geku*) and Inner Shrine (*Naiku*) are the manifestations of the Great Sun [Mahavairocana] and the Great Spirit. The secret tradition of the Ise Grand Shrine says: "The Great Sun and the Great Spirit are the same."

[Correspondence Section]

- **Womb Realm:** Inner Shrine (*Naiku*). Compassion. The character [Seed Syllable: **अ** (A)].
- **Diamond Realm:** Outer Shrine (*Geku*). Wisdom. The character [Seed Syllable: **वं** (Vaṃ)].

The "Eight-Leaf White Lotus" is the center of the Womb Realm. It is the "Proper Fulfillment." Vairochana resides in the center. The Two Realms are the manifestation of the "Secret Logic." It is the "Golden Wisdom" of the Diamond Realm. The character [Seed Syllable: **अ** (A)] represents the "Originally Unborn" mind of the Buddha.

The *Secret Treasury* says: "The Mind-Source is the Consecration. The top of the head receives the six great methods." One's body and the Three Secrets are one. The practitioner of this mountain enters the Great Peak and attains "Equal Enlightenment." One should have no doubts.

The Great Master [Kobo Daishi] said: "The character [Seed Syllable: **अ** (A)] is the Self-Nature Dharma Body. This is the truth of all Tathagatas." This reaches the "Gate of No-Form." The practitioner should contemplate the "A-character" and the "White Lotus" in the heart.

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Text Translation:
Dainichi says: "Empowerment is seeing... it is reaching the point of using this body for Buddha-empowerment. The place of dwelling is like the Mind-King; all Buddhas dwell within it." It is said that the character [Seed Syllable: **अ** (A)] is the dwelling place of all Buddhas. Regarding Nirvana: it is not-born and not-perishing. By turning and arising, it is the birth of the house of the Law. To perishing, it is the end of the house of the Law. Sentient beings are born from the "Not-born" (*Hon-pu-sho*). If one does not seek the Buddha outside, and the Buddha does not seek the sentient being, then where can the name of the secret Buddha be found? It is reaching the point where my body is already the Buddha. What else is there to initiate?

The exoteric Shaka [Buddha] had works and traces. He sought the form to express the Bodhi. How can one obtain this? If one reaches the point where one does not realize it, one is a servant to others. Regarding the servant: it is the character [Seed Syllable: **अ** (A)]. Within the three samadhis, the gates appear universally. By detaching from the gate, from the mind flows the internal realization of the Bodhisattva. It is reaching the point where one realizes the external and leads sentient beings into the Buddha-fruit. This is called "Expedient Means." Therefore, the practitioner follows the form and the practice. The oral instruction says: "The mind-ground is not a treasure."

Question: Is the Single Character Mantra [Transliteration: *Ichiji Shingon*] for escaping the five paths?

Answer: It is the wonderful medicine for quelling greed and anger. If the mind-practice is not separate, it is the destruction of the mouth-gate.

The character [Seed Syllable: अ (A)] is the sound of the ultimate merit of Enlightenment. By removing the character [Seed Syllable: अ (A)], the sound is ended. It is the root of the three bodies and myriad virtues. Regarding the character [Seed Syllable: अ (A)]: it is the source of all laws. It is originally unborn (*Hon-pu-sho*). If one uses the "A" syllable [Seed Syllable: अ (A)] to observe, it is the seed of the great source.

Page 705 (Left Page)

Text Translation:
All are the names of the "Self-Mind Buddha." To cast it away is to sink and be lost. This cannot be allowed. One should take the meaning and gain the truth.

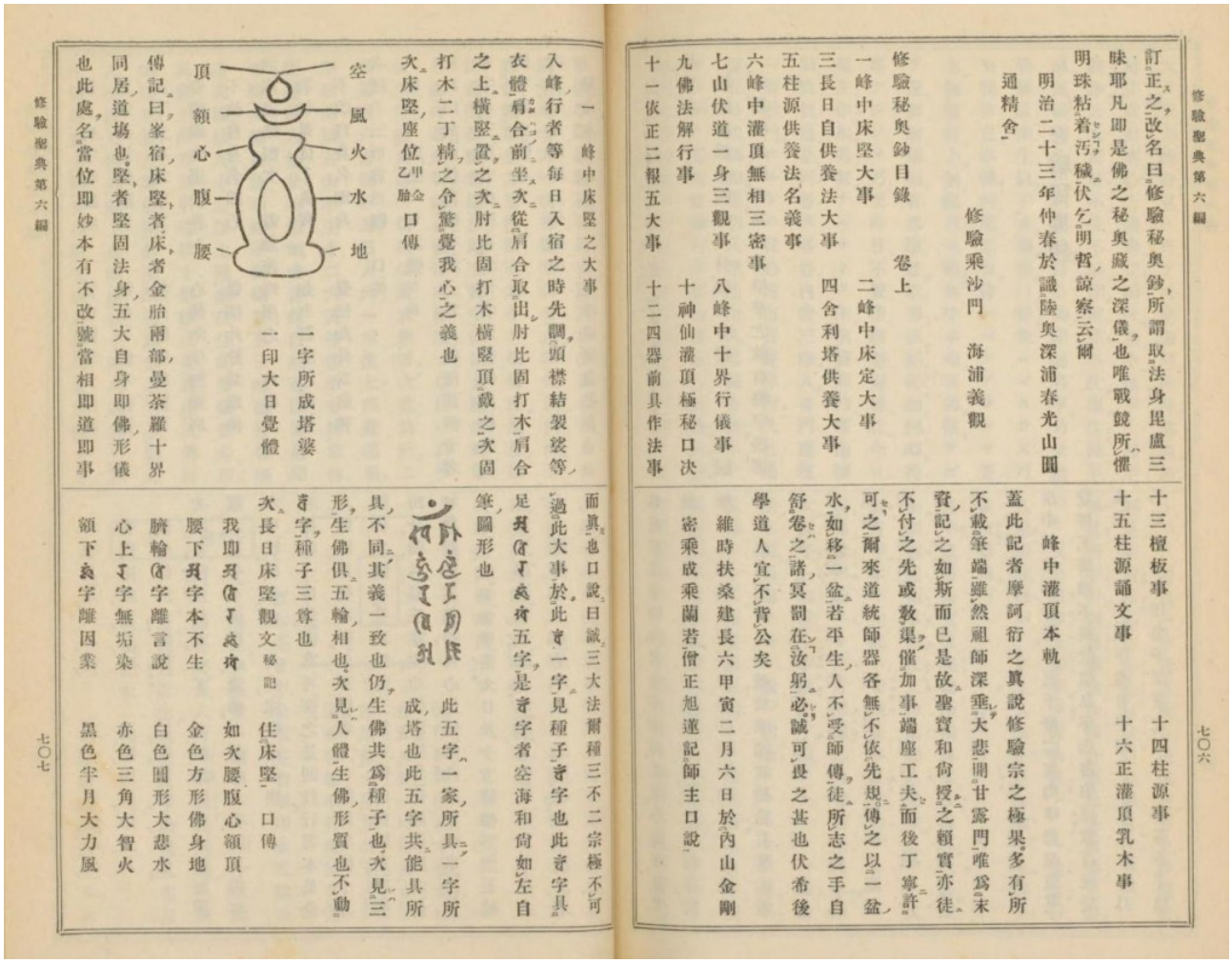
In Meiji 14 (1881), on a joyful day in the first month, at the Daigozan temple, while studying diligently, I transcribed this text. Due to the haste, there may be missing characters or errors. (Signed: Kaima-ura Kan'ei)

◯ **Shugen Hi-o-sho (Secret Essentials of Shugen):**
Regarding the practitioner of the Shugen Secrets: the body is Vairochana Samadhi. This is the Buddha's secret.

The Secret Treasure was also transmitted of old. The practitioner originally received the seal from the Dragon Tree [Nagarjuna] at the Iron Tower in Southern India. Later, the ten realms were opened. It is like the gate of the circle, merging into the Great Four Mandalas. The practice of the mind-ground is the inconceivable liberation. Regarding the oral instruction: it was passed down from teacher to disciple. This is a rare and wonderful matter.

The original text was lost and scattered later. It was summarized in books. This is the source of the Saintly Treasures. During the Shocho era, it was kept in the mountains. I have recorded it again to prevent it from being lost in the later generations. It is a secret treasure of Meiji. Those who hold it should not show it to the blind or the confused.

In the past, the "Correct Path" was followed. Today, there are those who use the "Deviant Path" to seek worldly benefits. This is a sickness of the world. One should follow the "Correct Path" of the ancient masters. To distinguish between the correct and the deviant is the duty of the gentleman. One should bow and revere the ground.



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Shugen Hi-o-sho (Secret Essentials of Shugen)
Table of Contents, Volume 1

1. The Matter of the Firm Bed in the Mountains (*Houchu Tokodoko no Daiji*)
2. The Matter of the Bed Stability in the Mountains (*Houchu Tokotei no Daiji*)
3. The Great Matter of the Long Day Self-Offering Ritual (*Chonichi Jikuyo-ho Daiji*)
4. The Matter of the Reliquary Tower Offering (*Sharito Kuyo Daiji*)
5. The Matter of the Names and Meanings of the Pillar Source Ritual (*Hashiragoto Kuyo-ho Myo-gi no Koto*)
6. The Matter of the Markless Three Secrets Consecration in the Mountains (*Houchu Kanjo Muso Sanmitsu no Koto*)
7. The Matter of the Three Contemplations of One Body in the Way of the Yamabushi (*Yamabushi-do Isshin Sangan no Koto*)
8. The Matter of the Ritual of the Ten Realms in the Mountains (*Houchu Jikkai Gogyo no Koto*)

9. The Matter of Buddhist Practice and Understanding (*Butsu-ho Gogyo no Koto*)
10. The Top Secret Oral Instructions for the Immortal Consecration (*Shin-sen Kanjo Goku-hi Kuchi-ketsu*)
11. The Five Great Matters of the Two Rewards: Dependent and Main (*Esho Ni-ho Go-daiji*)
12. The Matter of the Ritual Preceding the Four Vessels (*Shiki Zen-gu Saho no Koto*)
13. The Matter of the Altar Board (*Danpan no Koto*)
14. The Matter of the Pillar Source (*Hashiragoto no Koto*)
15. The Matter of the Pillar Source Chanting Text (*Hashiragoto Jumon no Koto*)
16. The Matter of the Milky Wood for the True Consecration (*Sho-kanjo Nyumoku no Koto*)

The True Text of the Mountain Peak Consecration
This record contains the ultimate fruit of the Shugen sect's true words. Much of it was not recorded by brush and ink, but transmitted through the great compassion of the ancestors. It is a nectar-gate for the later ages. If it is not the right time or the right person, do not transmit this. It is like transferring water from one vessel to another; if the receiver is not ready, it will spill. One must follow the rules of the predecessors.
In the 6th year of the Kencho era (1254), on the 6th day of the 2nd month, at the Diamond Peak of Mount Uchiyama, the monk of the esoteric vehicle, Jo-asogi, spoke this for the sake of the Master of the Way.

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[Illustration of the Five-Element Pagoda / Gorinto]
Labels from top to bottom:

- 空 **(Space):** Seed Syllable: [**ख** (Kha)] — Transliteration: *Ki* / *Kha*. Body Part: 頂 (Crown).
- 風 **(Wind):** Seed Syllable: [**ह** (Ha)] — Transliteration: *Ka* / *Ha*. Body Part: 額 (Forehead).
- 火 **(Fire):** Seed Syllable: [**र** (Ra)] — Transliteration: *Ra*. Body Part: 心 (Heart).
- 水 **(Water):** Seed Syllable: [**व** (Va)] — Transliteration: *Ba* / *Va*. Body Part: 腹 (Abdomen).
- 地 **(Earth):** Seed Syllable: [**अ** (A)] — Transliteration: *A*. Body Part: 腰 (Waist).

[Center Column Text]
This is the Stupa made of one character.
It is the Great Awareness Body of the One Seal.
The record says: The "Firm Bed" refers to the Diamond and Womb Realms. The Two Realms reside together. The "Firm" is the solid body of the Five Great Elements. The "Bed" is the form of the Buddha's body in the Ten Realms. This place is called the "Seat of Success." It is the wonderful essence that does not change. It is the immediate matter of the Way.

[Lower Correspondence Table]
I am immediately [Seed Syllable: **अ** (A)] [Seed Syllable: **वं** (Vaṃ)] [Seed Syllable: **र** (Ra)] [Seed

Syllable: हूँ (Hūṃ)] [Seed Syllable: खां (Khāṃ)].
Mantra Transliteration: A-ban-ra-un-ken

These five characters are the equipment of one family. Each character is a pagoda. These five characters possess the total form. It is the Five-Element mutual correspondence. Next, see the "Human Body Born of Five Elements," which is immovable.

Next: The Firm Bed Meditation Secret Record

1. **The Firm Bed Oral Instruction:**
    - The character [Seed Syllable: अ (A)] — Represents the Waist, the Earth Element, the Buddha Body, and the Color Gold.
    - The character [Seed Syllable: व (Va)] — Represents the Abdomen, the Water Element, Great Compassion, and the Color White.
    - The character [Seed Syllable: र (Ra)] — Represents the Heart, the Fire Element, Great Wisdom, and the Color Red.
    - The character [Seed Syllable: ह (Ha)] — Represents the Forehead, the Wind Element, Great Power, and the Color Black.
    - The character [Seed Syllable: ख (Kha)] — Represents the Crown of the Head, the Space Element, and the Cause of the Dharma-realm.

[Bottom Text]
The character [Seed Syllable: अ (A)] is the seed of the Three Venerables.
Next: Firm Bed Meditation Secret Record.
I am immediately [Seed Syllable: अ (A)] [Seed Syllable: वि (Vi)] [Seed Syllable: **र** (Ra)] [Seed Syllable: हुं (Hūṃ)] [Seed Syllable: खं (Khaṃ)].
Mantra Transliteration: A-bi-ra-un-ken
(Meaning: "Om, Vairochana of the Five Elements.")

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The crown of the head is the character [Seed Syllable: ख (Kha)], representing empty space. It is blue-colored and round, like the Great Wheel of Space. Layers of high and low are not separate; they are like one body, not in chaos. Small and large are non-dual. High and low are like the crosswise and vertical wheels being sufficient. The net of Indra permeates the Dharma-realm. The mind-Buddha and sentient beings have no difference. One does not change one's own body; this is the mind. Realizing this division is becoming a Buddha.

The Ritual of the Firm Bed (Tokodoko):
I am [Seed Syllable: अ (A)] [Seed Syllable: वं (Vaṃ)] [Seed Syllable: र (Ra)] [Seed Syllable: हूँ (Hūṃ)] [Seed Syllable: खां (Khāṃ)].
[Mantra Transliteration: *A-ban-ra-un-ken*]

Follow the order of Waist, Abdomen, Heart, Forehead, and Crown. Realizing this division is becoming a Buddha. Oral instruction. If in a state of urgency, use this. Oral instruction.

Next: The Seed-Form-Body Contemplation of the Firm Bed:
Regarding the seeds, the Firm Bed body has the "Three Venerable Meanings." The seed is [Seed Syllable: 𑖀 (A)]. The form is the Firm Bed. The body is the crown, the headband, and the bell-cords of the ritual robe. These are the robes of the Dharma body.
[Mantra: *Namu honkaku shinnyo hosshin*]
(Homage to the originally enlightened true suchness Dharma-body).

The original nature is sufficient in the Three Merits. The Thirty-seven Deities dwell in the Mind-Castle. The Universal Gate of Samadhi is full. The sea of boundless merit is round. Returning to the crown of my head, salutations to all Buddhas. Strike the wood once. Next, place the elbow and the wood horizontally upon the crown of the head. This is the meaning of "Self-mind is Buddha." Next, place it on the elbow and strike the wood. Then put it in place. Then sit. Then rise from the seat.

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The appearance of the Tower is established for offering to all Buddhas. In the center of the Tower is the character [Seed Syllable: 𑖀 (A)]. The Five Wisdoms are the Five Great Elements. One attains this form and does not move. Realize that your own body is the wonderful body of the Dharma-nature Tower. This logic permeates all.

[Diagram Section]

- **Left box:** [肘 - Elbow]
- **Right box:** [固打木 - Firming Wood]

The hitting wood is the character [Seed Syllable: 𑖪𑖽 (Vaṃ)], representing the Diamond Wisdom-Fist Mudra of the Diamond Realm. It also represents the Five Great Elements. This hitting wood is 5 inches thick, representing the five great elements. Its length is 8 inches, representing the Eight-petaled Lotus of the Womb Realm. It also represents the one-pronged Vajra.

[Bottom Text]
Regarding the hitting wood: It is the manifestation of the Ten Realms and the Five Great Elements. The hitting of the wood is the secret of the ancestors. One must be sincere. To those who have not practiced, one should not show this lightly.

Mantra Transliteration (from context):
On abiraunken basara datoban
(Japanese: オン アビラウンケン バサラ ダトバン)

Next: The Firm Bed Meditation Record
(End of page)

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Abuse and strikes, all should be endured. I now attain the Buddha-body. Sitting upright, contemplating the True Reality.

When descending the mountain, the right hand takes the Lotus position, the left hand takes the path-descending position. The seat is one foot two inches. The mouth transmits: when offering flowers, follow the timing. For the Year of the Wood-Rat (Koshi), the right hand; for the Year of the Wood-Ox (Chotsu), the left hand.

The practitioner of the peaks, from morning until evening, follows the orbit of the three peaks. This is the daily standard of the practitioner. Regarding the ritual of the Firm Bed: the "merging of the wood" is the merging with the Buddha's secret. By merging the wood with the hands, one merges with the Buddha's mind. The wood itself has no fire nature, yet it is taken for its fire nature. This is the meaning of endurance. By hitting the wood upon the elbow, one awakens the mind-Buddha from within. This signifies the one-body of the "Secret Hitting Wood."

The King permeates the Dharma-realm with ten thousand virtues. The physical body is Earth, Water, Fire, Wind, and Space. Its forms are Square, Round, Triangular, Crescent, and Jewel-shaped. These Five Wheels are the Five Virtues. The colors are Yellow, White, Red, Black, and Blue. They possess the seed syllables:
[Seed Syllable: **अ** (A)] [Seed Syllable: **व** (Va)] [Seed Syllable: **र** (Ra)] [Seed Syllable: **ह** (Ha)] [Seed Syllable: **ख** (Kha)]
Transliteration: *A - Ba - Ra - Ka - Ki*

Everything from the ten realms down to the non-sentient is based on these five. One should realize that the mind is the Buddha. My body is the Buddha body. Why doubt? Entering the peaks to practice, one uses the fleshly body born of parents to realize the Original Enlightenment of Vairochana. The mountain is the Unmoving Vairochana. The whole body is the name of the Buddha. Vairochana of the mountain peak says: "I am the Great Vairochana."

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Forms are all permeated by the King's nature; they are equal. The Five Wheels are equal. Even though there are differences between commoners and sages, the Ten Realms share the same nature. Like gold made into different vessels, the gold itself remains unchanged. The Ten Realms are all the form of the Great Vairochana. All things are the Five Wheels.

Regarding the Six Destinations of Rebirth: They are Vairochana's original body, not separate. Sentient beings are like seeds. In front of the Buddha, the fruit is abundant. It is like the bed. One who realizes this is called "Taking the new hand and heading straight to the chamber of Vairochana." The Secret Record says: "Regarding the perception of the fleshly body: it is immediately the realization of the Vairochana body." There are two: the True Observation and the Provisional Observation. The logic and the phenomena are not in conflict.

2. The Great Matter of Bed Stability in the Mountains:
The Secret Record says: "When determining the bed, the body and vessel must be pure and clean, then one may sit." This is explained in the *Diamond Peak Sutra Interpretation*.

Regarding the Seed Syllable of the Law-Seat: [Seed Syllable: **वं** (Vaṃ)].

This character is the seed of the Dharma-realm. Its form is like a round tower. Logic and Wisdom are non-dual. This is named the "Dharma Body."

Next, the Horizontal Void Mudra: [Seed Syllable: **अ** (A)].

Transliteration: *A*. Oral instruction.

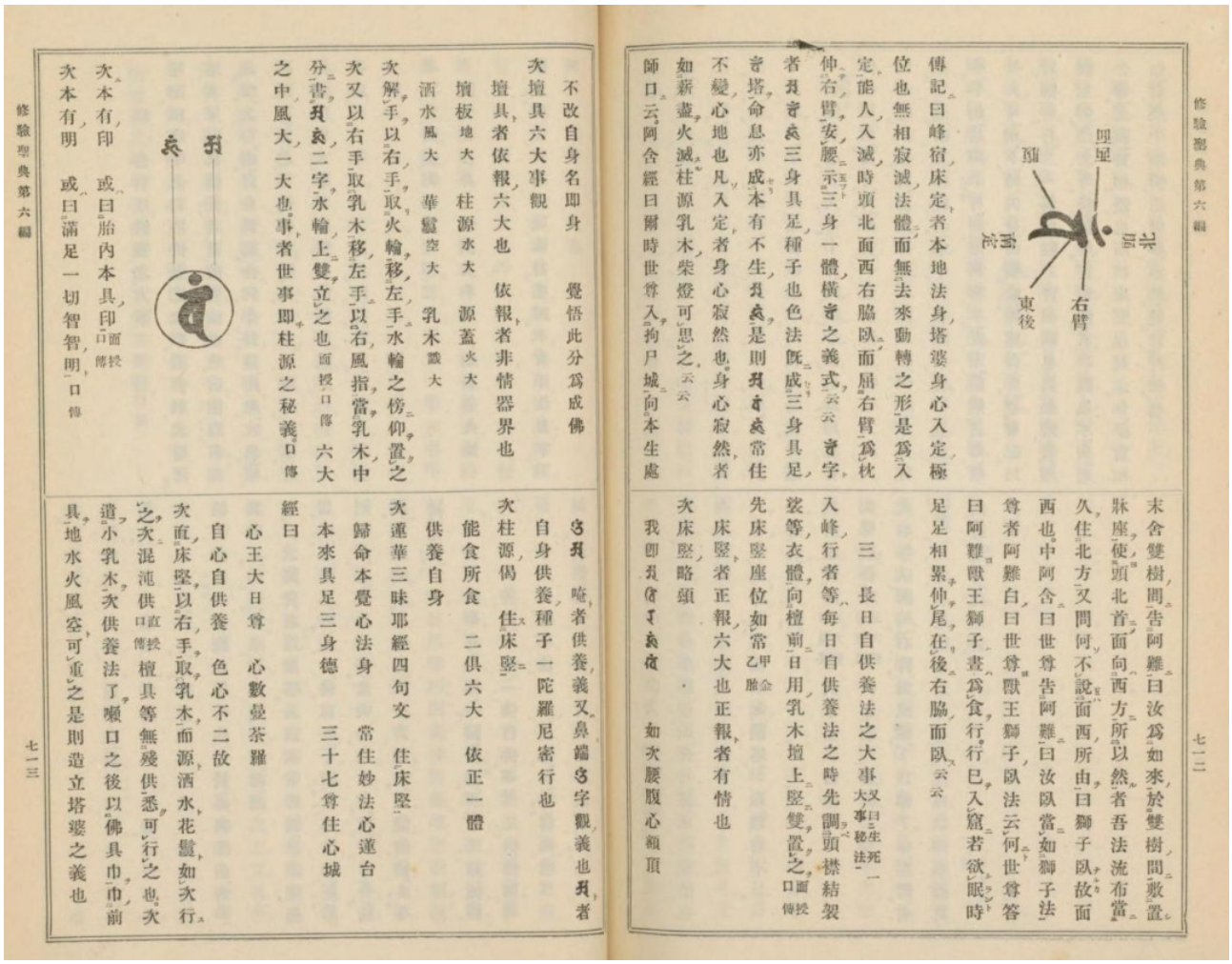
Next, the Vertical Void Mudra: [Seed Syllable: **आः** (Aḥ)].

Transliteration: *An* (or *Aku*). Oral instruction.

Next, the Seal of Luminosity: [Seed Syllable: **अं** (Aṃ)].

Transliteration: *Un*. Oral instruction.

Next, lying on the right side. The right arm acts as the "Wind Wheel." The mouth transmits: from the left arm, settle the mind-source. Lying in the [Seed Syllable: **अ** (A)] position. Walking, standing, sitting, or lying down, the truth is realized through internal proof. There is this ritual.



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[Top Diagram - Body as Stupa]

- **北 (North / Head):** Top of the head.
- **頸 (Neck):** Throat.
- **右臂 (Right Arm):** [Seed Syllable: **अ** (A)].
- **東 (East / Face):** Front.
- **西 (West / Back):** Behind.
- **南 (South / Feet):** Feet.

Text Translation:

The record says: Regarding the practitioner who fixes the Firm Bed at the peak, the body enters the deep meditation of the Law-Body Stupa. There is no appearance of silence or extinction, yet there is a form of coming and going. Entering the meditation, one faces North; the right side of the face faces West; the right arm is the pillow. This is the ritual meaning of the Three Bodies in One. The Three Bodies are sufficient in the seed, the form, and the body. The seed is [Seed Syllable: **अ** (A)]. The form is the Stupa. The body is the eternal dwelling mind-ground. Even if the fire of the world's

end consumes everything, the Pillar-Source wood and the lamp remain. One should contemplate this. The Master’s oral instruction says: "The character [Seed Syllable: **अ** (A)] contains the scripture. When the World-Honored One entered the city of Kushinagar and faced the place of 'No-Birth'..."

Between the Twin Sala Trees, Ananda asked: "When the Tathagata is between the Twin Trees, why does the head face North and the face look West?" The Buddha replied: "Because my Law shall flow and stay in the North." Again, he asked: "Why look West?" The Buddha replied: "Because the sun sets in the West." Among them, Ananda said: "The World-Honored One is like the Lion King. Why does he lie like a Lion?" The Buddha replied: "The Lion King's lying position is the method of eating. When the practitioner wishes to sleep, they should lie on the right side with feet overlapping."

3. The Great Matter of the Long Day Self-Offering Ritual (Secret Law):
The practitioner of the peak, during the daily self-offering, should first adjust their headband and robes. Before the altar, use the milky wood and place it on the altar. Face the seat.

[Lower Text Sequence]:
I am immediately [Seed Syllable: **अ** (A)] [Seed Syllable: **वं** (Vaṃ)] [Seed Syllable: **र** (Ra)] [Seed Syllable: **हूँ** (Hūṃ)] [Seed Syllable: **खां** (Khāṃ)].
Transliteration: *A-Ban-Ra-un-ken*
Follow the order: Waist, Abdomen, Heart, Forehead, and Crown.

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Text Translation:
Do not change your own body. Realizing this division is becoming a Buddha.

Next: The Six Great Matters of the Altar:
The Six Great Matters of the Altar are based on the Six Elements. They are not non-sentient objects. The Altar is the Earth Element. The Pillar-Source is the Water Element. The Source-Cover is the Fire Element. The Altar-Board is the Earth Element. The Flower-Vase is the Space Element. The Milky-Wood is the Fire Element.

Next, the method of offering:
Take the "Fire Wheel" (Milky Wood) with the right hand and move it to the left hand. Beside the "Water Wheel," place it. Again, take the wood with the right hand and move it to the left hand. This represents the "Wind Finger" striking the wood. Within the Six Great Elements, the "Wind" is the "Great Matter." This is the secret of the Pillar-Source. Oral instruction.

[Large Circle Diagram]:
Inside the circle is the character [Seed Syllable: **अ** (A)].
Transliteration: *A*

[Text continued below]:
Mantra for Feeding the Self:
唵 [On] ... 供養義 [The meaning of offering] ... 鼻端 [Tip of the nose] ... [Seed Syllable: **अ** (A)] character contemplation.

Mantra Transliteration: *On abiraunken dharani mitsu-gyo-ya*
The practitioner offers to their own body. Dwelling in the Firm Bed.

Next, the Four-Line Verse of the Lotus Samadhi Sutra:
"Homage to the original enlightened Law-body. Eternally dwelling on the wonderful Law-Lotus throne. Originally sufficient in the Three-Body merits. The thirty-seven deities dwell in the Mind-Castle."
Transliteration: *Kie honkaku hosshin. Jōjū myōhō shinren-dai. Honrai gusoku sanjin-toku. Sanjū-shichi-son jū shin-jō.*

[Bottom Text]:
The Mind-King is the Great Sun [Mahavairocana]. The Mind-Numbers are the Mandala. Self-Mind and Self-Offering: Mind and Body are not two. First, fix the Firm Bed. Take the milky wood with the right hand. This is the source-water and flower-garland. Then, use the Buddha-vessels and cloth. Before the Buddha, the Earth, Water, Fire, Wind, and Space can be overlapping. This is the ritual meaning of establishing the Stupa.

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Oral Instruction.

4. The Great Matter of the Reliquary Tower Offering (Sharito Kuyo):
The Secret Record says: In the peak, the offering of the reliquary tower is a Great Matter. "Sari" (Relics) are the "Katsura-Source" (柱源). The practitioner of the Firm Bed is the one who offers. The secret of the "Katsura-Source" means the most excellent. It is stored within one's own body. Therefore, it is called "Bone-Deity" (Hone-gami). The ancient Buddha relics transform into diamonds. Now, this matter of the "Katsura-Source" is also observable by the practitioner of the Firm Bed. Between the palms, the "Two Fires and Two Winds" hold the milky wood unmoved. Recite the One-Character Mantra: [Seed Syllable: 𑖀 (A)].

Next, rise from the seat.

Next, the method of Self-Offering:
The Secret Record says: The practitioner takes the "Firm Bed" as the original deity and the "Altar" as the vessel. Regarding the practitioner of the Firm Bed: the character [Seed Syllable: 𑖀 (A)] is the "Gold-Day" (Kin-nichi). It is also the "Buddha-Body" (Gyo-butsu-tai). The "Pillar-Source" is the character [Seed Syllable: 𑖀 (A)]. The Buddha-mind is the attainment of Buddhahood. Within the Ten Realms, everything is as one's own body. Regarding the secret method of offering: it is performed without thought of the donor, the gift, or the receiver.

The Master’s oral instruction says: "The donor of the meal is Vaisravana (Bishamon-Ten). The mantra is 'Siddham' [Transliteration: *Shira*]. Why should one worry about what to eat? When the Buddha eats, what food should he seek? All sentient beings are fed; everyone is satisfied."

The *Treatise on Great Wisdom* says: "When ghosts and spirits receive even a small amount of food, they can transform it into much, and everyone is satisfied."

The Gatha of the Milky Wood and Karma-Fire (Nyumoku Saito-ge):
"The Four Great Elements harmonized the body, flesh, and limbs. Like firewood, the fire of karma is extinguished. All enter the Buddha-way. Those who observe the fire of birth and death, their

bodies return to the root of the [Seed Syllable: अ (A)] character."
Oral instruction.

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5. The Great Matter of the Name and Meaning of the Pillar Source Offering (Hashiragoto Kuyo-ho):
The Secret Record says: The "Pillar-Source" (Hashiragoto) refers to the two pillars. They are the breath of life—inhalation and exhalation. The character [Seed Syllable: अ (A)] enters and exits. This is the source. This is the "Pillar-Source." Building a house: the Milky Wood is the pillar. If the pillar is rotten, the house collapses. Likewise, the body is a house. The pillars are the legs. If the pillars are broken, the house falls. This is the logic of the "Water-Wheel."

All sentient beings arise from this. Therefore, parents give birth to children. The inhalation and exhalation of the two breaths are the source. The "Pillar-Source" is established upon the "Water-Wheel." This is why it is called the "Milky Wood." Next, the ritual of the "Pillar-Source" is the Great Matter of birth and death for the practitioner. The "Great Matter" refers to the "One Great Matter" of life. The "Pillar" is the source of all sentient beings. If this one pillar is missing, the life-wind dies. Therefore, it is called the "Great Method of Offering."

The Meaning of the Milky Wood Buddha-Image:
The Master’s Record says: "Inside the womb and outside the womb, there are four types of birth and death. Regarding the practitioner of the Firm Bed: the 'Womb-Internal' is the 'Seal' (Mudra). The 'Womb-External' is the 'Pillar' (Hashira). The Milky-Wood fire represents 'Perishing.' Every day, the method of practice is for the sake of all sentient beings." One should dwell in this. These four forms of ritual are natural actions. This is the "Equality of the Ten Realms."

One should not seek the "Three Secrets" elsewhere. The mind is the "Secret of the Mind." The "Firm Bed" is the place of the mind. Although people do not yet know this Law, it is the "Path-Eye." Naturally, the fruit of Buddhahood is attained. This great merit is not empty. One should not fear if one has not yet tasted it. This body is a "Diamond-Body." Offering to one's own mind and self-offering is the "Heavenly Nature." Even those of dull roots can understand. It is like finding a jewel in the darkness. One who does not know its value does not know its treasure-body.

Mantra Transliteration:
On abiraunken basara datoban
(Japanese: オン アビラウンケン バサラ ダトバン)

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In the milky wood, the logic of existence and non-existence corresponds to the reality of practice. It is the utmost among the Pillar Sources. Secret Record: The sentient beings of life and death exist within the exhalation and inhalation of breath. The exhalation and inhalation—what is this thing? It is the Pillar Source. Generally, for sentient beings, the breath has two types: the "Grain Breath" and the "Original Breath." The Original Breath is the Grain Breath; the Original Breath is received from the nature of Heaven. The wind of taking the Grain Breath to nourish life is also a deep secret. One should contemplate this deeply.

◯ 6. The Matter of the Mountain Peak Consecration's Markless Three Secrets:
The Secret Record says: The "Peak Consecration" refers to the continuous law-flavor of the six great methods and the body of wisdom. The Markless Three Secrets is the practice of the unified essence. The so-called Markless Three Secrets depends on the practice of the unified essence. "Secret" refers to the Pillar Source. When the one body of the practitioner enters the Ten Realms, they originally have brilliance. This is the Three Secrets. The Pillar Source is this. This is the transmission that Buddhas and Ancestors do not easily pass down. The Markless Three Secrets are also this. The *Mahavairocana Sutra (Dainichi-kyo)* says: "The seventh day is extremely deep and formless. Formless refers to the wisdom of the Law. It is not a place where words can reach... because they exist in the survival of form."

◯ The Matter of the Ritual for the Unity of the Three Sects: Exoteric, Esoteric, and Zen in the Peak Consecration:
It is the Zen joy of Mahakasyapa’s smile at the flower. It is the joy of Zen contemplation and food. This should be contemplated.

◯ 7. The Matter of the Three Contemplations of One Body in the Yamabushi Way:

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The Secret Record says: Establish the three contemplations in one body. These three contemplations are not "Provisional" contemplations. "One body" is the three contemplations. So-called "One body" is sentient beings, the six great elements, the body. "Three contemplations" are one Buddha, two robes, and three foods. The "Firm Bed" is the clothing of the practitioner. The headband, bell, and tassels are tied as the ritual ornamentation. This is the wisdom-life. The clothes represent the Pillar Source. Eating and drinking is the Wisdom-Life. One does not accept offerings in vain; it is like avoiding the poison of medicine. These three contemplations are extremely deep and surpass other sects. One should always know this when entering the world.

◯ 8. The Matter of the Ritual for the Ten Realms in the Peak:
The Secret Record says: Rituals of the Ten Realms: 1. Weighing Hell, 2. Cutting Hunger, 3. Quelling Animality, 4. Slander and Human Path, 5. Extending Years, 6. Cutting the Four Waters, 7. Longevity, 8. Small Dharma [Sravaka], 9. Severing Afflictions, 10. Proper Consecration. Above these ten types of rituals, sentient beings become Buddhas. The ritual of the Firm Bed Consecration is the birth of the Buddha; it is the absolute "Ritual of One Body." This is the Law-Body nature. It is the fulfillment of the Shugen practitioner's mind-color. The ritual of the Ten Realms is like the cause and fruit being non-dual. This is the "Mind-Source" which originally has "No-Birth" [Transliteration: *Hon-pu-sho*]. One should contemplate this.

The Oral Instruction says: Seed syllables [Bija] are the mind-intent of the growth of ten thousand things. The Diamond Realm originally possesses [Seed Syllable: **अ** (A)]. The Womb Realm originally possesses [Seed Syllable: **अ** (A)]. The results are produced according to the seeds; the Buddha-wisdom is based on the seeds. It is like the result appearing from the cause. One should see the "Four Results." It is also said that the Mind, Body, and Mouth are not two. Delusion and Enlightenment are one essence without difference. Again, it is said that the Mind, Body, and Mouth are the "Three Secrets" of the ten types of rituals established for the body. The "Ten Virtues" ritual is also this.

◯ **Secret Record Back-writing: The Matter of the Ten Types of Rituals in the Peak:**

1. Firm Bed (床堅), 2. Repentance (懺悔), 3. To the Ground (如来地)...
   The Secret Record says: The "Golden Body" [Seed Syllable: **वं** (Vaṃ)] which represents the Tathagata... Ten Truths, Ten Worlds, the five prongs [Vajra]... Space, Great Wisdom...

Mantra Transliteration (implied for titles):

- *Namu Dainichi Nyorai* (Homage to Mahavairocana)
- *Namu Henjō Kongō* (Homage to the Universally Illuminating Diamond)
- *Hon-pu-sho* (The "Originally Unborn" mantra-concept)

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The practitioners know that the Sixteen Great Bodhisattvas, starting from Samantabhadra (Fugen), expand from here. Within this, the positions of the Thirty-Seven Deities are completed, and the Wheel of Liberation turns in the Great Mandala. From the five-pronged vajra to the fifty peaks, the Middle Way contains the fourfold Eight Petals. These represent the fixed wisdom of the Sixteen Great Bodhisattvas. From here, they flow out into the Thirty-Seven Venerables. This is also the meaning of the Middle Way, not separate. The Buddhas and the Two Truths each possess the Five-Pronged [Vajra], the Five Buddhas, and the Five Wisdoms. This also proves that the Three Secrets of the Diamond Realm—the Vajra-Mind and the Vajra-Seat—are all of one Wisdom-Mind.

It is also said: "Like the self-realized wisdom of the Tathagata, if one does not practice these three stages of the mind-ground, one cannot attain success." Those without this are common people. These five peaks are the five wisdoms. Commoners are in the five paths: hell, hungry ghosts, animals, humans, and heavens. These five paths are the five holy gates. The Diamond Realm and the Womb Realm are non-dual. Within the Thirty-Seven Venerables, the center is the Diamond Realm. Within the Eight Petals, there are the Four Secrets and the Four Gates. The Sixteen Bodhisattvas, the Four Samadhis, and the Eight Offerings make thirty-six. Combined with the center, it is thirty-seven. The peaks and the Diamond Realm Mandala are also ten worlds. This inherently exists. The thirty-seven are attained through the seven types of practice. This should be contemplated.

IX. The Matter of Buddhist Practice and Understanding:
The Secret Instruction says: "Practitioners of other sects might hear about the 'Fruit of Buddhahood' through words, but they cannot see the 'Path of the Fruit.' It is like hearing about the logic but not understanding the meaning." This is because they use the ears of an ordinary man. They hear but do not see; they see but do not understand. They only grasp at the "Provisional Name" of the Buddha. They wear the robes but their hearts are empty. Like infants, their eyes only see the name. They speak of the fruit of Buddhahood, but their mouths cannot taste it. They are like those who hear about the taste of nectar but never swallow it. In the end, they are not satisfied. The logic of the Law is like food; if one does not eat it, one remains hungry.

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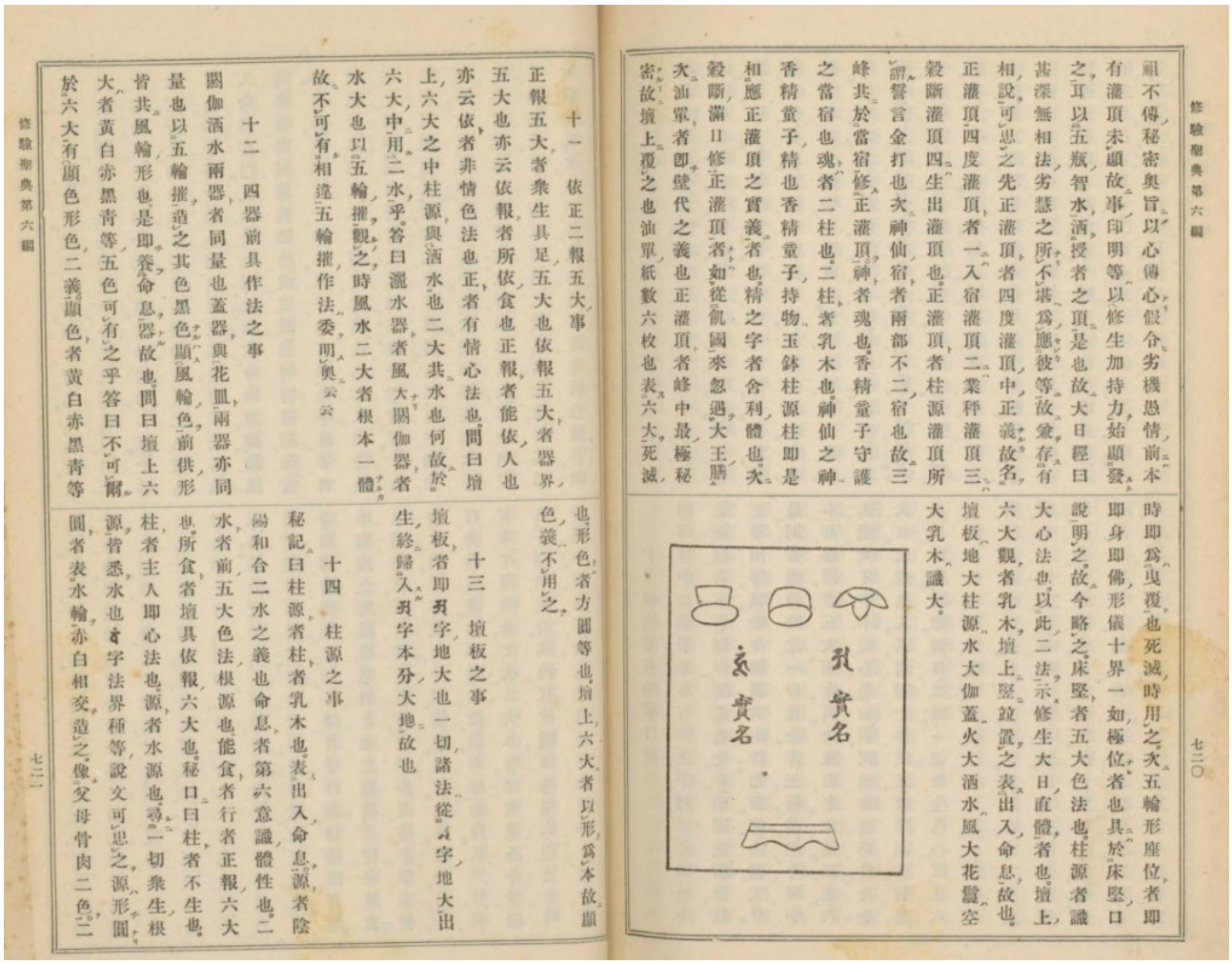
The Secret Instruction says: "The practitioner of our family should know that their own body is the Buddha-body and their actions are the Buddha-actions." Morning and evening, one should know

that the mind resides in the "Firm Bed" ritual. One should know that the mind-Buddha and the body-Buddha are not separate. This is the "Wondrous Meaning of the Law." One's wisdom and the "Fruit of the Path" are non-dual. One holds the "Fruit of the Buddha" in one's hand and tastes the Law in one's mouth. The secret tradition is to directly realize one's original face. One should not seek it in other sects. If one does not enter the mountains to practice, one cannot obtain this.

X. The Top Secret Oral Instructions for the Immortal Consecration:
Question: "Does the Peak Consecration have 'Original Birth' within it?"
Answer: "The Peak Consecration is entirely the 'Not-born' (*Hon-pusho*). The 'A-character' [Seed Syllable: **अ** (A)] is the source. The Great Vairochana (Dainichi) established the One-Seal Wisdom-Mudra. This single character [Seed Syllable: **अ** (A)] is the crown of the head. It is the 'Originally Unborn' (*Hon-pusho*) mind. Therefore, it is said that the character [Seed Syllable: **अ** (A)] does not have a 'Birth.' Within the 'A-character' [Seed Syllable: **अ** (A)], the Heaven and Earth, the Way, and the Altar are all one body."

The Ten Realms are based on the Correct Law. The forest and the ten thousand things are the manifestation of Vairochana. All sentient beings share this mind-source. Therefore, the Three Secrets are shown. The "Secret of the Body" is Earth and Water. The "Secret of the Speech" is Fire and Wind. The "Secret of the Mind" is Space and Consciousness. These are the Great Meanings. Within the Mind-Source, there is no separation between the Three Secrets and the sentient beings. They are originally pure and non-dual. The logic of the Law-Realm says: "There are no Three Secrets outside the Mind; there is no Mind outside the Three Secrets." Therefore, lifting a hand or moving a foot is the manifestation of the "Markless Three Secrets."

Mantra Transliteration:
On abiraunken basara datoban
(Japanese: オン アビラウンケン バサラ ダトバン)



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The secret esoteric intent should not be transmitted to those with dull roots or common emotions. The intent of the Pillar Source is revealed through the practice of empowerment and and protection (*Adhisthana*). The "Five-Vase Wisdom Water" is conferred upon the crown of the practitioner. Therefore, the *Mahavairocana Sutra (Dainichi-kyo)* says: "Regarding the place of profound and markless wisdom... the preceding Consecration, the Four-Degree Consecration, the One-Entry Consecration, the Two-Industry Consecration, and the Three-Pillar-Source Consecration." These are the traditions of the two realms.

The "Pillar Source" refers to the "Milk Wood" (Milky Wood). It is the guardian of the spirit. The "Milk Wood" is the "Spirit-Child." It is the spirit of the mountain immortals. The "Spirit-Child" is the "Essence-Child" who holds the jewel-bolt of the Pillar Source. This essence is the "Sarira" (Relics). Next, the "Proper Consecration" refers to the peak of the mountain. It is the most secret esoteric ritual. The oil-cloth covers it; there are six sheets of oil-paper. This represents the "Six Great Elements."

At the time of death, it is used to cover the body. At the time of perishing, one uses it. Next is the Five-Element shape seat. The body is the Buddha-ritual. The Ten Realms are of one supreme rank. Within the Firm Bed, the "Five Great Elements" are the Law. The Pillar Source is the Wisdom. For this reason, I now summarize: the practitioner of the Firm Bed establishes the Five Great Elements.

Upon the altar of the Pillar Source, the "Sarira-Tower" is established. This represents the Inhalation and Exhalation. The "Milk Wood" is the Wisdom.

[Diagram Section]

- **Top Drawing:** [Seed Syllable: **अ** (A)] — **Flower Tray Name** (花皿名 - *Kasha-mei*)
- **Bottom Drawing:** [Seed Syllable: **वं** (Vaṃ)] — **Treasure Vessel Name** (寶匣名 - *Hodo-mei*)

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XI. The Great Matter of the Two Rewards:
The "Proper Reward" (The Body) is the sufficiency of the Five Great Elements. The "Dependent Reward" (The Environment) is the world of the Five Great Elements. The environment is what is relied upon; the body is the one who relies. Both are the "Five Great Elements." Question: Regarding the non-sentient colors and the sentient mind? Answer: Inside the "Six Great Elements," the "Pillar Source" and "Milk Water" are two. These are the "Two Great Elements of Fire and Water." Why is this? Within the "Six Great Elements," Fire and Water are used. It is said: "The water-vessel is the Wind; the water is the Great Fire." This is the "Great Pillar Source." Fire and Water are the root of the two great elements. Therefore, they cannot be in conflict. The interaction of the Five Wheels is the esoteric essence.

XII. The Ritual of the Four Vessels:
The water (*Argha*) and the flower-vessel are of the same volume. The lid is also the same. Using the Five Wheels to construct them. Black color represents the "Wind Wheel." Front-shape... all are the "Wind Wheel" shape. This is the "Life-Breath" vessel. Question: Within the Altar, the Six Elements have color and form. Are there two? Answer: No. Regarding the "Manifest Colors": Yellow, White, Red, Black, and Blue. There are two meanings for these manifest colors. Yellow, Red, and Black are the "Three Cords." Blue and White are the "Two Cords."

XIII. The Altar Board:
The Altar Board is the character [Seed Syllable: **अ** (A)], representing the Earth Element. All laws emerge from the [Seed Syllable: **अ** (A)] character. The Earth is the great source.

XIV. The Pillar Source:
The record says: "The Pillar Source is the 'Milk Wood'." It represents the inhalation and exhalation of the breath of life. The "Source" is the interaction of the Yin and Yang of the two waters. It is the "Mind-Breath." The Sixth Consciousness is the nature of this. The "Pillar Source" is the root of the Five Great Elements. It is the "Proper Reward" of the practitioner. The Secret Record says: "The Pillar is 'No-Birth' (*Honpusho*)." The Pillar is the Master; it is the Mind-Law. The Source is the Water-Source. All sentient beings share this root. The character [Seed Syllable: **अ** (A)] is the seed of the Dharma-realm. It is the source of the interaction of the "Red and White" colors. The Red color is the Fire/Flesh; the White color is the Water/Bone. These two are the origin of the parents.

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The original "Milk Wood" can be written as **[Seed Syllable: अ (A)]**. Below it, the names of the new guests are written. The "Two Pillars" are the source. This refers to the union of the three characters **[Seed Syllable: अ (A)]**, **[Seed Syllable: वि (Vi)]**, and **[Seed Syllable: र (Ra)]**. By these two pillars, the place where the Water Wheel and the Fire Wheel harmonize is the womb of the parents' Yin and Yang. The Ten Realms are manifested. The **[Seed Syllable: अ (A)]** character is for subduing afflictions; it is the quality of Bodhi. Life and death are the two laws; only this is the name. The coming and going of the breath is the cutting and entering of the "Milk Wood." When the life breath suddenly perishes, it is called "extinction." When the causal connections are severed and birth arises, it is also "extinction." Or it is said: What is Bodhi? Realizing that the breath and the **[Seed Syllable: अ (A)]** character can be contemplated. The breath is the son, and the son is the one who knows himself. As the proverb says: "Breath is the inner heart; color and mind are not two."

Next, the breath is the Consecration (*Kanjo*). It is the supreme dwelling place without separate wisdom. This is the secret record. Regarding the "Three Samayas" (*Sanmaya*): they are **[Seed Syllable: अ (A)]**, **[Seed Syllable: वि (Vi)]**, and **[Seed Syllable: र (Ra)]**. The character **[Seed Syllable: अ (A)]** represents the Void **[Seed Syllable: ख (Kha)]**. The character **[Seed Syllable: वि (Vi)]** represents consciousness **[Seed Syllable: वं (Vaṃ)]**. These three forms are the Firm Bed. They are also called the "Jewel Pillar" and the "Lamp." Regarding the Water and Fire: they are the two great elements born in the place where the Water Wheel is placed. It is named "Wish-fulfilling" (*Nyoi*). Its form is like the Wish-fulfilling Jewel.

Next, the right hand holds the "Milk Wood." It is the Pillar Source. This is the Law-tool. Therefore, it is also called the "Milk Wood Ritual Law." After burning the firewood and lamp, it is offered. Next, it is stored in the "A-ji" **[Seed Syllable: अ (A)]** and "Vairochana" **[Seed Syllable: वं (Vaṃ)]**. The inner seal is the secret "A-ji" **[Seed Syllable: अ (A)]**. The Ten Realms are like one; the sages and commoners are not two. The left hand's five fingers are the Nine Realms; the right hand's five fingers are the Buddha Realm. This signifies the harmonization of the Ten Realms into the Five Great Elements. Vairochana is the master. Regarding the Sutra of the Lotus Flower: the "Five Wisdoms" are the fruit. The Mahayana teaching is impartial. In this "One Seal," it is the "True Seal" of the Buddha's fruit. The "Pillar Source" is the peak of the mountain. The Consecration is the blood vessel of the heart. This is the logic of "Water and Fire." The "Two Pillars" and the harmonization of the three characters **[Seed Syllable: अ (A)]**, **[Seed Syllable: वि (Vi)]**, and **[Seed Syllable: र (Ra)]** manifest the Five Wisdoms. Vairochana, through the "Two Pillars" and the Three Characters, manifests the Great Body and attains the Myriad Virtues. This is the "Logic of Enlightenment." The lotus is the fruit of Samadhi. It is the throne of the Buddha-Emperor. One should know the "Original Ground" and the "Body of the Buddha." This is for the sake of all sentient beings. From the womb, the Five Positions are filled. After being born, the infant has limbs sufficient. It does not act by itself.

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This Seal is why the Six Great Elements have an "Original Seal." It is said: "The Six Great Elements have an original seal, and all sentient beings in the Ten Realms are this very Stupa-seal."

Therefore, the Six Great Elements are where one relies. There is no place they do not reach. The Master’s tradition says: "The womb of Vairochana is the mother of all seals." Therefore, it is said that the "Stupa-seal" is the condensed form of "One." That is, it matches the intent of the two realms. Therefore, this "One Seal" should match the two realms. In all matters, the "Mind-Wisdom" is the Diamond Realm (Right Hand, Five Fingers). The "Principle-Meditation" is the Womb Realm (Left Hand, Five Fingers). They are the Ten Realms of the Law-Realm.

Next, the Six Great Elements have brilliance. This is the "Six Great Elements" as the "Original Life." The "Life-Breath" character **[Seed Syllable: अ (A)]** is the root of life. Therefore, it is said: "The Six Great Elements originally have brilliance." The so-called "Original Life" is the mind-body of the Six Great Elements. The "Breath" is the Water Element. It is "Moisture." The "Afflictions" are the Fire Element. It is "Heat." The "Wind-Breath" is the Wind Element. It is "Movement." The "Void-Breath" is the Space Element. It is "Pervasiveness." This life-breath matches the spirits. There is no separate nature; it is "Consciousness." Hearing and seeing, moving and still, all is non-other. This is the "Life-Breath." When the life perishes, the spirit departs. This is "Death." The fan subdues the extreme cold; the heavy clothes subdue the thirst. Hunger is subdued by food. What is this thing? It is entirely non-other; it is the power of life-virtue. Therefore, it is called the "Life-Breath." One should know that life has no separate nature.

Question: Does the life-breath have birth and death? Answer: According to the Shugen sect, the ultimate position is... Question: Does the life-breath have birth and death? Answer: It is difficult to say. One should know with the mind. If one says it is "difficult to know," or "difficult to say," this is the so-called "false view." If one relies on the "Logic of birth and death," it is a single thought that cannot be obtained. Only by realizing this with the "Mind-Wisdom" can one infer it.

Question: Does the **[Seed Syllable: अ (A)]** character have birth? Answer: The **[Seed Syllable: अ (A)]** character is "Originally Unborn" (*Hon-pu-sho*). Question: Does the **[Seed Syllable: अ (A)]** character have life? Answer: The **[Seed Syllable: अ (A)]** character is "Originally Unborn." Therefore, this sound is born from the condition. Although it is "sound," it is born from the condition of the **[Seed Syllable: अ (A)]** character. Therefore, our "Sound-Condition" matches the sound. The sound is born, but it is not separate from the "Sound-Condition." Therefore, the "Sound-Condition" is the original "No-Birth" (*Hon-pu-sho*).

XV. The Matter of the Pillar Source Chanting Text (柱源誦文之事):
The one who eats is the practitioner; the one who is eaten is the tool. Following the "Six Great Elements," one should match the Buddha's mind. The one who is seen is the practitioner; the one who sees is the Buddha. This is for the sake of all sentient beings. Therefore, it is said: "Without difference." This is the method of "Transformation." Cultivating the self is the "Original Body." For the sake of the "Great Sun" (Dainichi), we use the shadow-image. Trembling, the fruit is achieved. The monk is the master.

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The Three Worlds are only One Mind; outside of the mind there is no separate Law. Offering to the self-mind is non-dual. Therefore, the text says: "When offering, even the teacher says if there is offering to the spirit, it is true." Empowerment (*Kanjo*) is the non-dual proof of life and death. The *Mahavairocana Sutra (Dainichi-kyo)* says: "The Seven Days are extremely deep and markless; the benefit of the Law is incomparable." This refers to the Consecration of the Crown.

Regarding the empowerment of the Six Great Elements: it is the attainment of the fruit of the Five Wisdoms. The *Secret Treasury* says: "The transmission is not through words; it is received by the mind." The "Pillar Source" is this. The "Pillar Source" is the root of the Five Great Elements. The "A-ji" [Seed Syllable: अ (A)] represents the original "No-Birth" (*Hon-pu-sho*).

XVI. The Matter of the Milky Wood of the True Consecration:
During the Spring Peak, one uses willow wood. Willow is the wood element, representing the East. During the Autumn Peak, one uses chestnut wood. Chestnut is the metal element, representing the West. For the Womb Realm, one uses the Spring Peak; for the Diamond Realm, one uses the Autumn Peak.

Question: Regarding the "Three Peaks" practitioner, does the Diamond and Womb realms proceed together? Answer: In the Spring Peak, it is the Womb; in the Autumn Peak, it is the Diamond. Each is different.
Question: Regarding the "One-Mind" harmonization: why is it called the "Pure Three Actions Seal"? Answer: Realizing the "Empty Harmonization" is the name. The "Six Great Elements" and the "Harmonization of the Ten Realms" are the "A-ji" [Seed Syllable: अ (A)] character.

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Question: Regarding the "Pure Three Actions," what is the meaning? Answer: The "A-ji" [Seed Syllable: अ (A)] character is the Breath-Wind. It is the source of the Five Great Elements. Therefore, the character [Seed Syllable: अ (A)] is the Body-action. The character [Seed Syllable: अ (A)] is the Mouth-action. The character [Seed Syllable: अ (A)] is the Mind-action. This is the "Pure Three Actions."

The *Secret Record* says: "The Pure Three Actions Seal is the secret of the mind-color." There are two: 1. The Body-action is the character [Seed Syllable: अ (A)]. 2. The Mouth-action is the character [Seed Syllable: अ (A)]. 3. The Mind-action is the character [Seed Syllable: अ (A)]. This is the "One-Mind" which is impartial.

The "Pillar Source" is the root of the "Mind-Law." The "Milk Wood" is the "Flesh-Body." The purple color is the interaction of Fire and Water. Regarding the "Milk Wood": it is the medicine for all sentient beings. Eating and drinking is for the sake of the Wisdom-Life.

Question: Regarding the "Five Great Elements," are they the same or different? Answer: The character [Seed Syllable: अ (A)] is the source. The "Stupa" [Seed Syllable: वं (Vaṃ)] is the manifestation of all laws. All things return to the [Seed Syllable: अ (A)] character. The Earth is the great source.

◯ **The Matter of the Pillar Source:**
The record says: "The Pillar Source is the 'Milk Wood'." It is the breath of life—inhalation and exhalation. It is the "Mind-Source." The "A-ji" [Seed Syllable: अ (A)] character represents the "Originally Unborn" mind. Therefore, lifting a hand or moving a foot is the "Markless Three Secrets." The "Markless Three Secrets" is the transmission of the Mind-Source. It is the "One-Mind" which is non-dual.

Mantra Transliteration (from context):
On abiraunken basara datoban
(Japanese: オン アビラウンケン バサラ ダトバン)
(Meaning: "Om, Vairochana of the Five Elements, Diamond Realm Wisdom.")

Seed Syllables found in this section:

- [Seed Syllable: अ (A)] — Transliteration: *A* (The "Originally Unborn" source).
- [Seed Syllable: वं (Vaṃ)] — Transliteration: *Ban* (The "Stupa" or Diamond Realm Wisdom).

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Shugen Hi-o-sho (Secret Essentials of Shugen), Volume 2

The peaks are non-decaying and indestructible gold and jade; one attains the treasure that is never lost. This can be believed. The practitioners of the right path reach the supreme treasure. The sixteen worlds are not yet recorded in books. This is bestowed only upon a single person through oral transmission. Although the teacher is at Mount Rei-zan (Gridhrakuta), the benevolent wisdom is always present. This secret logic is extremely deep. One should not worry about the high or low of one’s rank; follow the intent. This record is the "Secret of the Two Parts." Within the cycle of birth and death, one should not fear. Even until the final moment, one can "throw oneself into the fire."

The Great Master of the Source (*Rigen Daishi*) said: "The monks of modern mountains and other masters are of a distressed nature." The logic of the peak is the Middle Way. Modern mountain monks and others are in pain. Is this peak the same as other peaks? Those who lack faith and follow other peaks... are already in conflict with this one. Their attachment is like a flame; it spreads to other peaks. They are like the followers of the orchid and chrysanthemum, perishing in their practice. This is pitiable. Among the sixty-odd peaks, there is none that does not have the foundation of the founder [En no Gyoja]. What peak is it? What peak is it? The practitioner follows the root-nature.

The laughter of the heart relaxes the distant teachings; the chest-contemplation is either right or wrong. This is the original intent of our path. The Buddhas and Ancestors prove it internally. One who desires Enlightenment should discard the biased and narrow views. One should know the original nature early on. The narrow learners who cling to one corner do not know the depth of the sea. Entering the peaks is deep. The Five Wheels (*Five Elements*) are the secret logic. The supreme dwelling place is the "Seat of the Firm Bed." Entering the body is becoming the body of Vairochana (*Dainichi*). This place of the Ten Thousand Actions is nothing other than the Three Secrets. The "Self-Body" is immediately the Buddha. Is it separate? Is it the same? Wisdom and Delusion are like Water and Fire; they are separated by a mist, yet both are the light of the moon.

The founder [En no Gyoja] said: "Although I confer the secret law of entering the peaks, it reaches even the supreme rank of the Consecration." One should not allow this to be seen by the vulgar. This book is a secret within secrets. One should not allow the "Vessel of the Mind" to be broken. To a disciple with a sincere heart, it may be conferred. Regarding the "Ultimate Secret": there is no text. It is an oral instruction. If it is not the right person, it is not a "Tool of the Law." Conferring it to an unworthy person is like giving nectar to a demon. This seed of the Buddha will perish forever. Regarding the "Vessel of the Law": those who emerge from it will know. If it is the right person, one should not keep it secret. For those who are not the "Tool," one can use expedient means to guide them to the Buddha-teaching. The original intent resides only in this.

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3. The Matter of the Wish-Fulfilling Jewel (如意寶珠事)
4. The Matter of Using Breath-Wind as Contemplation (以息風為念事)
5. The Matter of the Contemplation of the [Seed Syllable: 𑖌𑖼 (Oṃ / On)] Character at the Tip of the Nose (鼻端唵字觀事)
6. The Matter of the Three Studies of No-Action (無作三學事)
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15. The Matter of Counting Breath Contemplation in Shugen (修驗数息觀事)
16. The Matter of the Six Great Elements Principle-Observation Firewood Lamp (六大理觀柴燈事)
17. The Matter of the Five-Step Proof (五箇證文事)

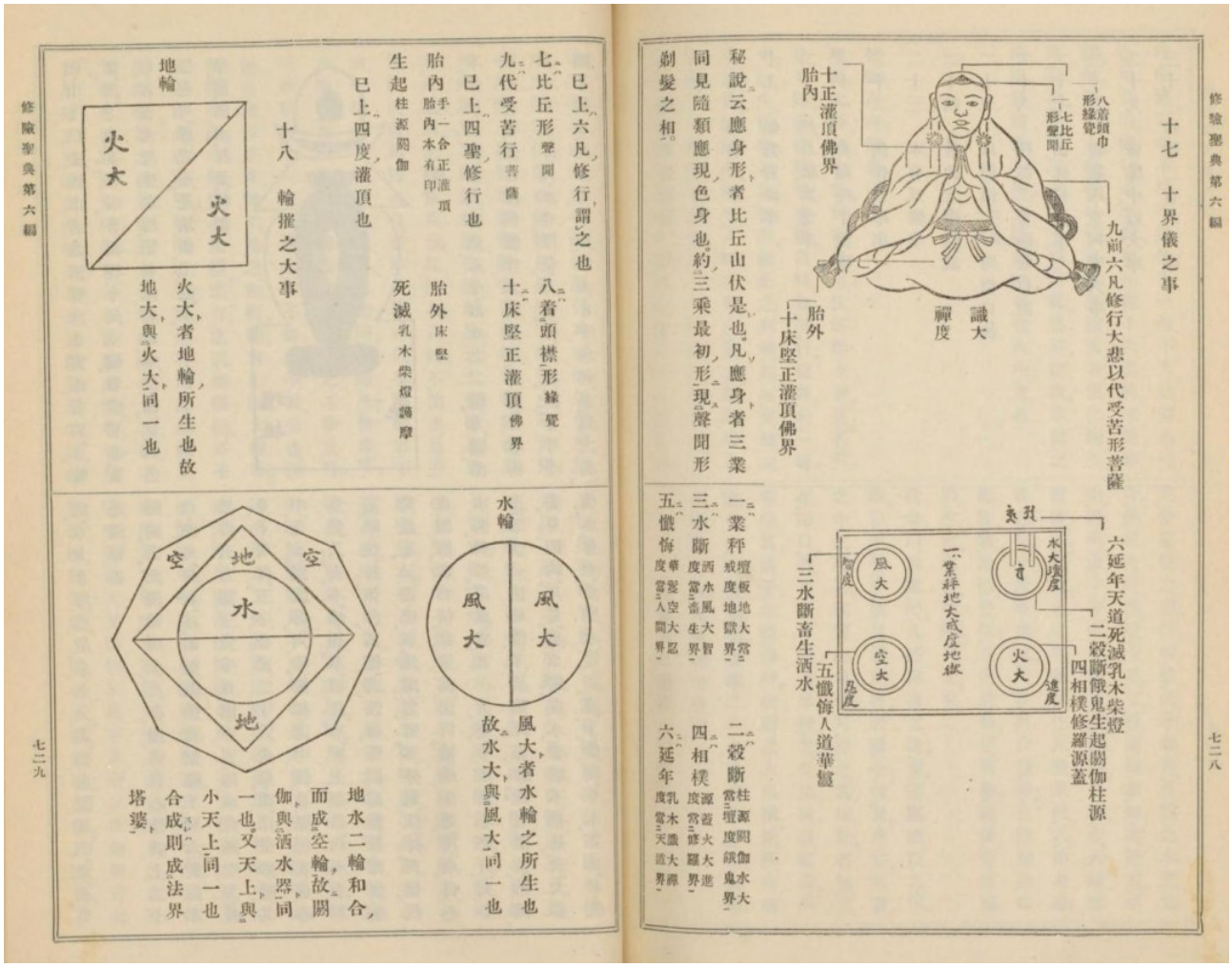
Mantras & Seed Syllables

Seed Syllables found in the text:

- 唵 [Transliteration: *Oṃ / On*] — Referenced in Item 21.
- 𑖀 [Transliteration: *A*] — Referenced in Item 28 as the primary "A" character of Shugendo.

Mantras Transliterated (from context of the Table of Contents):

- *On abiraunken*
    - (The primary mantra for the "Six Great Elements" and "Counting Breath" rituals referenced in items 31 and 32).
- *Namu Dainichi Nyorai*
    - (Implied by the "A" character and the "Body of Vairochana" discussion on page 726).



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17. The Matter of the Ritual of the Ten Realms (十界儀之事)

[Top Diagram - Practitioner Correspondence]

- **九前六凡 (Top Label):** The first six are commoners who practice Great Compassion to replace the suffering of sentient beings.
- **Labels on the Monk Image:**
  - **八着頭巾 (Head):** Eight-fold headband shape.
  - **七比丘 (Shoulder):** Form of a Sravaka (monastic).
  - **四相撲 (Arms):** Form of quelling/wrestling (Vajrapani).
  - **識大 (Lower torso):** Great Consciousness.
  - **禪度 (Base):** Zen Degree / Meditative state.
- **十正灌頂佛界 (Left line):** The tenth is the True Consecration of the Buddha Realm (Womb Realm).

- **十床堅正灌頂佛界 (Right line):** The tenth is the Firm Bed True Consecration of the Buddha Realm (Diamond Realm).

[Middle Diagram - The Five Altar Rituals]

- **水大壇 (Upper circle):** Water Altar.
    - Contains Seed Syllable: **[अ (A)]**
    - Contains Seed Syllable: **[वं (Vaṃ)]**
- **一 業秤地獄 (Bottom center):** 1. Weighing Hell.
    - **火大 (Right circle):** Fire Element. Contains Seed Syllable: **[र (Ra)]**
    - **風大 (Left circle):** Wind Element. Contains Seed Syllable: **[ह (Ha)]**
    - **空大 (Center circle):** Space Element. Contains Seed Syllable: **[व (Va)]**

[Text Translation]
The secret instruction says: The manifesting body is the dwelling of the Sravaka. Generally, the manifesting body consists of the three vehicles. At the very beginning, the form of the sound (Sravaka) appears, even to the form of shaving the hair.

- **Above six are commoners:**
    - **七比丘 (Seven):** Form of a Sravaka.
    - **九代受苦行 (Nine):** Ascetic practice of replacing suffering for others.
- **Above four are sages:**
    - **已上四聖修行也 (Above):** These are the practices of the four sages.
    - **八着頭巾 (Eight):** Wearing the headband.
    - **十床堅正灌頂佛界 (Ten):** Firm Bed True Consecration Buddha Realm.
- **Womb Realm (胎外):** Firm Bed.
- **Diamond Realm (胎內):** Pillar Source. Extinguishing the fire of birth and death.

[Ritual Correlation List]

1. **業秤 (Weighing):** Altar board / Earth element / Constant.
2. **穀断 (Grain-cutting):** Pillar source / Water element / Hungry ghost realm.
3. **水断 (Water-cutting):** Source cover / Fire element / Animal realm.
4. **相撲 (Wrestling):** Source cover / Fire element / Asura realm.
5. **懺悔 (Repentance):** Space element / Human realm.
6. **延年 (Longevity):** Space element / Heavenly realm.

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18. The Great Matter of Turning the Wheels (輪擢之大事)

[Top Left Geometric - Earth and Fire Wheels]

- **地輪 (Earth Wheel):** Label: **火大 (Fire Element)**.
- **火大 (Bottom Label):** Fire Element.
- **Text:** Fire element is produced from the Earth Wheel. Therefore, the Great Earth and the Great Fire are of the same essence.

[Top Right Geometric - Water and Wind Wheels]

- **水輪 (Water Wheel):** Label: **風大 (Wind Element)**.
- **風大 (Bottom Label):** Wind Element.
- **Text:** Wind element is produced from the Water Wheel. Therefore, the Great Water and the Great Wind are of the same essence.

[Bottom Octagonal Diagram - Harmonization]

- **Outer Labels: 空 (Space)**, **地 (Earth)**, **水 (Water)**.
- **Inner Circle: 地 (Earth)**, **水 (Water)**.
- **Center: 地水 (Earth-Water)**.

[Text Translation]
The Earth and Water wheels harmonize to form the Space wheel. Therefore, they are linked. This is also the vessel of the ritual water. It is also the "Heavenly Earth as One." Small and Heaven are the same. When harmonized, it becomes the **Stupa of the Dharma Realm (法界塔婆)**.

Mantras and Seed Syllables

Seed Syllables (Bija) appearing in diagrams:

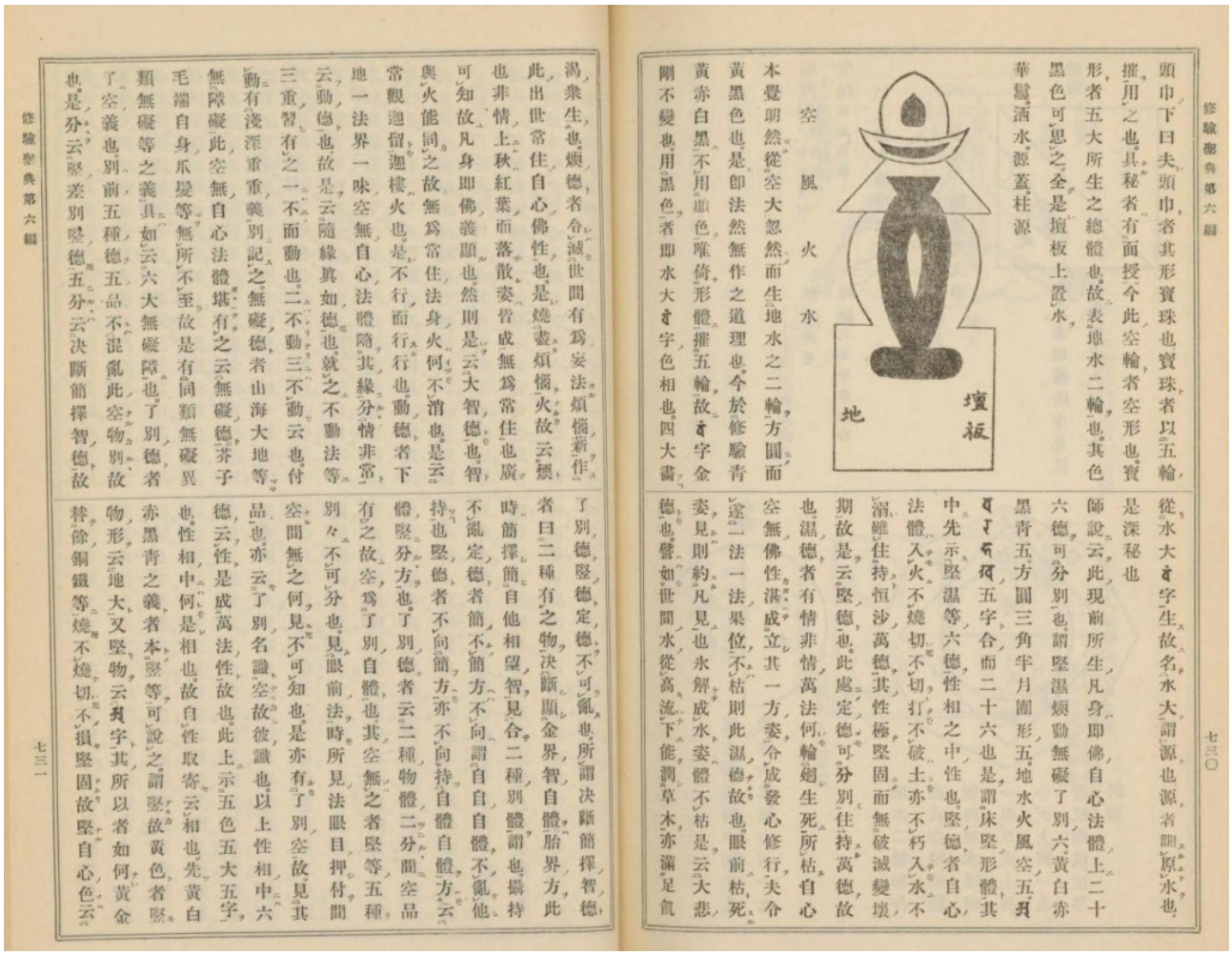
1. **[अ (A)]** — Transliteration: **"A"** (Earth element/Womb Realm source).
2. **[वं (Vaṃ)]** — Transliteration: **"Ban"** (Diamond Realm Wisdom).
3. **[र (Ra)]** — Transliteration: **"Ra"** (Fire element).
4. **[ह (Ha)]** — Transliteration: **"Ka/Ha"** (Wind element).
5. **[व (Va)]** — Transliteration: **"Ba/Va"** (Water element).

Transliterated Mantras (Implied by the rituals described):

- **On abiraunken basara datoban**
    - (Japanese: オン アビラウンケン バサラ ダトバン)

- (The primary mantra used to harmonize the Five Elements/Wheels shown in the diagrams).

- **On nishunba basara un kitta**
  - (Japanese: オン ニシュンバ バサラ ウン キッタ)
  - (Mantra for the "Wrestling/Quelling" ritual shown in the Ten Realms section).



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Text Translation:
Regarding the headband (*hachimaki*), its form is a jewel. This jewel uses the five wheels (elements). Its usage is as follows: The secret instruction states that this "Empty Wheel" (*Ku-rin*) is the form of the Void. It is a jewel. It is the total manifestation of the Five Great Elements. Therefore, it represents the two wheels of Earth and Water. Its color is black. One should contemplate this. This is entirely the Altar Board (*Danpan*). The flower garland, the water source, the cover, and the Pillar-Source (*Hashiragoto*).

[Diagram: The Five-Element Stupa (Gorinto)]

- **Top (Jewel):** 空 (Space / Void)
- **Crescent:** 風 (Wind)
- **Triangle:** 火 (Fire)
- **Circle:** 水 (Water) — *Contains Seed Syllable:* **[Seed Syllable: अ (A)]**
- **Square:** 地 (Earth)
- **Base:** 壇板 (Altar Board)

Text Translation (continued):
Original Enlightenment (*Hongaku*) clearly emerges from the Void and suddenly takes life. The two wheels of Earth and Water are square and round. This is the logic of natural "non-action" (*muson*). Now, in Shugendo, the colors are Blue/Green, Yellow, Red, White, and Black. This is not for "mere decoration." It is for the harmonization of the Five Wheels. Therefore, the [Seed Syllable: **अ** (A)] character is gold and indestructible. If black is used, it represents the Great Water. The [Seed Syllable: **अ** (A)] character is the phase of the world. Therefore, the Four Great Elements [Transliteration: *Shi-dai*] are born from the Great Water and the [Seed Syllable: **अ** (A)] character. Thus, it is named "Water-Great." It is called the "Pillar-Source" (*Hashiragoto*) and the "Source-Water."

This is the deeply secret manifestation. The teacher says: "This manifestation of the fleshly body is immediately the Buddha-body." Within the Six Great Elements, the five directions are Square, Round, Triangle, Half-moon, and Jewel-shape. These represent Earth, Water, Fire, Wind, and Space. The characters [Seed Syllable: **अ** (A)], [Seed Syllable: **वि** (Vi)], [Seed Syllable: **र** (Ra)], [Seed Syllable: **हूँ** (Hūṃ)], [Seed Syllable: **खां** (Khāṃ)] are combined. These twenty-six syllables are the "Six Virtues." Within these six virtues, if one is struck, it does not break; if put in soil, it does not rot; if put in water, it does not drown; if put in fire, it does not burn. This nature is extremely firm and immutable.

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Text Translation:
Thirsty sentient beings and the fire of afflictions (*bonno*). All virtues are extinguished. In the world, there are actions that create new afflictions. One should dwell in the mind-Buddha nature. This is

the burning of all afflictions. It is called the "Flame of Affliction." The exoteric world stays in the red autumn leaves and the falling scattered flowers. They all become "non-action" (*mu-i*). Eternal dwelling. This is why the body is the Buddha-manifestation. It is the "Great Wisdom-Virtue." Fire and water harmonize; therefore, the "Jewel Pavilion" (*Horo*) fire does not perish. This is "non-action." It is not walking, yet it proceeds. The mind-body is the Law-body. It follows the conditions.

The "Three Secrets" (*Sanmitsu*) have the logic of the "Unmoving" (*Fudo*). Therefore, it is said: "Unmoving." One: unmoving. Two: unmoving. Three: unmoving. Attached to these three is the "Deep and Profound Meaning." The Secret Record says: "Without obstacles." The virtues of the mountains and seas. Space is the ten directions. The "Wheel of the Ten Directions" refers to the [Seed Syllable: अ (A)] character. The Shugen practitioner asks: "Is there a separate body for the mountain form?" Answer: Within the form of the practitioner, is there a "separate body" from the Three Bodies? One essence and three bodies. The "Three Secrets" are the garment and the hair.

Regarding the "Unmoving" (*Fudo*) logic: The character [Seed Syllable: अ (A)] and the character [Seed Syllable: वं (Vaṃ)] represent the two realms of Diamond and Womb. These are the self-nature of the practitioner. The discriminative virtues are firm and stable. One cannot be confused. This is the "Decision-Cutting Wisdom." The two types of "Decision-Cutting Wisdom" are the Diamond Realm and the Womb Realm. This is the self-body. One should not be confused.

Within the nature of the elements, what is the phase? The self-nature is the phase. Therefore, it is said: "Red and Blue." These colors represent the essence of the "Unmoving" (*Fudo*). Red and yellow are "indestructible." Therefore, the yellow color represents the firm and stable. Regarding the [Seed Syllable: अ (A)] character: the place where all is not destroyed. Therefore, it is the firm and stable mind-color.

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The yellow color is like taking a small part of the meaning of the sheep's horn. The Great Commentary says: "The sheep's horn represents the melting of gold. From within, the mind-body does not wither." Briefly, how much is there? At the time, the golden melting essence exists. Therefore, the "form-giver" is the solid law-body; it does not burn or wither. How is it that it does not incline in any direction? It is the firm square shape. It is said that the Earth is great and does not incline, holding all the ten thousand things. The seed syllable **[Seed Syllable: अ (A)]** is the law of "Originally Unborn" (*Hon-pu-sho*). It is solid and does not move. Because it is solid, the color is white. The white color is the mind of the void. The white color washes away all defilements. The ten realms are the correct forest of myriad things. The white color is that which does not wither.

Regarding fire and its life-force: fire is the master of all things. The fierce brilliance of fire is the red color. The King of Wisdom has the fierce brilliance of fire. Red and yellow harmonize. This is the law of the "Middle Way." The red color is the supreme brilliance. White and black harmonize to form blue. Red and yellow harmonize to form purple. The black color is the "Unmoving Vairochana." It is the logic of the "Water Wheel." It does not move. Therefore, from ancient times, the "Heavenly Earth" shares the same root; the ten thousand things are of one essence. In the oral transmission of the myriad laws, it is called the "Robe of Mutual Correspondence of One Garment."

Regarding the character **[Seed Syllable: हूँ (Hūṃ / Un)]**: it is said that it converts sentient beings of the later age. It is the logic of "Water and Fire." The white and red colors harmonize. The flesh and blood are used. This is the fierce fire. Red represents the color of the sun. The triangle shape represents fire. Fire burns away all delusions. The character **[Seed Syllable: हूँ (Hūṃ / Un)]** is the essence of the "Unmoving" (*Fudo*). It is pure and clean. The black color is the self-nature. The black color is that which does not transform or change. Therefore, it is said: "The self-nature is black." The mind-void is without a Buddha-nature. It is solid and firm. The purple color is the interacton of fire and water. The black color does not transform or change. It is the "Original Source."

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Question: What is the meaning? Answer: The firm black color does not burn. The black color is the color of the "Original Essence." The mind-void is without a law-body. The black color does not transform or change. It is firm and solid. The blue color is the "Reward Body" (*Sambhoga-kaya*). It is the non-duality of the mind and body. The blue color represents Nirvana.

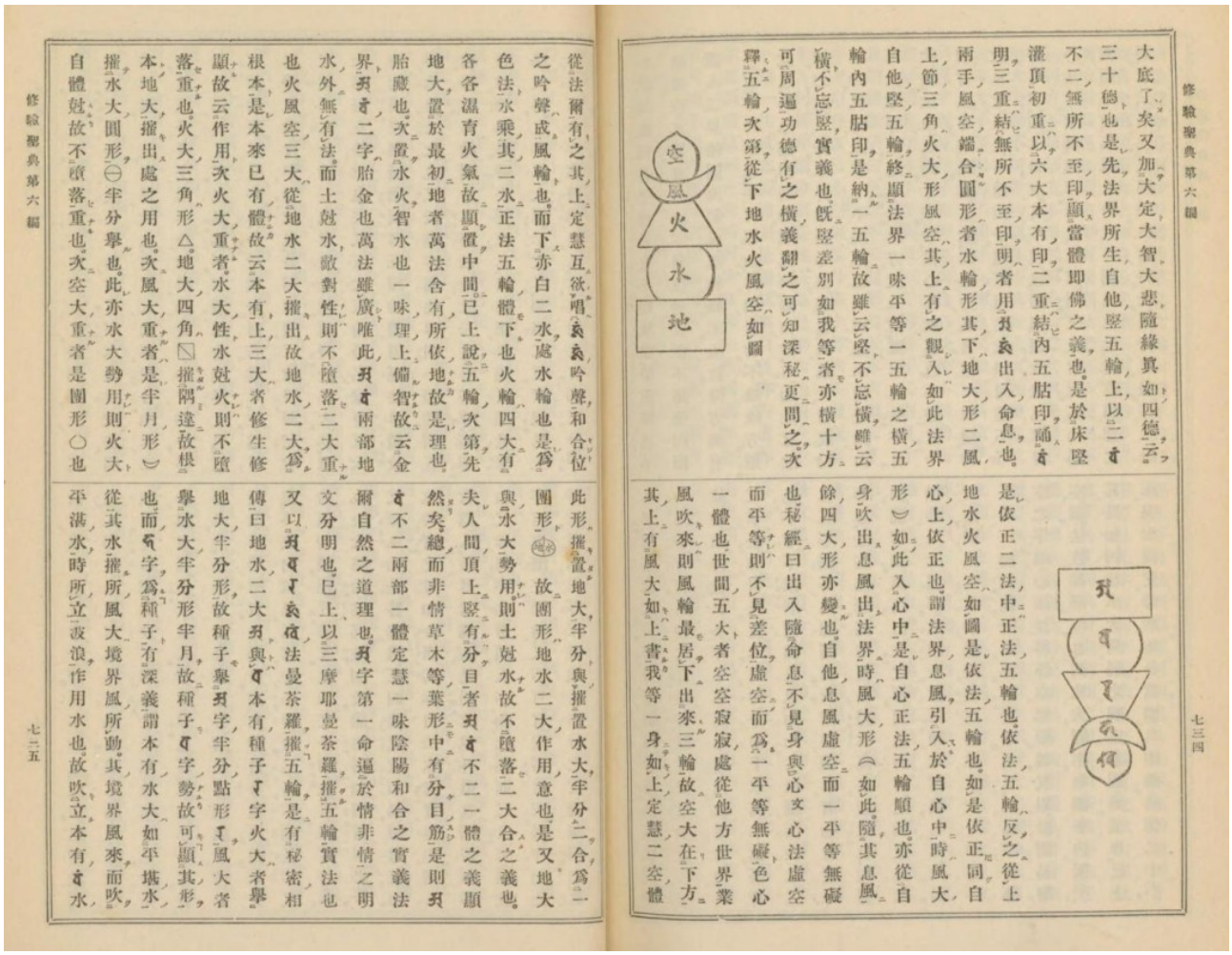
Regarding the "Blue Lotus": why is it always in full bloom? It is the "Originally Unborn" (*Hon-pu-sho*) logic. In the four seasons: in Spring, all things grow; in the beginning, they increase; in the end, they turn yellow. In Autumn, they harvest. In Winter, they wither and return to the earth. Only the blue color remains. In the six months of Summer, it is also thus. The blue color does not increase or decrease. It is the "Supreme Wisdom." The "Thirty-Seven Venerables" are the Diamond Realm. The character **[Seed Syllable: अ (A)]** is the center.

Regarding the Five Wheels: one is the "Empty Wheel" (Void). Returning to the void is the "A-character" **[Seed Syllable: अ (A)]**. The law-nature is non-obstructive. It is free in the three worlds. It is the accumulation of ten thousand virtues. How is it? Regarding the "Water Wheel": the moisture is the "Water-Great." The "A-character" **[Seed Syllable: अ (A)]** is the seed of the "Unmoving" (*Fudo*). It is solid and does not move.

Question: Regarding the "Water Wheel" which is round? Answer: Space is difficult to understand. Like the Great Round Mirror, the Buddha-virtues are completed. Within the heart, the "Lunar Disc" is the "A-character" **[Seed Syllable: अ (A)]**. The human body born of parents is the tool of the Buddha. It is the immediate realization of the Buddha-virtues.

Mantra Transliteration (from context):
On abiraunken basara datoban
(Japanese: オン アビラウンケン バサラ ダトバン)

A
(The "Originally Unborn" Single Character Mantra)
(Japanese: 阿字 / **[Seed Syllable: अ (A)]**)



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[Main Text - Right to Left]
It is largely completed. Again, it is added: Great Samadhi, Great Wisdom, Great Compassion, and Following-Conditions Suchness; these are called the "Four Virtues." These thirty virtues are the first produced within the Dharma Realm itself, established upon the stability of the Five Wheels. Because of the non-duality of the two, there is no place they do not reach. The manifestation of the seal is the essence of the Buddha. Furthermore, at the stable crown, first and foremost, the six great elements have their seals. The two-fold secret union has no place it does not reach. For those who use the clarity of the seals, the [Seed Syllable **A**] goes in and out of the life-breath.

The wind of the two hands and the void-gap combine into the form of a circle. The water-wheel has its shape. Below it, the great earth takes shape. The two winds at the top segment are triangular in the shape of fire. In the space above it, the wind has its form. This being so, the Dharma Realm is of one flavor and equality. The cross-section of the Five Wheels is the stable manifestation of the Five Wheels. It is said, "The Five Wheels remain stable and are not forgotten." This horizontal meaning is as follows: we and others are also the horizontal ten directions. The merit of the pervasive wheel is the horizontal translation of the secret. Thus one can know the profound secret.

[Diagram Center]
(From Top to Bottom)
[KHA] Space (空)
[HA] Wind (風)
[RA] Fire (火)
[VA] Water (水)
[A] Earth (地)

[Lower Section - Right to Left]
This is based on the two laws of the Correct and the Dependent. Within the center is the Five-Wheel law. Based on the Five-Wheel diagram, it is as follows. It is based on the Earth, Water, Fire, Wind, and Space. The diagram is based on the Five Wheels. This is the Correct Law. Within the heart, the wind of the heart is based on the Correct Law. Just like this, entering the center of the heart is the spontaneous Correct Five-Wheel order. From the spontaneous body, the breath comes out. The wind of the breath comes out of the Dharma Realm. At that time, the "Great Shape" is like this. Following the breath, the four great forms also transform. Spontaneously, the other breath, the wind of the void, is empty. It is equal and without obstruction.

Also, the Secret Sutra says: "Entering and exiting the life-breath, one does not see the physical body. Combined with the mind-jewel, the mind-law is empty and level. If not, one does not see the position of the void-space." For the "Five Great Ones," the space is quiet and silent. In other places of the world, the wind comes. Then the wheel of the wind stays at the bottom. Coming out, the three wheels are placed. Space is at the top. Below it is the Great Wind. As written above, our one body is like the union of Samadhi and Wisdom in the two empty bodies.

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Existing naturally from the Dharma, it is the union of Samadhi and Wisdom in song. The sound of chanting and the wheel of wind. Below it, the white and red of the two waters. Where the water wheel is, it becomes the color-law. Riding upon the two waters, correctly it is the Five-Wheel body. Below it, the fire wheel is great and has various nurturing fire-breaths revealed. In the center is placed the sixth wheel, following the first. The great earth is placed at the very first position. For those who possess that which is relied upon, this is the principle. This is the place of the womb.

The two characters for "fire" and "water" are "Wisdom" and "Water." These are the seed syllables **[RA]** and **[VA]**. In the Diamond Realm, the two characters for "fire" and "water" represent the two divisions of the Womb and Diamond. Although the laws are manifold and vast, this character **[HA]** does not fall into the two major divisions. Outside of water, there is no law. Earth and water act as a pair. Since their natures are different, they do not fall into the two great divisions.

The fire, wind, and space, these three greats follow the earth and water, the two greats. The original essence is the original coming into being. Thus the scripture says: "Above there are the three greats for those who cultivate life. The manifestation is called 'Function.' The next is the 'Great Heavy One.' The nature of water is great; the fire wheel does not fall. Thus it is called 'Heavy.' The Great Fire is a triangle. The Great Earth is a square. If one shakes the roots, it is stable. The place where

the original earth shakes out is its function. Next, the wind is a great heavy one, it is the half-moon shape.

The character **[VA]** is a circle. This also is the great power of the water. Thus the fire is a circle. The essence is the self. Thus it is not falling into weight. Next, the space is a great heavy one, it is the jewel shape.

[Lower Text Section]
This form is the placement of the Earth; half is given to the Earth, half is given to the Water. Combining the two makes a circle. Thus, the circle shape of Earth and Water together is the great function and intention. This is also the great power of Earth and Water. If so, then the Earth and Water do not fall into the two great combined meanings.

Among humans, at the top of the head, there are "divided eyes." The character **[HA]** is the meaning of non-duality. It is total and not a matter of feelings. In the forms of grass, trees, and leaves, there are divided veins. This is the principle of the non-duality of the two divisions. The character **[VA]** is the first life, pervading all feelings and non-feelings. This is clear. As mentioned above, based on the three types of the Maha-Karuna-Garbhadhatu (Womb Realm), the Five Wheels have their secret signs.

Again, with **[A]**, **[VA]**, **[RA]**, **[HA]**, **[KHA]**, there are seed syllables. The character **[A]** is the Great Fire. The earth is the half-shape, thus the seed character **[A]** is the half-point shape. The "Great Wind" is the water's half-shape, thus the seed character **[VA]** is the half-shape. The potential of the character **[VA]** can be seen in its form. The character **[A]** is the seed. There is a deep meaning. The scripture says: "There is the water, just like the level water. Follow its water-shaking, and the wind of the great boundary shakes. Following the wind, it moves. Its boundary wind comes and blows. It levels the water. At the time of the wave, it functions as water. Thus it is established that there is the character **[VA]** in the water."

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Level ground: when the wind blows, the nature of water stands as waves. Thus, the [Seed Syllable **VA**] character's dot is separated above. One text says: for the [**VA**] character, the [**A**] character transforms into the [**VA**] character. The nature of water and the waves are between them. For the [**KHA**] character, [it is separated...] therefore it is deeply secret. The void space, the great circular shape, shaking and combining with the earth and water. Because the two great seeds of [**VA**] and [**A**] characters are half-shaped, they are combined. Lifting the [**HA**] and [**RA**] characters, one square dot is also half-divided. This is the [**VA**] character. Look at its shape. The right wisdom is the Diamond Realm [**VA**]. The left [**A**] character is the Womb Realm [**A**]. Combining at our body, then the right is [**VA**] and the left is [**A**]. This is the meaning of the total body of the Five Wheels. From left to right, one should understand the Five Wheel character forms. This is what is called the total body of the Five Wheels. And from left to right, Samadhi and Wisdom are not two. The Womb and Diamond Realms of one flavor and true meaning are naturally revealed in the empty great [**KHA**].

Thus, the above secret and profound explanation is that the Five Great Ones and Five Wheels are named with intention. The Five Great Ones are at the moment when the Great Crosswise Stability is

peerless. Then the five types of physical bodies pervade the Dharma Realm. Thus, as the text says: "Greatness is the Void Space, pervading the Dharma Realm in one body." This is called the Five Wheels. When the wheel is the state, then it is also called the Dharma Realm Stupa, the Stupa-loka. The meritorious virtue of the wheel is deep and its meaning is profound. It is difficult to reach with a pen. I briefly touch upon its essence to show it. The second part is for those who observe the mind. The above so-called ordinary body is the Buddha's body, which is born. That is, by observing the law, there is no wrong separation.

In the world, Shingon practitioners have many divisions and do not know. Thus, evil wisdom, evil views, evil paths, or those who are tradition-bound, often see external paths as observations, or enter through nihilistic views and external paths, which is the view of Mara. If you fundamentally separate yourself and understand without it, it is a narrow view. Although it looks like profound discourse, it is full of pride. High-pride people are many. Although it seems like natural wisdom, it is the place of shame and humiliation. For example, those who observe are like when King Yama's world's shame is revealed, it cannot be hidden. Hell's jailers and the like scold them. The teacher's mouth says: "At this time, when the body hides and the view does not stand, either facing the hellish demons with bent knees and joined hands, or with heads bowed, mourning with grief, one cannot escape." Furthermore, meeting evil friends, teachers, or close relatives, one follows their clear texts. This is why one should believe and accept. This is a brief discourse on their evil streams. How can life be born? I will answer. This is like the parents. Although difficult, like a three or four-year-old child without knowing the parents' way. If the father and mother harmonize, and their red and white two waters form the real procreative person, and if they are continuously acting like animals, then they are animal-kind. Humans are also like this. Then, the three worlds can be known. Why should parents also be animal-kind? Humans are also like this. Then, the three worlds can be known. You should not fall into the evil paths. Again, one should not say "staying in a good place is like this." Disciples' sayings are like this. My bed stability, the actual meaning of practicing the law of observation is useless. True...

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Real procreating beings are separate and distinct. However, parents also have the karmic power to procreate. The procreation from the red and white of father and mother is that stream. Then, the father and mother's essence has ten realms within it. When in the womb, there is the intention of birth. From the three kinds of non-birth, there are good and evil, therefore people become animals, or animals become humans. Like this, looking at the rules, it is not ordinary external paths. Once a body gathers immeasurable bodies, one body is complete. Immeasurable bodies or completing non-sentient nature. Sentient and non-sentient are totally one body. Thus, based on the one body, the karmic power is thick or thin, shallow or deep. Knowledge has increases and decreases. "Sentient and non-sentient"—Kobo Daishi also said: "There are sentient ones, and they are also called sentient." This is because sentient beings transform into non-sentient beings, or non-sentient beings transform into sentient beings. Great Sun (Vairocana) is also the first life of the [**A**] character, pervasive in sentient and non-sentient texts. What can a person do? Father and mother harmonize. What is born among humans? Then, at last, it is impossible to have ten realms. Sentient and non-sentient transform. Vairocana, me, etc., based on the physical body, the ten realms and ten thousand laws are one like an equality mind. Thus, not being different is the Great Sun (Vairocana). One body

and without difference. Its essence is not born and not destroyed, throughout the three worlds always constant, the wonderful Dharma body of the Great Sun. Naturally born from parents, it is not destroyed, same as the Severance View. For external paths, it is seeing. Also, father and mother procreate us...

Commit the third precept: those without children are sighing. Then it can be called "empty cause, no fruit." In truth, the manifestation of Buddha-entities is silent, there is no place they come from, no place they go, ultimately equal, and do not emerge like this.
Question: If not committing the third precept, there are no children, then our group's rebirth etc. is also called "transforming for the benefit of sentient beings." Is that so? Answer: If it is of the same class, then it is "transforming for birth." For example, parents are the external conditions to borrow for procreation for the benefit of others. Like the one-generation release and others: "Sentient beings are purification, Mahakasyapa, the father and mother's intention." This is the third precept: no attachment to afflictions and no violation. Those who are attached will cycle through the rounds of existence. Thus, we fly and practice in the mountain peaks, receiving the crown-consecration (Abhisheka). There are no appearances of the three mysteries. Essentially, we do not transmit the Dharma body, so we don't talk about holding or breaking precepts. We don't judge between sharp or dull roots. For their capacity, we grant it. If we base it on breaking precepts and stupidity, we do not grant the three mysteries' consecration. For those who do not eat, if they do not wear clothes, do they not open their mouths? You should know that in the mountain peak consecration, for those who do not eat, it is gold and jade. Once obtained, it is not lost. It is a precious treasure. Thus, the Knowledge-World non-sentient sutra says: "Afflictions are not destroyed, entering the tight-bound mind." Therefore, as for the text, one should know the world is not waiting for sentient things. The wind-line of blowing power is mutual. Thus, it is the non-dual body of Samadhi and Wisdom union. It is without attachment...

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...because there is no fixed rank. Thus, the distinction between sentient and non-sentient and the myriad phenomena are fundamentally of one flavor in the one Dharma Realm.[1] This law dwells in the position of law, where the Six Great Elements possess one equal body. Therefore, according to the power of conditions, there are many differences such as good and evil, shallow and deep.[1][2] The differences of the Four Mandalas and the myriad sentient and non-sentient laws are revealed. In the first ground of development, one body gathers immeasurable bodies.[1] Thus it can possess various virtues.[2][3] It is drawn by each specific conditional power. Each heavy thread becomes the body as the master, and other light threads become the companions, being born in completion.[1]

Among them, those born in the human realm do so because of the external condition of parents. They are made to entrust [their life]. They are born from the beginningless original soul-spirit, where consciousness and consciousness unite.[1] This is "human." Thus, from the beginningless original state, all entities enter according to cause and conditions, and those who follow evil streams do not know.[1] Only the "two waters" (semen and blood) of parents and the parents' thoughts are considered in the initial planning of offspring.[4] They think of giving birth. Also, when a person

dies, they enter the original Six Greats.[1] If they do not know and are not absorbed, and [think] the body is not born, that is the "nihilistic view" of external paths. Therefore, the soul-spirit does not arise or perish throughout the three worlds but is a constant dwelling body. Because of the external conditions of parents, it is seen [born]. Once born, it is like floating wood in the sea, seen through the waves and winds of the environment. The concealment or manifestation of wood-entities is solely due to the environmental winds.

The secret oral tradition says: Man and woman are not hidden. In the red and white "two waters," the sentient consciousness-body enters.[4] Where it is not seen, it is like floating wood among waves. It is hidden within those two waters. The Buddha-body is hidden and transferred. Originally and completely it is thusness. Appearing from among the waves, it is like floating wood. When the environmental wind blows, it enters the sea water and is not seen. This is the complete union of man and woman. When the wind of thought arises, it enters and is as if hidden in that water. Even so, the Buddha-body constantly dwells and there is no real appearance or concealment. The explanation says: Manifestation holds the original action; coming and going, hidden holding also has no place it goes.[1] Ultimately equal, it does not depart from thusness. Thus the text says: The body of thusness and dharma-nature constantly dwells.

Therefore, by the power of good karma, a woman turns into a man.[1] To become a man, one relies on... [By the power of evil karma, a man turns into a woman.] Also, by the power of extreme evil karma, one turns and relies on a body that may be born as an ox, horse, or animal.[1] Or according to one-way ignorance and lack of differentiation, one can be born into the class of non-sentient beings.[1] This is one body gathering immeasurable bodies. Thus, in the current life, the mind-ranks of good and evil are according to order.[1] Departing this world, one is born according to the mind-rank. One can be born as human or as animal. If in this time one has good karma and is born human, but the mind-rank is equipped with the mind of an animal, then upon leaving this world, one is born as an animal. This is the true meaning of cause and effect. This is the meaning of one body possessing the Ten Realms.

Question: Regarding the soul-spirit as mentioned above. What is the "soul-spirit"?
Answer: The soul-spirit is the essence-portion of the five grains. When coming to this current life, the five grains eaten by the parents have their essence-portions form the soul-spirit. The soul (*hun*) and spirit (*po*) are born as one body. It is also said: In death, one does not transfer the physical body, but obtains the leakless dharma, becoming the body of the Dharma Realm.[1] This is what "being born" means. It is also said: In death, if one does not transfer, the Dharma Realm body is completed. The secret oral tradition says: Death is completion. The text "Meditations of the Great Being" says: Leveling the earth, one becomes a great...[4]

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...says: This is the meaning. Therefore, dying and entering the earth, one directly becomes Dainichi (Vairocana).[1] This is the meaning. This is called "not transferring the physical body and obtaining the leakless dharma."[4] It should be kept secret, kept secret.

Secret Song:
[Yaki-ba hai, ume-naba tsuchi to nare-ba koso, koso-re nari.]
(If burned, it is ash; if buried, it is earth; because it becomes thus, it is as it was.)

Since the physical body is not transferred, the appearance of burning or loss at the time [of death] is just the delusion and sentient attachment of before. Also, in the current world, some say ghosts come.[1] This is the "soul-spirit essence portion" coming.[4]

Question: When a human is born, there is "clothing" (*ina*).[4] What is that "clothing"?
Answer: It is drawn in during the stay in the womb. It is crowned on the top of the head, protecting the life from cold and heat. When the child grows and is ready to be born, it comes out of the womb. It heads toward the birth gate with the head reversed. At that time, the body is the first, and the "clothing" follows.[4] Therefore, it is called the "following thing" and is discarded. What is this called? In terms of the Buddha's virtues, it is the "Adornment of the Buddha."[4] At the time of the Buddha's crown-gate, it is called the "White Canopy Buddha."[4] In terms of true Bodhisattvas, it is called the "Sixteen Great Bodhisattvas."[4] Among them, it is the "Protective Bodhisattva."[4]

What is it like? Answer: All sentient and non-sentient myriad laws are ultimately the body that pervades the Dharma Realm. Therefore, non-sentient things have "clothing" (*ina*).[4] They are as the Buddhas and Bodhisattvas mentioned above. All are manifestations of Dainichi Nyorai. They are the response-manifestations of the Wild God (*Aragami*) of the three worlds. One should know that the wonderful body of the Wild God is not at all separate from the single thought of sentient beings. The physical body and the earth are fundamentally based on the self-nature of the mind. Although the mundane and the sacred differ, their inner and outer natures are the same.[1] With inconceivable ritual illusory forms, once the human eye sees the "clothing" (*ina*), it calls it "discarded."[4] But it is not discarded. It is the body that pervades the Dharma Realm.

This inconceivable illusory appearance cannot be seen [ordinarily]. Ordinary people have biased views and think it is discarded. When a human's term of life is exhausted and they die, they are completely thus. Death is not death. In death, one is not [dead]. The inconceivable illusory appearance is not seen. Originally, since it is the body that pervades the Dharma Realm, how could one discard it? Through one term of Abhisheka (consecration), by closing the eyes and making a vow, one is completed as the single Buddha-body of the Dharma Realm. Within it, there is the rank of sentient and non-sentient, acting as the continuity of the dharma for the receiver. This is Vajrasattva (**Kongousattva**). From that, stems, leaves, flowers, and fruits are formed.[1] In the position of the Great Mandala Acharya, that is Dainichi itself.[2] The ranks of sentient and non-sentient are the same. Thus, the rank of the causal seed is Vajrasattva.[1] The rank of the result-fruit of the Great Mandala is Dainichi. Because cause and effect are on the single Buddha-body, there is nothing to take and nothing to discard. This is simply the contemplation of one's own body. Above is the "second layer," the true meaning of the non-duality of the floor-stability that can give birth.[4]

The "third layer" is the seal of that which reaches everywhere.[4] It is the mysterious union of reason and wisdom, the "small non-duality."[4] Because the two bodies of reason and wisdom are united, it is said to "reach everywhere."[4] This is the existence of two bodies, as the two bodies have not yet perished. From the beginning, delusion and enlightenment are revealed as non-dual. Reason and wisdom are sadly non-dual. This is as mentioned above... [Regarding the soul-spirit and nature] ... if the inner and outer do not unite, birth does not occur. These three kinds are one body, one flavor, and...

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Birth is what is called "Tiantai's chicken-egg, one water without male or female." This is the self-sect intention. Because of the eye of wisdom, one sees what is and what is not. Therefore, in the center, the body, mouth, and mind, as well as samadhi and wisdom, are established. Through these three types of objects, the non-dual body completes birth and is what is produced.

The *Mahavairocana Sutra* says: "The soul-spirit dwells within the heart based on original consciousness." At the time of a person's initial birth, two gods are born at the same time as the day. Their names are the "soul-spirit" (*konshin*) and "Yama-majes-prince" (*Enma-O*). These are the two gods who supervise good and evil.

At the time of parental intercourse, the vital energies of heaven and earth come. The destiny star from the heavens enters the crown of the father. Below the father's head, the "Five Greats" and "Five Grain Essences" go down from the left ear. Guided by the mother's left ear, they enter through the hundred-convergences (the crown). When the two waters (semen and blood) harmonize, at this time, our group possesses consciousness. Under the influence of the "Two Minds of Love and Attachment," the soul-spirit appears. Within "Male and Female," the two energies of heaven and earth possess "cold" and "heat." This is based on the original consciousness-spirit. In "Birth and Death," there are the "Ten Thousand Types." It is said that in Shugendo intention, those who have nature spontaneously pervade the Dharma Realm and reach equality.

Therefore, the place of birth and death is also Samadhi and Wisdom. Although its appearance is like a Buddha seen as a person, it is revealed at that time. "Birth and Death Mid-Interval" refers to this. For those with the Small Vehicle (*Hinayana*), it is not possible to [understand this].

[Lower Right Section]
Regarding "Birth and Death Mid-Interval," there are those who possess [this understanding]. For those who practice the Great Vehicle (*Mahayana*), it is the same. For those of the Small Vehicle, they answer: "Birth is the Five Aggregates (*Skandhas*). These Five Aggregates are fine..."

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[Main Text - Right to Left]
...The Inner Five Womb Seals, Five Wisdoms: called the "Wisdom Fire Seal." The **[RA]** character and **[VA]** character reveal the **[A]** character. The "Wisdom-Flame Fire Seal" uses the **[RA]** character... and the "Water Seal" uses the **[VA]** character. One flavor and principle can produce both small and large. The non-duality of the two is the essence of wisdom. By "seal," it is clearly revealed. Wisdom and intelligence are non-dual but have two aspects.

Fire's original color is red. Thus, the fire-flame enters into the concentration-power. The essence of the five grains is why it is red. Therefore, when the offspring is born, there is red flesh and the mother's "yin" (blood).

Water and heaven are cold. They are "yin." Female-fire and earth are heat. They are "yang." In the world, when rain and dew descend and harmonize, the ten thousand things are divided and clear. Male cold-energy forms water and ice, which becomes the "bone-body." Female heat-energy harmonizes, which forms "red flesh."

The "white" from the two waters (semen) harmonize to form the white bones (inside/yin), and the mother's blood harmonizes to form the red flesh (outside/yang). Thus, the appearance of the body is revealed. Again, there is male and female deep secret...

[Middle Section]
Regarding "Male Root and Female Root": The deep secret oral transmission says: "The fourth layer reveals the meaning of male root and female root." When male and female harmonize and enter, the male root is at the female root. Similarly, the female root enters the male root. At that time, the female "yin" becomes the male root...

This is because of the original meaning of "Yin and Yang" in opposition. It is not something those who don't know the profound meaning can achieve. The oral transmission teacher says: "It is the light of orientation." Therefore, it is called the "Sun and Moon." The Sun is **[RA]** (Fire/Yang), the Moon is **[VA]** (Water/Yin). They repeat in the world. Shining in a moment across the four continents...

[Lower Section]
The fourth layer reveals the meritorious virtues of the Law position. This is the body of "cold and heat" of the Sun and Moon. Within the Dharma Realm, one circular brightness pervades. For those who do not yet have male or female, it is called the "cloud body." Spontaneously, its essence is straight and harmonious. By adding the power of cold and heat, it becomes clear. Once there is "adding power," there is meritorious virtue. Therefore, the Sun and Moon in the world are repeated. A single instant across the four continents... Thus, the text says: "The Sun and the Moon." The Sun and Moon are the "One Circular Brightness" of the Dharma Realm.

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[Main Text - Right to Left]
...above is not disordered; the myriad virtues should be revealed. The class of myriad virtues is the brightness of the directions. It is called "Sun and Moon." There is nothing like them. In the world, they are like great brightness, like the soup of herbs. One flavor, water-wisdom, heals ten thousand diseases, each having its own herb. In the nature of the Dharma Realm, there is one flavor. The rank of the one-flavor Dharma Realm is not disordered; it reveals the myriad virtues. Because there is only one flavor, it is not known. However, as it is, the herbal medicine enters the abdomen. Inside, various herbs heal various diseases. Because of the power of various conditions, various virtues are revealed. These are the myriad virtues. Thus it is said: "Sun and Moon." The myriad virtues are broad and all are based on Wisdom. The cold and heat of the Sun and Moon are thus. The myriad virtues all belong to the brilliance of the single character **[A]**. Because the myriad virtues are exhausted in it, it is explained as the single character **[A]**.

It is said that only those who see clearly have "brightness." There is not one single thing outside it. Also, it is called the "non-existence" of things. It is called "nothing." To add something is an "empty

name." The significance of "nothing" for two things is that there is nothing. Wisdom-heat and cold, the two physical bodies of the Sun and Moon, are total and revealed. The meaning of the single character **[A]** is that its brilliance is like this. Also, it is called "mouth and mouth." The extreme observation of the myriad laws is totally within the brilliance of one character. The one who clarifies it is the "Sun and Moon." Outside the heart of the Dharma Realm's brightness, there is nothing. Based on this meaning, the fourth rank is the "root-body" of procreation. This Sun and Moon also return to the myriad laws, coming home to "brightness." This can be observed in the three worlds. Within the past, present, and future, positions are not close. Therefore, the Sun and Moon are like day and night, inside and outside. There is no distinction. The three worlds are constant and eternal. The law-nature is constant. The Sun and Moon are constant.

[Left Side of Page 742]

Thus it is explained in the Great Treatise. In the world, the Sun is the "Directions." Although it illuminates the outside, it cannot reach the inside. Until one is alone and exhausted, its light does not flicker into the night. The teacher's mouth says: "The rank mentioned is like this." It is the Parental-Unborn position, the Dharma Realm position. The "One Circular Brightness" is constant and eternal. This is parental, the position before birth. Because the Dharma Realm is "One Circular Brightness," it constantly dwells in the day. Within the world, the great void-space is the "Sun and Moon" within the "Great Void." For the sentient and non-sentient myriad laws, the essence and the form do not lose their state. It is like the "Soup of Herbs" and "Water-Wisdom." For each nature, it follows various conditions and power, revealing the myriad things. Thus the "Sun and Moon" of the Dharma Realm is the "Six Great Ones." Within the heart, the circular moon of the Sun and Moon is the relaxed position. Following the regulation, the Dharma Realm becomes "One Circular Brightness." One should observe this meaning. It is "relaxed." The crescent moon is the Regulation. The form of the "Sun and Moon" body constantly dwells and does not change. The teacher's mouth says: "The five-point seal sealers are all thus." The Regulation and the Law-position of the "Sun and Moon" are "One Circular Brightness." The "One Buddha-Body" crosses the Five Wheels. This is the observation of the sentient and non-sentient myriad laws within "One Circular Brightness." The law-position of "One Circular Brightness" is a single circular world. The "One Buddha-Body" also has various laws as its root. For the root-source-dwellers, all are "Water." Thus, by using the character **[VA]**, it can be revealed. Its roots rely on the Five Wheels. Thus, each condition reveals the appearance of differentiation for sentient and non-sentient beings. It is said: "Nowhere it does not reach." The stable Five-Wheel Seal physical body is the Five-Wheel Law. This is the rank of the *Gorinto*. This profound secret is layered. Furthermore, those who enter the Mountain Peak can realize this.

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19. On the Matter of the Wish-Granting Jewel (Cintamani)

Regarding the wish-granting jewel: The jewel belongs to the Earth [**A**] element. The Great Earth is large. The five grains follow the earth and are produced. Furthermore, they return to the great earth. For the five grains and five major elements, their function also relies on the Five Great Ones. The green of the five grains matures. The so-called "falling seeds" in the earth must wait for the earth-moisture to begin sprouting. Thus, on the great earth, there is the water-wheel. Although there is water, it must wait for the sun's wheel (fire) for warmth and energy to be obtained. From the seed, life is produced. Thus, above there is the wind-wheel. Although it exists, above there is the sun and

moon. The wind and conditions are stable and firm, and can produce the myriad things. Thus, the topmost is the "Treasure Wheel." It is precisely based on the Law. For instance, the "Wish-Granting Jewel" is called the "*Gorinto*." For those who enter the Mountain Peaks, the "Right Law" is like the "Wish-Granting Jewel." Daily, in the three times, one should establish the Stupa. It can be thought of as this.

For all sentient beings, the character **[AM]** is the breath. It is called the "Invaluable Jewel." For the grains, life-breath is based on the One Essence and principle. In the Mountain Peaks, for those who receive the Crown Consecration, the seeds of the "Grains" are precisely why we practice in the Mountain Peaks. It is the practice of "Guarding the Nation" and "Mountain Cultivation."

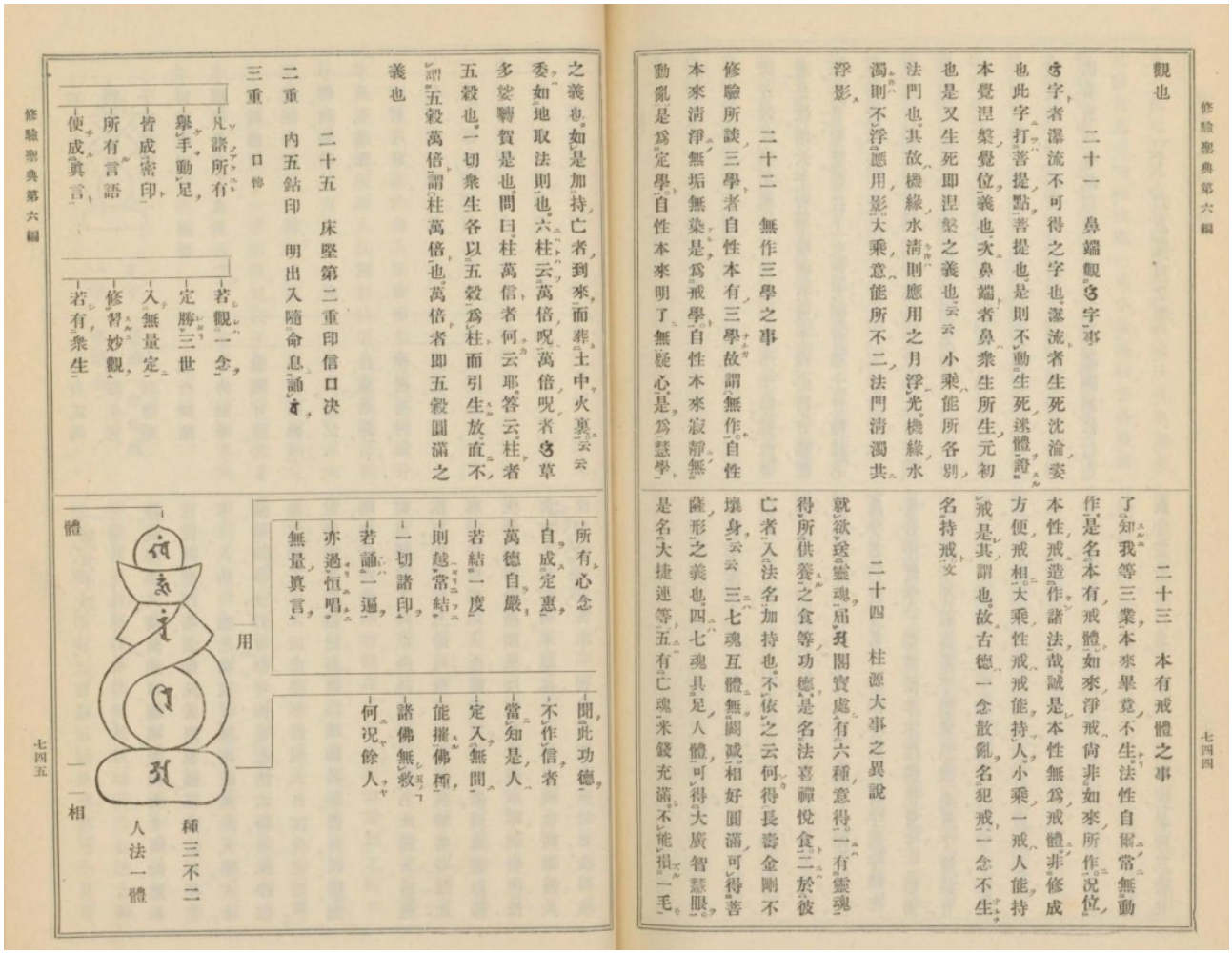
20. On the Matter of Using the [HA] Breath-Wind for Recollection

The **[HA]** character is placed at the body, mouth, and mind. It can eliminate "Three Karmic Obstructions." Thus, these are the Three Secrets. The *Commentary on the Mahavairocana Sutra* says: "The life-breath is what is called Wind-Wind." For the one who breathes, the thought-wind is also the thought-mind. Using the **[HA]** character as "Wind," it is the "Wind-Great Seed." Furthermore, it is the "Consciousness-Great Seed." Because the Five Great Ones are harmonized and called "Wind," the character is the "Wind." Among these sounds, there is "Ear-Consciousness." It is also the "Fire-Great." All possess "Sound." This sound is "Wind." Among the sounds of silk and bamboo (music), there is also "Consciousness-Great." Thus, the Six Great Ones are in one essence. All laws are completed. The "Wind" and "Consciousness" are mutually belonging. Entering and exiting the "Life-Breath" is called "recollection." It is the non-separation of "Wind" and "Thought." The Six Great Essentials exist within the character **[HA]**.

Recollecting with the character **[HA]**, together with the **[VA]** and **[A]** characters, these four characters complete the practice. The **[KHA]** character is for "Non-Sentient." Among the sounds, the character **[HA]** means all laws are essentially "No-Procreation" (*Anutpada*). The character **[A]** is for "All laws." Because of conditions, birth occurs. The character **[VA]** means "Words" or "Syllables." They are extinguished and returned to "Void-Space." The character **[RA]** increases and gains. Scripture says: "The character **[HA]** is the first life." It pervades sentient and non-sentient beings.

Father and mother harmonize. How can humans be born? Then, in the end, it is impossible for the Ten Realms to exist. Sentient and non-sentient beings transform. For those who hold to "Existence" and speak of "Voidness," or those who hold to "Voidness" and speak of "Existence," it is to eliminate illness. It is to eliminate the "View of Existence" and "Attachment to Views." For those who speak of "Existence," it is for "Voidness." It is not for the "Middle Way." For Zen practitioners, if they only stop at the "Middle Way," they stay within it. Their words say "Middle Way," but it cannot be attained. One should not enter the **[A]** character's gate. Observing it, one cannot attain it.

Therefore, regarding this, it is ultimately said that all laws fundamentally have "No Birth" and "No Extinction." Thus, based on this, the character **[A]** is placed at the body, mouth, and mind. It can eliminate the "Three Karmic Obstructions." Thus, these are the "Three Secrets."



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21. The Matter of Visualizing the [HA] Character at the Tip of the Nose

The character **[HA]** is the character of the ungraspable torrential stream.[1][2][3] A "torrential stream" means that birth and death are a sinking and drowning.[1][2] This character is the character of the stable and immovable Bodhi-point.[1][2][3] This is the stage of "Original Enlightenment."[1][2] Visualizing it at the tip of the nose is the "Original Beginning" of the birth and life of all sentient beings.[1][2] This is also the meaning of "Birth and Death being Nirvana."[1][2][3] The Small Vehicle (*Hinayana*) describes each individually. The Dharma gate is like this: when the cause and conditions of the machine-water are clear, the moon of response and use floats.[1][2][3] If the machine-water is turbid, it does not float.[1][2][3] For the Great Vehicle (*Mahayana*), the meaning is that the place of the non-dual Dharma gate is the clear and turbid "Floating Shadow" together.[1][2][3]

22. The Matter of the Three Unconditioned Trainings

The "Three Trainings" discussed in Shugendo are the three trainings inherently present in one’s own nature, hence called "Unconditioned" (*Mu-sa*).[1][2][3] One’s own nature is originally pure and

without defilement; this is "Precept Training" (*Kai-gaku*).[1][2][3] One's own nature is originally quiet, silent, and without movement; this is "Samadhi Training" (*Jo-gaku*).[1][2] One's own nature is originally clear, bright, and without doubt; this is "Wisdom Training" (*E-gaku*).[1][2][3]

23. The Matter of the Innate Precept-Body
Understand that our "Three Karmas" (body, speech, mind) are originally and ultimately unarisen.[1][2] The Dharma-nature is naturally and constantly unmoving.[1][2][3] This is named the "Innate Precept-Body."[1][2] For instance, a pure ring is not something produced.[1][2][3] Positioned as the Innate Precept, the various laws of creation are all fundamentally "Non-Action" (*Mu-i*).[1][2][3] The Precept-body is not something formed by cultivation; it is the convenient appearance of the precept.[1][2][3] For the Great Vehicle, the nature of the precept can be held by anyone. For the Small Vehicle, only those with the precept can hold it. This is why it is said. The ancient virtuous ones said: "A single thought of scattered chaos is called 'violating the precept'; a single thought of non-birth is named 'holding the precept'."[1][2][3]

24. Different Explanations of the Pillar-Source Great Matter
Regarding wanting to send the soul to its peaceful and true place, there are six kinds of intentions. One: The soul gets its nourishment and food, etc.[1][2][3] Meritorious virtue. This is the name of the method. Two: At the time of a person's death, the soul enters the Law-name "Adding Power."[1][2][3] It does not rely on... It is called "Long-Life Vajra."[1][2] Not moving the body...[1][2] "Three Seven Souls" (San-shichi-kon) are mutually harmonious and rounded.[1][2][3] One can obtain... etc.

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[Main Text - Right to Left]

...the meaning of "Adding Power" to the deceased arriving at the burial site in the earth.[1][2][3] The fire-wheel's secret... the earth-law is like this. Six pillars.[1][2][3][4][5][6][7] Ten thousand times the "Mantra of Earth."[1][2][3][4] Ten thousand times the mantra for the grass and trees. The question was: "What is meant by the 'ten thousand times the pillars'?" The answer: "The pillar is the five grains.[1][2][3] All sentient beings live by using the five grains as pillars.[1][2][3] This pulls life straight and not bent.[1][2] 'Ten thousand times the pillars' means the five grains are full."[1][2][3] This is the meaning.

25. The Oral Instruction of the Second Layer Seal of the Stable Floor (Toko-gatame)
Clarifying the recitation of the **[HA]** character along with the inhalation and exhalation of the life-breath.

Triple Layer (San-ju): Mouth Transmission (Ku-den)[1][2][3]

- Regarding all that exists—"Single Thought of Observation."[1][2][3][5]
- Raising hands and feet—"Conquering the Three Worlds."[1][2][3]
- Completing the Seal—"Entering Immeasurable Samadhi."[1][2][3]
- All existing speech—"Cultivating the Wonderful Observation."[1][2][3]
- Then completing the True Word—"If there are sentient beings..."

Double Layer (Ni-ju): Inner Five-Pronged Seal (Go-ko-in)[1][2][3]

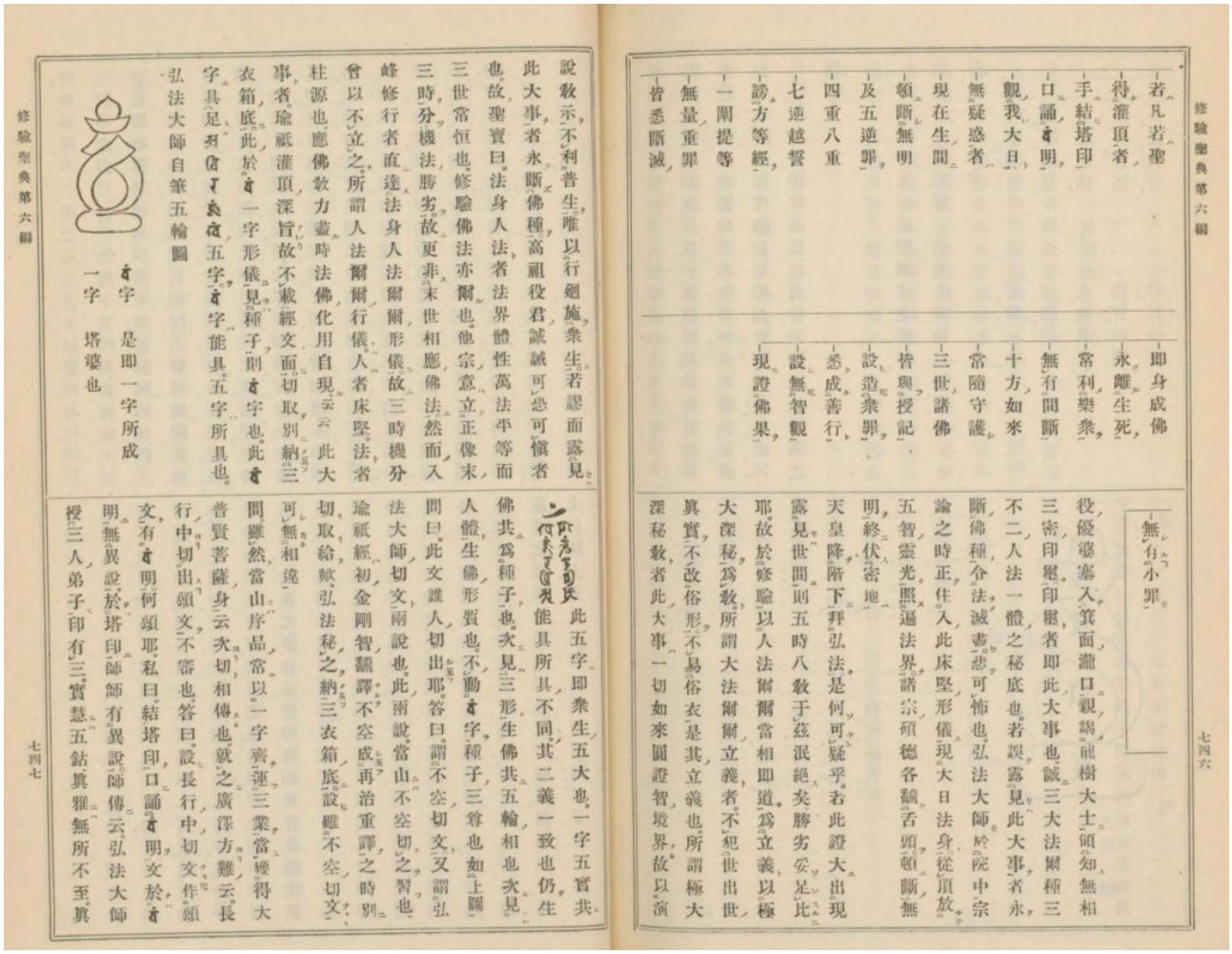
Single Layer (Ichi-ju): [Missing text/Title]

[Central Diagram - Left Side]
This diagram shows the Five Wheels (Gorinto) interconnected by a flowing line, representing the "Function" (用, *Yo*) and the "Form/Appearance" (相, *So*).[1][2][3]

- Topmost Jewel: **[KHA]** (Space/Void)[1][2][3]
- Crescent: **[HA]** (Wind/Air)[1][2][3]
- Triangle: **[RA]** (Fire)[1][2][3]
- Circle: **[VA]** (Water)[1][2][3]
- Bottom Square: **[A]** (Earth)[1][2][3]
- **Text beside diagram:** "The Three Seeds are Not Two" (種三不二, *Shu-san-funi*) and "Person and Dharma are One Body" (人法一體, *Nin-po-ittai*).[1][2][3][6]

[Right Column List]

- All heart-thoughts—"Hearing this meritorious virtue."
- Spontaneously completing Wisdom—"Not acting as a believer."[1][2][6]
- Ten thousand virtues adorn the self—"Should know it is a person."[1][2][3]
- If combined once—"Entering the No-Interval."
- Then constant union—"Being able to crush the species."[1][2][3]
- All various seals—"Buddhas without number."[1][2][3]
- If chanted once—"What more of other people?"
- Then also chanting ten thousand times—"Immeasurable True Words."



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[Main List - Right to Left]

- Whether one is a common person or a holy one — **[Effect]** Instant realization of Buddhahood (*Sokushin Jobutsu*).
- For those who obtain the Abhisheka (Consecration) — **[Effect]** Eternal departure from the cycle of birth and death.
- Hands forming the Stupa Mudra (*To-in*) — **[Effect]** Constant benefit, peace, and joy.
- Mouth reciting the **[A]** brightness (mantra) — **[Effect]** Without any interruption or break.
- Visualizing myself as Mahavairocana (*Dainichi*) — **[Effect]** Becoming one with the Tathagatas of the ten directions.
- For those without any doubt or suspicion — **[Effect]** Constantly followed and protected [by the deities].
- During one’s present life — **[Effect]** Guarded by the Buddhas of the three worlds.

- Suddenly cutting off fundamental ignorance — **[Effect]** All receive the prediction of future Buddhahood (*Vyakarana*).
- Even those who commit the five grave offenses — **[Effect]** Even if they have committed various sins.
- Violating the fourfold or eightfold precepts — **[Effect]** All are transformed into good deeds.
- The seven grave offenses and violating oaths — **[Effect]** Even without deep wisdom or visualization.
- Slandering the Vaipulya (Broad) Sutras — **[Effect]** Manifest realization of the fruit of Buddhahood.
- Immeasurable and heavy sins — **[Effect]** All are completely cut off and extinguished.

[Bottom Right Section]
"...There is no small sin."

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[Main Text - Right to Left]
The teachings are not for the benefit of common people alone; they are for the rotation and distribution of merit to all sentient beings. This "Great Matter" is the eternal cutting off of the seeds of the Buddha. The high ancestors, kings, and lords are sincere and should be respected. This is why the Sacred Text says: "The Dharma-body person and the Dharma-law are the Dharma Realm essence, ten thousand laws are equal." The heart of the sect is established during the periods of the Correct and Semblance Dharma.[1] However, entering the age of the Final Dharma, the method of the Three Divisions is superior. Furthermore, for the end times, the non-sentient form and ritual are consistent. The "Person-Body Law" and "Law-Body Ritual" for those who practice on the Mountain Peaks is the "Stable Floor" (*Toko-gatame*) method. This is why it is established.[1]

What is called "Human-Law Ritual" is the secret use of the Buddha's teaching. This is the "Great Matter." The deep purpose of the *Yugi Abhisheka* is not fully contained in the sutra texts; it is taken through the "Three Secrets" oral instructions. In this place, the single character form and the seed syllable seeds are revealed. The characters **[A]**, **[VA]**, **[RA]**, **[HA]**, **[KHA]** possess the virtues of the Five Wheels.

Kobo Daishi’s self-written "Diagram of the Five Wheels."

[Diagram on Far Left]

- **[AM]** character — This is precisely the "One-Character Stupa" (*Ichiji Toba*) formed by a single character.

[Middle Section - Right to Left]
These five characters **[A] [VA] [RA] [HA] [KHA]** are the five great elements of sentient beings. The single character and the Five Treasures together... Their two meanings are consistent. Sentient beings are the seeds of the Buddha. Again, looking at the "Three Shapes" (San-gyo), birth is the union of the Five Wheels. This is also seen. The "Person-Body" is the form of the Buddha.

Furthermore, the seed syllable **[A]** represents the "Immovable" (*Fudo*). The scripture says it is "Not Empty."[1][2] Reciting it with a sincere heart...

Kobo Daishi’s placement [of these teachings] in the bottom of the "Three Robes Box"...

Regarding the "Hashiramoto" ritual (*Hashiramoto-Daiji*): In front of His Majesty the Emperor, what can be doubted about Kobo’s teaching? If this great realization appears in the world, the eight teachings will be surpassed and the correct path established. For the practitioners on the Mountain Peaks, the "Human-Law Ritual" is the immediate path. It does not violate the world but surpasses it. This is the ultimate "Great Secret." For the deep followers of this "Great Matter," all things are the realization of the Tathagata's wisdom realm...

Granted to three disciples, the seal contains the "Three Treasures Wisdom" and five-pronged ritual tools... nothing is not reached. True.

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[Main Text]
Regarding the **Chiken-in** (Wisdom-Fist Seal), it is said: "Based on this text, there are three teachings for forming the Stupa Seal with the hands." Among these three teachings, our mountain tradition takes the "Seal of Universal Pervasiveness of Wisdom-Fist" as its main principle. Others are not used. This is precisely the secret transmission of our sacred tradition. Furthermore, it is stated in the *Goshaku-in* (Seal of the Five Syllables) text: "If the Seal of the Five Syllables is not consistent with the principle, it is not the path." According to the meaning of that text, if a practitioner forms the Stupa Seal with the hands while reciting, the syllables [**A**] [**VA**] [**RA**] [**HA**] [**KHA**] will become clear. Also, for those who receive the initiation, it is explained as follows: First, the "First Heavy Weight" uses the Six Great Elements as the fundamental source, which reaches everywhere without fail. The "Second Heavy Weight" uses the Seal of the Five-Pronged Stupa...

For those who use it, the [**A**] [**VA**] [**RA**] [**HA**] [**KHA**] syllables enter and exit with the life-breath. Each has an oral transmission that can be received. Next, the Six Great Elements have their seals and mouths explained as follows: First, the "Double Five-Pronged Seal" is formed within. The circle shape is the initial concentration. Furthermore, the white and red "Two Waters" harmonize and flow. In the center, the middle finger stands to form the Five-Pronged shape. The two index fingers...[1]

The "Two Small Fingers" stand and form the Five-Element Stupa position... These five positions are precisely the "One Character Completed Stupa" or the "Five-Element Stupa." The Five Wheels are for all sentient beings...

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[Main Text]

Section 26: The Double Oral Transmission of the Source Pillar (Hashiramoto Nijū Kuden)

The "Pillar" refers to the principle of [**A**] as the body (essence) and the nature of [**VA**] as the meaning.

Question: When one observes the syllable [**HA**] as "unborn," if delusional thoughts arise from external conditions, the settled mind is easily disturbed. What should one do?
Answer: The character [**HA**] is complete with five strokes. It is yellow in color and square in shape, yet it is not a physical reality; it exists within the center of the chest. It is simply the awakening to the rational nature of the Dharma-body, a supreme and ultimate contract of dwelling. Generally, this essence—whether through delusion or enlightenment—is unrelated to and leaves nothing out of the Ten Realms. One should not be initially startled by good or evil, nor should one make a distinction between heresy and orthodoxy. It is like a clear mirror reflecting ten thousand images, or clear water reflecting the solitary moon.

The syllable [**HA**] is precisely the Great Void, bright and clear. Both good and evil appear together upon the spiritual terrace; delusion and enlightenment are revealed equally within the fortress of the mind. Furthermore, the myriad phenomena of the universe and the two rewards of the Correct and the Dependent are all fully prepared within the syllable [**HA**]. It is the Three Virtues of "Empty," "Existing," and "Unborn."

What we call the "functioning of conditioned dharmas" is the **Provisional Truth** of the [**HA**] syllable. The "eternally dwelling aspect of the unconditioned myriad images" is the **Empty Truth** of the [**HA**] syllable. The realization that this Emptiness and Existence are non-dual and of one essence is the **Middle Truth** of the [**HA**] syllable.

This is the principle of the syllable [**HA**] which represents the "Space" and "Non-Duality." One should not abide in the conditioned world of birth and death... This is the meaning of [**HA**] as the secret of the Mountain Peak...

(Lower section contains specific lists of sins and precepts, such as the Five Grave Offenses, the Eight Heavy Precepts, and their esoteric purifications through the realization of the seed syllables).

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[Main Text - Right to Left]
It is exhausted. "One who is empty" refers to the dharma-nature being quiet and silent, with wisdom and virtue being full. The ten thousand laws are of empty principle, and following conditions, one’s self-nature intimately realizes it. "The middle" is that in which the unproduced wonderful realm and emptiness are non-dual, yet they interact as a consistent non-dual body. This is its name. This single thought, before and after being cut off, is the "heart-ground," which is precisely the consistent non-dual body of the middle way. It is also named the "Three Divisions" and "Equal Three Bodies."

The place where one is told to focus is the "Three-Point Buddha Lotus" of the Three Divisions, representing the Three Mysteries and Three Bodies. It refers to what the Three Divisions speak of. The place where greed, anger, and ignorance arise is also where the "Three Virtues" reside. Greedy desire belongs to the **Lotus Division**. Angry speech is the temporary body of the **[A]** character. Ignorance belongs to the **Diamond Division**. Wisdom-speech is the **Esoteric Division**. That is, the wind-realm **[A]** character is the Buddha-part without distinction. The wisdom-body is the **[A]**

character itself. Within our speech is the origin of the **[A]** character, the star of the heart. From it, nothing is hidden, and the Ten Realms are completely empty. One who knows this sees that the ten thousand laws are none other than the **[A]** character, circular and clear.

For this reason, the **[A]** character is "originally unborn" (*Hon-pusho*), the very origin of wisdom. When testifying to this, all the Ten Realms are seen as the **[A]** character. This is why it is called "unimpeded." For example, the flames of hell, the hunger of ghosts, and the thirst of animals are all manifestations of the **[A]** character's virtuous nature. Furthermore, the secret-adorned Pure Land and the Lotus pedestal are the **[A]** character's external applications. If one is spontaneous, one realizes there is no fixed "hell." The **[A]** character is the "Pure Land" and should not be seen as "defiled." It should not be categorized as "good" or "evil," nor should it be confined to a "Buddha-place." Spontaneously, it is not a place for "no Buddha." In every rise and every passing, it is the non-dual nature, quiet and calm. Thus, it is said that "life and death" are identical to "Nirvana." This is the interpretation for the Great Vehicle (*Mahayana*), signifying the non-dual Dharma gate where "purity and turbidity" exist together.

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[Main Text - Right to Left]

...virtues are prepared, with defilement and purity being the same. Broadly, the various categories of breath are all the **[A]** syllable. The **[A]** character is the subtle and wonderful form, the physical body. It is the heart-ground of silent and quiet non-birth. Thus, even scorpions, ants, and insects are the physical manifestations of the ancient Buddhas and Worthies. The origin of all things comes from the **[A]** character. One who observes this as a person should always know how to repay the nation.

Entering the "void-gate" is non-action. For the **[A]** character's actual practice, one travels to the Dharma-realm starting from the "heart-hall." In coming and going, the **[A]** character remains in the heart-palace; even at night, the "four virtues of sleep" are revealed through it. The **[A]** character is the "unborn flower-pod." Esoterically, the entering and exiting breath is precisely the advancing and retreating of the **[A]** character. It is constant and without interruption. Whether walking, standing, sitting, or lying down, one should always recite it. During sleep, in the state of "no-mind," it moves and changes according to the moment—how could it ever be cut off?

These are the hidden and profound words of the secret mantras. It corresponds to the Tathagata and should not be transmitted lightly. Those who prove this realize it is neither "being" nor "non-being," without fixed form like "Thusness." It is the heart-ground of non-frivolous discourse. In the "nine kinds of heart-quantities," they are separated. The four-syllable explanation says: "Sentient beings are the Buddha's provisional names." They forget their own form, yet through the laws of conditions, life is produced. One who settles in this says: "This Dharma-realm is my own body; it is not something external."

Consider a vow like a great ocean wave: in the "middle stream," the water completes the wave. The "sand" and the "wave" are not separate. The sand within the wave is completely non-dual. This is the equality of the "single-flavor" ocean water. In this middle flow, the sand-wave moves without coming or going. If realized thus, the Ten Realms do not produce a single independent **[A]** character

—birth and death are all-pervasive in the Dharma Realm. One should not hold to "this" or "that," but simply practice with faith.

As the *Lankavatara Sutra* suggests, it is the sea of delusion where only "wisdom-meaning" is clear. Once one reveals this, the heart-coldness is extinguished. "Provisional life" is fleeting, but "eternal birth" is found in the state of non-birth. We should return to the "Diamond Pure Profit." Initially, understand that the "two parts" (Womb and Diamond Realms) are not dual. This "Recollecting-Mind" is also named the "Life-Syllable." It is Reason and Wisdom as a consistent non-dual body. This is the "True Essence," the "Highest Meaning." Based on the origin, the consistent non-dual Five Elements are the seed. This breath is like a Mani-jewel, thus named the "Wish-Granting Jewel." This is the Heart-Buddha-Stupa. It is done.

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Main Text:
Interpretation of the "Double Circular Nature" being like the Moon Palace is also this. The place where the initial birth occurs is as if it is this meaning.
Interpretation: "The virtuous pool of the Initial Ground of Pure Bodhicitta, the non-empty meaning of the Diamond Treasure."
Interpretation: The **[A]** character is the Dharma Realm's seed-form, like a circular stupa. The principle is not two; its name is the "Dharma Body Essence." The so-called Dharma Realm seed is non-sentient and permeates through the meaning of the seed.
Within it, various sentient beings' reasons and wisdoms harmonize to form a single body's division. The source bottom is also non-sentient. All grasses, trees, and mutually returning paths are all pregnant with the seed of reality. Since its physical essence is not circular, therefore the **[A]** character is taken as the "stupa formed by a single character" (Ichiji-shojū-tō). At the very beginning, at the position of the mirror, one should think of this.

The **[A]** character's long-life essence relies on the subtle application of the breath. Water is the appearance of nature-power. The water that flows from the heart follows that water and arises. This is the intention of this sect: truth and falsity, peace and disturbance, water and principle, wisdom and principle. One should understand wisdom and principle through this essence-water.
Like this is the "Cold Affliction." Its nature is "Cold Affliction," the original non-dual subtle breath, white and red, in the **[A]** character. It is precisely the "Affliction is Bodhi" color-essence. Also, this principle and wisdom, a single drop is the One Yuan's source. And it contains the myriad laws. The chaotic ocean is undivided, without thought, without appearance. The mutually formed stupa is circular. The Water Wheel is the stupa formed by the **[A]** character—the Dharma Realm Stupa.

(Lower Section):
The root source of all sentient beings. Therefore, the four-fold circularity increases the myriad virtues and dwells in the self-nature heart. The Lotus Nine Assemblies Mandala Wheel's light comes from this. The original moon-wheel's secret treasury says: The **[A]** character is the Wisdom Body's seed. Wisdom initiates Great Compassion, and Great Compassion is like water. The **[A]** character is the child of the Water Wheel.
Also it says: The Stupa of the **[A]** character is the stupa formed by a single character. Next, it is the Five syllable **[A]**, **[VA]**, **[RA]**, **[HA]**, **[KHA]** characters. Each one can be visually observed as self-nature pure heart, like the Buddha, thusness, storehouse-nature. Below, the void-space is the heart.

"Mind is like the void-space" means it is precisely this. It is the void-space Dharma Body's essence. This physical body is a cause and cannot be obtained. This is the physical body's great compassion's skillful power, able to cross sentient beings. It is the Wisdom-Water.

Also, the Diamond-Buddha nature is also the Buddha-nature. It can play in birth and death and Nirvana, like a dragon playing in water and on land. Is Mount Sumeru the Dharma Body? The Seven Golden Mountains are the Seven Enlightenment Factors. It is the Law. The body of all laws is pulse-water. Therefore, it is said: "The source of the heart is the pulse-water's original white color." The following points represent red water. Therefore, it is said: "Self-nature is not defiled, and follows the principle-sutras." It says: "The high plains and dry lands do not produce lotus flowers; the lowly and damp mud produces these flowers." The text is the **[A]** character: "Defilement and Purity."

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Main Text:
Non-dual color and heart are what is represented. The "Defiled" one is without brightness. The "Afflicted" one is also not pure. Dharma nature is Bodhi. But the Buddha realm does not change. The single principle is true. This does not change. The principle of the nine realms exists naturally. This is the Diamond **[RA]** character shape.
In the interpretation, "Wisdom is not two" is the name of the Dharma body essence. The *Lotus Sutra* says: "Double Circular Nature, the ocean constantly talks of the four beauties. Self-nature is layered like the Moon Palace. Receiving the Three Secrets Self-joy." "When the Dharma is Broad, the machine-root cuts off the correct image. Why is it distinct?"
The secret oral transmission says: "Double Circular Nature and harmony."
Interpretation: "One stupa."
Interpretation: "Double Circular Nature Circular Water Form. Relying on the Water-Law." Harmony is the Circular Stupa. This principle and wisdom are "Non-two Stupa Seals" and the "Four Mandalas."
Interpretation: "Non-two." This is the Dharma Mandala. This stupa is the Samaya Mandala. Also, the hand-seal form is the Mahamandala. Shifting the three kinds of mantras, it says in the interpretation of the four Mandalas: "Vajra-nature is this." Next, layered like the Moon Palace's two verses. The clear text also says: "Above the head, the water wheel's seed **[VA]** is layered like the two void-principles. Therefore, the character essence is **[VA]**, the myriad laws' Moon Palace." This **[VA]** character's interpretation says: "Three kinds of brightness." **Interpretation:** "Three sounds." Therefore,

(Lower Section):
The **[A]**, **[VA]**, **[RA]**, **[HA]**, **[KHA]** characters are like the Diamond-Womb Non-duality. Also, body, speech, and mind's Three Secrets.
Interpretation: The *Awakening of Faith* says: "With the single character **[AM]**, operating the three karmas." Its intention is profound and secret. It creates the Three Secrets Self-joy. The ancient virtues greatly pioneered the interpretation, saying: "The harmony of water and circular stupa's one-character-turn-sound's three-karma mutual access."
The teacher says: "Through this, the seal reveals that the non-dual Buddha-nature is spontaneously the Mandala-seal of the Buddha's Law." Thus it is said: "Three Worlds Constant Self-Joyful Law."

"When the Dharma is Broad, the machine-root cuts off the four kinds of speech. Also, why is it distinct? Empty ocean interpretation: "Buddha's Three Secrets Mandala-body absolute appearance, how can it be distinguished?"
Interpretation: "Also, the Empty-Ocean interpretation of the Law's Buddha's Three Secrets Mandala-body."
The nine laws are nine kinds of heart-quantities. Not linked to the four kinds of speech. Thus, the **[A]** character's Law-essence is manifold. The Heart-Essence is not linkable. Not the four kinds of speech.
Interpretation: "Buddha's Three Secrets Mandala-body is manifold." Therefore, the Five Wheels are precisely the Wish-granting Jewel essence. Initial ground, Pure Bodhicitta's position. Original position. It is the initial "Mind-Ground" position. The initial "Mind-Born Ground."
Also it says: "Our group relies on the physical essence." The so-called *Mahavairocana Sutra* says: "As reality is, know the self-heart is not two." One should manifest the Great Vehicle's "Unborn and Undying" true heart and the harmony of life-death delusion-thinking, being "not one."
Non-dual names are Alaya-vijnana (阿賴耶識), the Eighth Consciousness. Also it is called Alaya (阿梨耶) truth.

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[Main Text - Right to Left]
...names. "Non-vanishing consciousness" refers to the meaning of not losing what is taken. The commentaries say it is "beginningless." "Un-interrupted" refers to how the teacher's interpretation of "Storehouse-consciousness" (Alaya) has the capacity to store. Thus, it is named "Storehouse-consciousness" because it is the "dwelling place" of all types of seeds. Or it is named the "Fundamental consciousness" because the seeds of all laws are accumulated there. Or it is named the "Heart" because it is produced from the accumulation of various seeds.

Furthermore, it is named "Adana-vijnana" (Grasping consciousness) because it grasps and holds seeds and the various sense organs. It is also named "Seed-consciousness" because it can solely hold and bring forth the seeds of the various laws of the world. Therefore, it is also named "Alaya" (阿梨耶). Furthermore, the *Yogacara-bhumi-shastra* says: "The Eighth Consciousness is called the 'Seed-producer,' and from these seeds, the mature fruit is born." This is "Maturation-consciousness" (*Vipaka-vijnana*). Or it is named "Appearance-conforming consciousness" because it appears conforming to the preceding state.

Regarding the "Eight Consciousnesses," "Ten Names," etc.: The last one is the "Ninth Consciousness." It is the "Consciousness of the Union of the Two Truths" (Absolute and Conventional). The "Third Accumulation of Laws" name is... dwelling and rising, named "Heavy Transformation." The "Fifth Common Person" name is the "Birth-consciousness." The "Sixth Consciousness" essence is without interruption, named "Vajra-Wisdom." The "Seventh Essence" is not "un-awakened," named "Nirvana-consciousness." Within the "Eight," it is truly false and named "Consciousness." The "Ninth Essence" is non-deluded, named "Original Awakening Consciousness." The "Tenth" is the completion of meritorious virtues, named "All-Knowing Wisdom."

As it is, these names and meanings are clearly distinguished. It is said: "Ultimately, in Alaya-vijnana, there is no form and no shape; it is quiet and unmoving." Within it, the seeds of ten thousand phenomena are stored and held, whether they are good or non-good. When they are activated and manifest, their cause is revealed. For example, in life, within the sleep of the physical body, even if the various colors are severed, the Alaya-vijnana remains as the subtle source and does not lose its connection. Like a dream, water outside has no waves; waves outside have no water. It is non-dual. One cannot say they are "not different."

The "Wish-fulfilling Jewel" (意實珠) and the "Body of the Buddha" are both [the syllable **A**]. The source of the physical body is also the Buddha-body. This is what is called the "Pillar Source" (Hashiramoto) in its double secret. The physical body born of parents is the manifestation of the "Secret Jewel Body" (Hoko-shin). This theory is not transmitted lightly. Mount Sumeru is the Law-Body. The "Seven Golden Mountains" and "Seven Enlightenment Factors" are the Law. One should know that the Mountain Peak is the jewel-treasure wonderful body. The union of the Six Times is the Shugendo Law. The "Two Laws of the Heart" and the "Deepest Secret among Secrets" are for the benefit of sentient beings...

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27. The Matter of Dhuta in Mountains and Forests

"Dhuta" (抖擻, *Shuso*) is a Sanskrit word. Translated, it means "striking" or "shaking off." To "shake off" means to remove afflictions and not be defiled by the five dusts (senses). Dwelling in mountains and forests is for the purpose of removing afflictions. Thus, practitioners utilize "Dhuta" as their practice. They take "No-thought" as their heart-stream. A sutra says: "Why dwell in mountains? Dwelling in mountains is dwelling in the spirit... mountain and forest dwelling for the practitioners of the end times is most appropriate."

Mountains and forests: a sutra says: "Dwelling in mountains and forests, progressing in practice with a pure heart, is appropriate." The teacher said: "Mountain and forest practitioners take joy in the peaks and valleys; it is the wonderful practice of the Great Teacher." (A song follows)

28. The Ultimate Most Secret Matter of the Shugendo Four-fold Syllable [A]

- **First Layer: Teaching-Heavy (Kyō-jū):** The "Expressing" [**A**] syllable. This is the heavy explanation.
- **Second Layer: Practice-Heavy (Gyō-jū):** The "Expressed" [**A**] syllable. (Inhalation and exhalation as the physical body).
- **Third Layer: Practice-Heavy (Gyō-jū):** The "Birth and Death" [**A**] syllable. (The two characters for birth and death).
- **Fourth Layer: Realization-Heavy (Shō-jū):** The "Nirvana" [**A**] syllable. (Unborn and undying Nirvana).

Summary of the [A] Syllable:

The "Innate Six Great Ones" are within the self-heart. The Six Great Elements dwell in the Dharma Realm. Regarding self-awakening: within the heart, there is a "Six-Great" observation. Within the

physical body, the "Six-Great" are not two. The exhalation and inhalation, the sounds and characters, all are thoughts. Entering and exiting the life-breath is the one period of life. One does not see the physical body... but it dwells within the heart.

The "Great Matter of Birth and Death" is the [**HA**] character among the Six Greats (Wind). This too is a "Great Matter."

(The text concludes with a final note on the profundity of the [**A**] syllable and its realization).

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[Main Text]
When the Six Great Elements are in complete harmony, it is called "life." When even one is missing and the Six Great Elements separate, it is called "death." Accordingly, the two laws of birth and death are the wondrous functions of the One Mind. The paths of existence and non-existence are the original essence and the virtue of true awakening. To explain this text: "One Mind" refers to the breath-wind (*sokufu*). "Original awakening" refers to the self-nature Six Great Elements. One should contemplate the character for "breath" (息, *soku*). Therefore, when the Six Great Elements harmonize, it is provisionally named a "sentient being," which is birth through cultivation (*shushō*). If it turns, it is the Six Great Elements. When the Six Great Elements separate, the original title is "non-sentient," which is "original existence" (*hon-u*).

The "Great Unturning" refers to the five great elements. For the non-sentient original existence, the Dharma-essence is beyond existence and non-existence. The realms of sentient beings and Buddhas transcend the distinction of good and evil; this place is named the essence of the Dharma Realm, eternally abiding throughout the three periods. It is Mahavairocana (*Dainichi*). Within the peaks, the forms of the "Firm Floor" and "Pillar Source" are fixed. This is the most profound and secret practice. It cannot be contained on a single sheet of paper. Truly, it is the ultimate goal of study for all sects and the essential summary of both Exoteric and Esoteric schools. It is extremely deep. Even if it were a direct transmission to a successor, it should not be shown to those who lack wisdom.

29. The Great Matter of the Shugendo Middle Way
"Middle" means permeating through top, middle, and bottom. Drawing upward is "advancing." Drawing downward is "retreating." The master’s instruction says: "The 'Middle' also refers to the intersection of right and original, thinking of it as two cuts." "Middle" is the soul; it is life. "Middle" is death; it is the ultimate reach. It signifies the all-pervasive meaning of the Dharma Realm. This is the non-dual true body of birth and death, characters where Yin and Yang are not yet divided. Regarding Shinto, it is named "The Two Pillars"; in our school, it is called the "Pillar Source" (*Hashiramoto*). Profound and secret oral transmission.

30. The Matter of the Three Existences and Six Greats of Shugendo

- **Birth Existence (*Sei-u*) Six Great Elements:** The Six Greats created by parents.
    - **Earth:** The body.
    - **Water:** Tears, saliva, sweat, blood, urine, etc. [and fluids of nose/eyes].

    - **Fire:** Body warmth.
    - **Wind:** The life-breath.
    - **Space:** Holes of the nose, eyes, and ears.
    - **Consciousness:** Conditions.
- **Death Existence (*Shi-u*) Six Great Elements:** The eternally abiding Six Greats of the three periods.
    - **Earth:** Firm and solid.
    - **Water:** Tempering and cool.
    - **Fire:** Warmth.
    - **Wind:** Wind-breath (*fuki*).
    - **Space:** Body-void.
    - **Consciousness:** Discernment.
- **Original Existence (*Hon-u*) Six Great Elements:** The Six Greats inherently possessed in the breath and mind.
    - **Earth:** [**A**]
    - **Water:** [**VA**]
    - **Fire:** [**RA**]
    - **Wind:** [**HA**]
    - **Space:** [**KHA**]
    - **Consciousness:** [The seed syllable for consciousness].

Secret oral tradition says: "The Six Greats of Birth Existence and Intermediate Existence are established entirely based on the Six Greats of Original Existence. Although Original Existence has no [phenomenal] Six Greats, the Six Greats of Birth and Intermediate existence are like water waves; when waves subside, they return to water..."

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"...Originally there were no waves, but there must be water. It is said that water possesses a nature that follows conditions, so waves emerge following the wind. The Six Greats in practice are also like this. Waves are arising through conditions; they are what is seen by delusional feelings. The Six Greats arising through conditions are also what is seen by delusional feelings. The 'birth through cultivation' (*shushō*) and 'original existence' (*hon-u*) are completely non-dual. Even if one is seduced [by delusion], the two impure waters of parents continue (the meaning is that the two thoughts of breath become one breath, and the original Six Greats appear as male and female forms according to the two thoughts of parental attachment).

This is a "great provisional birth." The Six Greats of "birth through cultivation" appear as male and female forms based on the two thoughts of parental attachment. To reach the direct body of the

original awakening's *tadena* [seed-syllable identity], it is not the same as the red and white waters. The Six Greats of birth existence are not defiled by the "Great Great" [original elements].

Those who only cling to one thought and are not non-dual, unaware of the original source of birth, are commoners who come to be born. Those with "death-karma" are like shadows upon the Six Greats of Original Existence. The Diamond position of the Dharma Body is due to the essence of the Original Six Greats. For example, a mirror spontaneously manifests ten thousand images; its essence is entirely without shadows. Not knowing the true body, one forgets the essence, and thus shadows appear. Shadows ride upon karma. All who flow into birth [and death] come to know the true body. When one completely accords with the essence, the shadows and the karma they ride all return to the essence and are not led by the conditions of karma. Then, one does not turn back to the Six Greats born of parents, but realizes the single seal, the awakening position of the character [**A**].

If this is so, then Shugendo practitioners and the like, during their single lifetime, visualize their own bodies as Vairocana. When the Six Greats of "birth through cultivation" disperse, they naturally return to the essence of the Dharma Realm, eternally abiding throughout the three periods, which is Mahavairocana. The secret methods on the right are direct transmissions and oral instructions from En no Gyoja. The inhalation and exhalation should be the Six Greats. The Dharma Realm also has Six Greats. Because both inner and outer are Six Greats, as the Six Greats exit, they correspond with the Six Greats of the Dharma Realm, and then they enter again into our heart. In this way, inhalation and exhalation correspond internally and externally.

Therefore, the ordinary body born of parents does not move; it is the essence of the Six-Great Dharma Body. Even the growth of all things in the world is like this, a correspondence between inner and outer. Producing fruit is called "grasses and trees attaining Buddhahood." This breath-wind exits just like the "one circular clarity" of the Original Six Greats. It does not enter again; it rides upon birth, and the Five Greats rely on the body. Worldly people call this "death." However, this life-breath exits the Dharma Realm and is all-pervasive in the ten realms. It is like a stupa, the unconditioned, eternally abiding original dharma. From the Dharma Body above down to the six paths below, using the breath to bend and extend, one establishes the Six Greats as form and mind.

Secret Song says:
Giving Verse:
Burning to ash, ash buried becomes earth—this thing that happens is a grand harness?
Not turning hair or the fleshly body.

Reply Verse says:
Burning to ash, ash buried becomes earth—precisely because it becomes so, that is that, that is truly that.

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[Main Text]
"Ceremony and the Not-Transforming Physical Body."
The Great Commentary text says: "For those who obtain the leakless law, the physical body does not transform..."
Question: When form and mind separate, where do form and mind return? Answer: It is like wood being exhausted and fire being extinguished. For the person whose wood is exhausted and fire is extinguished, the heart-law returns to its original place, like fire being extinguished. "The Three Kinds of Emptiness and Bodhi are inconceivable." Like the Prajna says: "No eyes, ears, nose, tongue, body, or mind; no color, sound, scent, taste, touch, or law." Kobo Daishi says: "Because of the Law Realm, through the causes and conditions of the Law Realm, what is produced is also the Law Realm." The Master's mouth says: "The Law Body is the Six Great Law Realms. These Six Great Law Realms are our own body's entirety; non-pervasive laws pervade the Law Realm. Waves in the Great Sea, the waves follow the original pervasive waves. They become waves and become rocks. Pervasive waves and incoming waves are not coming rocks. The waves follow and are exactly non-pervasive waves. Thinking is like rocks. Just as when waves come, rocks remain, and when waves go, rocks remain. This is the meaning of ultimate non-pervasive waves. Because stones and rocks move, the waves come and go without coming or going. In terms of meaning, then pervasive waves and stones are also fundamentally equal, like one water. In this way, from the ten directions and three periods, they are not born and do not perish. The Six Greats, from birth to Buddha, are all pervasive. The Law Realm has no place it does not reach. It does not go 'there' or come 'here.' These people receive and hold this. And the Emperor's Net of Yoga returns to the Law Realm."

Thirty-One: The Matter of Shugendo Breath-Counting Contemplation
Exoteric school: "Breath" means the meaning of a "scattering mind." Esoteric school: "Breath" means the "breathing in and out wind." That is, the character [**A**] and the character [**VA**] combined. It is said: "The Law Realm is fundamentally existence." It is like taking a fan and raising wind. This is the cultivation of birth. The wind is the total Law Realm, pervading the Law Realm, fundamentally existence. The sentence says: "Constant equality, thus not leaving the Law Realm." Fundamental non-hindrance is not hindered. Taking and giving birth are the Six Greats, which is the Ten Realms. Fourth, there is a matter. Fundamentally, there is no earth. Life has fire, death has water. Within the water, there is wind. Fundamentally, there are the 'Five Great Jewels.' Deep red is its fire. Energy above covers the tea bowl. Seeing the tea bowl's fire. Within it, there is water. Gold is like bird wings, taken to form the source of fire and the source of water. Therefore, the pillar is the fire-source and the water-source. This is the mutual response of fire and water. Also, clouds burn to form ash. Ash is earth and water. Returning to water is fire. This is the source of fire and water. Also, fire-energy is wind-energy. Burning fire is empty space. Virtue is also fundamentally fire. This is the principle of the Five Greats, revealed and secret. Although from the Great Earth emerge ten thousand grasses and ten thousand trees, the Great Earth does not decrease. The Great Earth does not increase. Not increasing and not decreasing is like this. The Great Heart-King grows within humans. The Great Earth is the horizontal one-yuan yuan, while the storehouse contains ten thousand laws. Chaotic water is undivided, without thought, without appearance. The three points

represent Heaven, Earth, and Man. The three meanings are solid. One point is the Son of Heaven. One heart is the "Heart" character [**HRIH**].

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The way is this. Then the character [**A**] fundamentally has Three Meanings. It can be thought of. The gathering song says: "King [**A**] is the upper and lower interpretation. All scriptures are then King [**A**]." The 'eye' means one storehouse. Although there are a thousand sutras and ten thousand treatises, they do not go beyond this arrival of the single character [**A**]. Arrival of the single character. Just the heart-law realm, then naturally speech and the path of the heart are cut off. It is like knowing and resolving feelings. The Master's transmission says: "The 'Thin-Ink Center-Path' ink character [**A**] is to practice it. The 'thin' ink person is not 'black' and not 'white.' Black and white not divided, the color is then brightness. One essence, common and sacred, not two principles." The Master's mouth says: "The 'Thin-Ink Center-Path' ink character [**A**] is the 'wind-color' phase. The breath above is the 'three colors' phase." His mouth says: "Cloud-thin-ink-center-path-breath-wind-color phase. The heart-king 'is' the breath, fundamentally empty-form. The breath has color. It is 'form.' Having form, it has a distinct nature. Within it, the Heart-King [**A**] character is life and breath. Color-law. The character [**A**] is the land-great. The life-breath then fundamentally is not born. The character [**A**] fundamentally is not born. Thus the [**A**] character fundamentally is not born. It is said in the mouth: 'Shugendo' is birth. The Law-Mandala is the Stupa. The Stupa is the Three Mysteries Samaya Mandala. And again, the hand-seal form is the Great Mandala. Only permeating the three types of virtues. It is said in the interpretation of the four Mandalas: 'Self-nature is this.' Next, layered like the Moon Palace's two verses. The clear text also says: 'Above the head, the Water Wheel seed [**VA**] is layered like the two void-principles. Therefore, the character essence is [**VA**], the myriad laws' Moon Palace.' This [**VA**] character's interpretation says: 'Three kinds of brightness.' Interpretation: 'Three sounds.' Because the character [**A**] is not born, it is fundamentally existence. The great unhindered meaning is fundamentally not born. Emptiness is not born, existence fundamentally has the 'actually exists' meaning. The Great Void has no hindrance meaning, and is fundamentally not born.

Thirty-Two: The Matter of the Six Great Principles and the Red Fire-Light
The secret record says: "When entering the mountain peaks for cultivation, practitioners should observe the 'Four Completions' ceremony. One can practice the Six Great Principles and the Red Fire-Light."

- Character [**A**]: Heart-ground, leaving birth and death and coming.
- Character [**AM**]: Compassion water, extinguishing the fierce fire of desire.
- Character [**RA**]: Wisdom fire, burning away the impurity of greed, anger, and ignorance.
- Character [**HA**]: Wind-breath, brushing away the dust of attachment and delusion.
- Character [**KHA**]: The Great Void, returning to the bottomless original emptiness.
  The [**A**] character's self-nature is the Diamond Dharma Realm.

Thirty-Three: The Matter of the Five-Fold Consecration Text
The prince says: "Always at the center of the self-heart, etc."
The *Mahavairocana Sutra* says: "Why is Bodhi like knowing as it is one's own heart-breath?"

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Shugendo Sacred Scripture, Volume 6

The *Lotus Sutra* says: "The profit of breathing in and out is pervasive." Another sutra says: "The various Buddhas and Teachers speak of Nirvana for the sake of the breath. Once one knows this breath, they are led into the Buddha's wisdom." It also says: "By observing their sounds, all attain liberation."

Secret Song
The breath blown away, the root of the breath does not leave; who is the master of the bamboo flute's voice?

This means: The sutra says the breath that follows life goes in and out, but the mind and body are not seen. Regarding the life-breath going in and out, mind and body are two laws. What is their fundamental nature?
Answer: The "body" is the Five Great Elements. The "mind" is the Consciousness Great Element. Body and mind together form the Six Great Elements. Now, this life-breath is fundamentally the unobstructed life-breath of the Six Greats. The unobstructed Six Greats mean that form and mind are non-dual. Therefore, when this breath-wind moves and a thought arises, that is the "mind." When the breath-wind turns and forms earth and water, that is the "body." This is named "body and mind." In the sense of *Aizen* (Attachment-Stained), within the Buddha-dharma there are aspects already divided and aspects not yet divided. Regarding the explanation based on sounds and colors:

What is called "spoken words and names" is the already divided Buddha-dharma. This "thinking" is a discriminating single thought. At times of such discrimination, there are differences such as sentient beings and Buddhas, or delusion and enlightenment. Next, the "undivided Buddha-dharma" is simply the ultimate principle of the formless Dharma Body. What the "divided Buddha-dharma" speaks of is the explained principle. As for the explained principle, it is the practitioner's own natural Six Great Elements. Within these Six Greats, there is no discrimination of essence or nature. Thus it is said: "Words are cut off and the activity of the mind is extinguished; no characters are established."

The Secret Instruction says: Provisionally, the "divided Buddha-dharma" is manifested through characters. The "undivided Buddha-dharma" is the capability of essence, represented by the seed syllable **阿 [A]**. Ever since the Brahma King, following the capacities of sentient beings, spoke the thirty-seven hundred words, all the words and writings of Buddhas and sentient beings are manifested by the "explaining" **阿 [A]** syllable. That **阿 [A]** syllable is the source of all teachings. Generally, the very first sound when opening the mouth is always the "A" sound. If one departs from the "A" sound, there is no speech at all.

Therefore, it is the mother of all sounds. The languages, wind-sounds, water-noises, and so forth of the ten realms are spontaneously the uncreated **阿 [A]** syllable. This is called the "explained" **阿 [A]** syllable. Regarding life and death, there is physical life-and-death and momentary life-and-death. Physical life-and-death refers to the lifespan of a single period. Momentary life-and-death refers to the continuous birth and death occurring in every instant throughout the day and night.

Momentary death is death. Again, it is said: "Inhalation is birth, exhalation is death." The harmony of the Five Greats produces the sound of the **阿 [A]** syllable. This sound of the **阿 [A]** syllable arises

from causes and conditions. However, it is not the ordinary causes and conditions of birth and death, but the causes and conditions of the non-dual nature and virtue of Suchness.

A sutra below says: "The realm of non-empty consciousness always dwells peacefully. Its essence is identical to the nature of void-space. It is indestructible and inexhaustible." Regarding the triple matters of "Teaching, Practice, and Realization": "Teaching" is the position of studying the law. "Practice" is taking the teaching as the practitioner's heart-ground. "Realization"...

Left Page (Page 761)

Record of 33 Shugendo Transmissions, Vol 1.
Catalog of Twelve Transmissions regarding Robe and Body

1. Secret Oral Instruction on the Spotted Canopy (*Hangai*)
2. Secret Instruction on the *Tokin* Cap
3. Matter of Tying Bells (*Suzu*)
4. Secret Instruction on Tying the *Kesa* Robe
5. Secret Oral Instruction on the *Horagai* Conch Shell
6. Matter of the Many-cornered Rosary (*Nenju*)
7. Matter of the *Shakujo* Staff
8. Secret Instruction on the *Oizuru* Backpack
9. Secret Instruction on the *Oi* Backpack
10. Matter of the *Kongozue* Staff
11. Matter of the *Hikishiki* Animal-skin Seat
12. Matter of the *Kyahan* Gaiters

Record of 33 Shugendo Transmissions

"Realization" matches the position of the unborn dharma-essence of the **阿 [A]** syllable.
In comparison to human doctrines, "Teaching" is important. Carrying out the path is "Practice." Reaching what my heart realizes is "Realization." The *Ksitigarbha Sutra* says: "The one who is unmoving within the heart is a name beyond non-duality."

Record of 33 Shugendo Transmissions: 12 on Robe and Body
1. Secret Oral Instruction on the Spotted Canopy (*Hangai*)

Now, the Spotted Canopy possessed in Shugendo is a sign of compassionate protection. That is, it is the heavenly canopy adorning the Buddha Realm. A "heavenly canopy" signifies all sentient beings dwelling within the womb of the Compassionate Mother, and it represents the meaning of wearing clothing.

As for the robe (*ena*), it protects us from the five stages within the womb, from the initial *kalala* to the final *prasakha*, defending the top of our heads from cold, heat, and various poisonous vapors within the womb. Thus, when the five stages are completed and we are birthed from the womb,

while inside it is called the "Robe Deity" (*Ena-jin*), and upon leaving the womb, the name is the "Floating Deity" (*Fumi-shujin*) who protects sentient beings. That is precisely the manifestation of Mahavairocana, who appears as the Wild Deity (*Aragami*) of the three worlds.

When one respects this, all good things quickly arrive; when one turns against it, all evils suddenly arise. Transcendentally, the Vairocana Void-body exists within one's own heart as the wonderful essence of the Eight-Petal Wild Deity, never departing from it. Although there is a difference between commoners and sages in a single thought, internally and externally they share the same nature. To manifest this vast virtue, to adorn the Buddha-field, and to defend against internal and external obstacles, now again, to express that profound meaning, it is called the "Spotted Canopy." The secret oral instruction on its storage says: As for the spotted canopy, its shape is circular. It expresses the sign of the completion of the five stages. It is a circle of five *shaku*, with an opening of 1 *shaku* 6 *sun* 7 *bu*. The eight petals on the top express the eight parts of the flesh-cluster within the womb. The circular shape is the Moon-wheel of the Diamond Realm. The practitioner wraps it in a five-colored brocade bag, which represents the five stages. The eight petals represent the Womb Realm.

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Header: Sacred Scripture of Shugendo, Volume 6

The five wisdoms and five colors correspond to each other. This is precisely the realization of becoming a Buddha in this life. It shows that the Correct Recompense and Dependent Recompense are non-dual.
Inside the writings, it says: "Covering-lid" means an umbrella. A covering-lid is also a "Kasa" (hat/cap). The ones used by Yamabushi are called "Spotted Covering-lids" (*Hangai*). They can also be viewed as a "Kanmuri" (crown). At the very beginning, the heart-essence is exactly that. It should not be shown to those who are not disciples.

Second: Secret Key of the Tokin (Cap)
The one who lies down is Mahavairocana (Dainichi). Pervasively shining wisdom, the physical body of a commoner is precisely the essence of Buddha. Therefore, the crown is exactly the "Crown of the Five Wisdoms." Its shape is a treasure-form crown. Inside, the Five Wisdoms are completely full. This is realization.
The secret record says: One who is top-crowned at the place where ignorance is not yet born can produce a peaceful heart. Furthermore, the twelve folds represent the twelve links of dependent origination. Within the links, all causes and conditions are collected in one place. This also signifies the six paths. The six paths are the cycle of birth and death for sentient beings. The right represents the six paths of birth and existence. The left represents the six great elements. For ordinary people, these are non-dual. Its color is black. Black is "colorless" and "without brightness." Ignorance means dark affliction. Before entering the eight segments, showing it as "unmoving" on the top of the head...

Column on far right:
Why does the Tokin have twelve folds? Answer: The twelve links of dependent origination are the essential outline for practitioners. Ignorance and the rest... "Ignorance" is the first. The twelve links are: ignorance, mental formations, consciousness, name and form, the six sense bases, contact, feeling, craving, grasping, becoming, birth, and old age and death. "Ignorance" is the beginning of the eighty-nine afflictions. The seventh and remaining are also afflictions. Through ignorance and

the essence of the physical body, the created evil karma is what brings the suffering of the three paths. Now, the Shugendo practitioners do not turn back to afflictions or the three paths. They realize the three virtues. This secret wonderful principle is that the three virtues are one, their essence is liberation. This is it.

Central section:
The twelve folds of the Tokin are the non-dual wonderful principle of true awakening and harmony. Regarding why the Tokin is made as it is: Answer: There are two types. One is the spiral hair form. The **[MAN]** (滿) character shape. This is the initial spiral hair form. It is the form of a long fold of five *shaku* (feet). The black color is based on the Dharma-essence not changing. It is the Buddha-form body with well-arranged hair. This is the sign. For the one who lies down in the mountain forest, following the "Unmoving" (*Fudo*) form, the top has eight petals. It is the **[MAN]** character shape. After the knot, the length is eight *shaku*, representing the "Unmoving Top." The eight petals are the eight **[MAN]** character shapes.

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Top section continued:
...mouth-transmission of the leaves. This is the "Diamond Mountain" of the Womb Realm. The "Unmoving" form of it. Picking the mountain... my nature and heart travel together. This is the extreme realization, its deep secret and profound meaning. For those who are not yet practitioners, it should not be shown lightly.

Third: Matter of Tying Bells
The bells worn by practitioners when entering mountain asceticism are the "robes" of the non-dual Diamond and Womb Realms. They are also called the "robes" as taught in the Way. Commoners and sages are not two in this realization. Thus, it does not change, just as common customs do not change. Truly revealed: color is heart, reality is sound. The bells are specifically the South Heavenly Iron Stupa producing three bells. The shape is the Heavenly One. Because cause and effect are not two, the five prongs are exactly the five wisdoms. The Fire (Diamond) and Womb are not two. The teaching of the self-essence Dharma Body is called a "bell." Among the six greats, the Great One is all-pervasive. The "Dharma-realm Stupa" is the seed syllable **[HA]** (訶), which is the unborn treasure-jewel essence. Reality is the self-nature natural heart. The syllable **[HA]** is unborn-jewel-jewel. This represents the two divisions of Diamond and Womb and the Bodhicitta. Therefore, it is called "Suzu" (Bells). The sutra says: "With unpriced treasure-jewels... inside the inner robe... unpriced treasure-jewels from the original body." In their birth-state, sentient beings are covered, ignorant and confused, not knowing the treasure-jewel of the inner robe. Now, Shugendo practitioners...

Lower section:
The practitioner dwells here, in this heart-ground, following ascetic methods. Next is the "Rubbed Robe" (*Surigoromo*). Patterned robe, rubbed with stone. This represents "Great Rock." Stone is "Unmoving" (*Fudo*). The "Great Unmoving King" dwells on the rock. It manifests "unproduced," quiet, and pure realization. Now, it is also made to be "unmoving" so that the practitioner does not... non-dual robe patterns... the turquoise, blue, or black colors represent Wind and Emptiness, the "two colors." The Unmoving King uses blue and black as his body form. The mouth transmission

says: "Suzu" (Bells) is the general name for the robe. Also, for rubbed robes... next is the "Persimmon-dyed Robe" (*Kakigoromo*). The red color represents the center of the womb-flesh-mass; it is also the mother's womb flesh. It expresses "liberation" and the self-mind lotus. This is the inner realization of the unproduced position.

Column on far left:
Inside the writings, it says: The "nine cloths" of gold are the nine assemblies of the Diamond Realm. The "eight cloths" of the womb are the eight petals of the Womb Realm. The back of the practitioner represents the "Three Treasures." The "three ranks" are the "three evil paths." The "six ranks" in front are the "six paramitas." It also represents "Two Secrets," the adornment of wisdom, or blue or white colors. Also, according to the length of use, there is a fixed measure. The right is the mouth-transmission of deep hidden meaning. It is not for non-practitioners. It should not be permitted lightly.

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[Top Header]
Shugen Seiten, Volume 6

[Main Text - Right to Left]
Fourth: Secret Key to Tying the Kesa (Yuigesa)
The Yamabushi is the essence of Fudo Myoo (The Immovable Wisdom King). Within the ten realms, internal realization is attained. Therefore, it is the stability of the non-moving world. The essence of the nine realms is displayed as the appearance of truth.
The Secret Record says: The tied *kesa* is the robe of the three robes. In the center, the body robe is the nine-strip *kesa*. It signifies the nine combined strips. It ties the nine realms together. The practitioners are the Buddhas of the nine realms. Therefore, its name is the "Ten Realms Foot-tied Kesa," also called the "Immovable Kesa." It represents the total body of the Ten Dharma Realms. Sages are not two; the extreme position of the ten realms is one reality. Therefore, it is said that Buddhas and sentient beings, delusion and enlightenment, are not confused and not unknown. In reality, the Ten Realms fundamentally possess the source of the Buddha Realm.

The Back Inscription says:
The Womb Eight Petals [Mandala], at the center of the heart, the syllable [**A**] becomes the name "Nine-strip [Kesa]." Its essence is the self-nature heart-lotus womb-storehouse. It reveals the original awakening of one's own body.
The Mouth Transmission says: The tied *kesa* is called "The Shape of its Form is a Mountain Symbol." The Three Ancient Heads and the Triple Body Shape are one. This single intention can be contemplated.

Next Layer:
The single-pronged vajra (*dokko*) shape of the body is one. The three bodies are one. The dimension of four *shaku* and two *sun* represents... (omitted detailed measurements).

[Right Column of Page 764]
The rank of the single-pronged vajra shape is three *sun*. It represents the Heart. Ranks of three, five, four, and six: four *shaku* and two *sun*.
Buddhas and sentient beings: Three classes. White color, six rooms, six paramitas... For those who practice, the black color...

It is said: If the heart does not change, truth is like reality, always dwelling. Following conditions, truth is like the rising of a line.
Next: Dignified demeanor. Two *shaku* five *sun*. Front, one *shaku* five *sun*. It represents the twenty-five existences. The path of traveling... for practitioners, one body represents the Ten Realms... (details on symbolic meanings of strips follow).
The fifteen [strips]... represent the Four Continents and the six paramitas...

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[Top Text]
...those who do not practice should not be shown this.

[Main Text - Right to Left]
Fifth: Secret Instruction on the Conch Shell (Horagai)
Now, the conch shell is the Dharma gate of the result stage of the Diamond Realm, the internal realization of the "sound-letter as reality" (*shōji jissō*). This being so, it is the profound principle of the sound-letter reality transmitted through the lineage of Buddhas and patriarchs. Therefore, it refers to the assembly of Buddhas appearing in the world to preach. When the great conch is blown, its sound shakes the three realms...
Blowing it releases one from afflictions and the "long sleep" of delusion, leading one back to the position of the Middle Path’s Law-nature. Or it is said: "I now blow the sound of the great conch, reaching the three thousand great thousand worlds. All sentient beings hearing it extinguish heavy sins, and all obtain entry into the **Syllable [A] Gate (阿字門)**."
Just as when the Buddha preached the Law using the Lion's Roar (*shishiku*), his disciples use this sound. All sentient beings, hearing it thus, extinguish the heat of afflictions and attain coolness.

Now, for Shugendo practitioners, it represents the self-nature Dharma body...
Conch Shell Text (Horagai-mon):
The Samadhi of the Conch Shell. The sound of the Three Mystery Law Conch. The Wonderful Law of the Single Vehicle. Extinguishing afflictions... Entering the **Syllable [A] Gate**. Therefore, blowing the Vajra Samadhi Conch shakes and subdues Mara-hindrances... internal realization of the sound-letter reality...

[Right Column of Page 765]
The Secret Instruction says: "The Lion's Roar that awakens from the long night of sleep..."
For practitioners, it is a tool for travel... dimensions: five *sun* and five *bu*. It signifies the five wisdoms and five elements: **[A]**, **[VA]**, **[RA]**, **[HA]**, **[KHA]**.
The conch sound is a combination of three sounds and three and a half sounds... totaling ten sounds. (The text then describes specific pitches and their symbolic associations).
The "Eight Turned Sounds"... Left side... six sounds represent the **Six Paramitas**.
Blowing the conch... the combination of six sounds represents the "Six Paramita Dharma Gates."

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[Top Header]
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[Main Text - Right to Left]
Sixth: The Matter of the Most Multi-angled Rosary (*Saita-kaku Nenju*)
Now, the "Way" of the rosary represents the heart and reality of the practitioner. The beads themselves are the Wisdom-beads of innate enlightenment. One should realize that reality and appearance are non-dual through these beads.
The Secret Oral Tradition says: "Continuous thoughts and mindfulness shake off afflictions; the beads are the wisdom of the Law Realm, bringing peace." Raising a thought of the Law-Realm heart, at that time sentient beings' afflictions and delusion-essence are all-pervasive. However, if one raises a thought of non-procreation [**A**], then it is non-dual with the original essence. This observation and understanding is the profound secret of the Three Jewels.

The mouth transmission says: "The 108 beads represent the 108 afflictions. Each bead is a multi-angled wisdom, which is also enlightenment. Furthermore, the mother-bead represents the Buddha Realm, signifying the dwelling of all sentient beings' Buddha-essence."
Next, from the mother-bead, it turns seven times to represent "one-cut completion," signifying the transformation of the three worlds. Or it is seven times to twenty-one times. Three worlds are the essence of wisdom. From the mouth-hole, it returns and stays at thirty-three beads, representing the universal response-body of the thirty-three transformations.

Seventh: The Matter of the Shakujō (Sistrum Staff)
Now, the *Shakujō* is the total essence of the Law Realm, the path of wisdom for sentient beings. It has three types: first, the sound of the *Shakujō* is the "Two-fold Womb Realm and Diamond Realm." The *Shakujō* has four rings, representing the cutting off of suffering through the Four Noble Truths. Next, it has twelve rings, representing the Twelve Links of Dependent Origination. For Shugendo practitioners, the held *Shakujō* is precisely this.
The mouth transmission says: "The *Shakujō* represents the form of the circular world. Its peak represents the 'Circular Infinite Boundary.' At the top, there is the Five-Wheel Stupa, signifying the Great Great [**A**] [**VA**] [**RA**] [**HA**] [**KHA**]. Within it, there are three types of Five-Wheel Stupas, representing the Three Divisions of the Treasure Stupa [Buddha, Lotus, Diamond]."

It is the heart-essence of all sentient beings. It is exactly the physical truth-essence. Pervasive across the South, East, West, and North—the four continents are all included. On the left and right are six rings, representing the Six Paramitas. Below, the handle represents the "Six Paths," and also the Six Paramitas.

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[Main Text - Right to Left]
The practice of salvation across the six paths. Therefore, the *Shakujō* shakes and awakens the six paths of rotation, returning them to "One Reality." All sentient beings are within the assembly of the Buddha. Hearing the sound of the *Shakujō*, sins are extinguished and the three karmas are purified. Enlightenment arrives quickly. The power is deep and profound.

Next, the *Shakujō* handle-text has the "Correct Flow and Three Ranks." The manual says: "Crowned with the vows for all sentient beings, reaching the 'Six Paramita Correct Sect' rank." Following the handle, one flows down and divides. It is the three-rank flow as taught in the scriptures. It is not for the unwise to know.

Eighth: Secret Key of the Shoulder Box (*Katabako*)
Now, the shoulder box belongs to the Diamond Realm, a secret chest for the Shugendo Dharma-gate. It represents the "Diamond Wisdom Heart" and the syllable [**A**] (阿). The Secret Oral Instruction of the Mantras of the Three Mysteries says: "The shoulder box is the position of Wisdom and Samadhi being non-dual, the harmony of **[A]** and [**VA**] (縛)." It reveals that the heart-hall and form are empty-form, a vessel of unproduced, non-defiled truth. Reality is the essence of becoming a Buddha in this body.
Shugendo practitioners adorn themselves with this to cross sentient beings. One should contemplate this. Within the chest, the seed syllable [**A**] is placed. This syllable [**A**] is the secret of the two meanings of Samadhi and Wisdom. If practitioners enter the mountain peaks for cultivation, it is the form that is "carried" and "practiced." If one carries it but does not practice, it is not "practiced."

The back-text says: "The shoulder box is one *shaku* and eight *sun* in length, representing the eighteen realms. Its width is six *sun* and six *bu*, representing the 'Great Great.' The five *sun* on top are the 'Five Wisdoms.' The lotus-cluster knot represents the form of 'joined palms' (*gassho*). Its white color represents the non-defilement of the lotus-essence."

Ninth: Secret Key of the *Oi* (Back-frame Backpack)
Now, the *Oi* possessed in Shugendo represents the Womb Realm. The seed syllable [**A**] represents the physical essence of the unity of ten thousand laws.
The secret record says: "When entering the mountain peaks for cultivation, the most important internal realization for practitioners of the latter age is the dwelling in the heart-ground." This is not for the vulgar. One should not show it to those who do not practice.
Inside the writings, it is noted: "The *Oi* is the Womb Realm, and the Shoulder Box is the Diamond Realm. The *Oi* is the 'Original Awakening of the Womb.' Because of Mahavairocana, it is the secret of the Eight-Petal Womb Realm."

Practitioners carry this as their physical form, showing that the non-dual "Five Colors and Five Wisdoms" and the "Four Elements" are one body. This is the profound meaning of the mouth-transmission. It is not for the unwise. One should not permit it lightly.

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Section 10: The Matter of the Vajra Staff (金剛杖之事, Kongōzue)

"Generally, there are three types of Vajra staffs: first, the Vajra staff; second, the Cypress (*Hinoki*) staff; and third, the Oak (*Kashi*) wood staff. The first, the Vajra staff, is the Wisdom-staff held by those who save sentient beings. It is the Single-pronged Vajra pestle (*Dokko-sho*) among the three types of pestles. To save sentient beings is the rank of Vajrasattva. Because it holds the Vajra, it is called the Vajra staff. It is unique and without companion, the signless Dharmakaya. It proves the essentials of the Buddha-dharma and is the function of wisdom to break the demon armies.

The Secret Oral Tradition says: The upper bound of the Vajra staff represents the Diamond Realm, which is Wisdom. The lower four angles represent the Womb Realm, which is the Earth; it is Great.

The four directions and four faces represent the Initial Aspiration, Practice, Enlightenment, and Nirvana—these Four Virtues. Each side is one *sun* and five *bu*, totaling six *sun*. This represents our 'Six Great Elements' and matches the stature of the practitioner’s body. This is the Stupa of the Non-duality of the Diamond and Womb Realms, the practitioner’s 'Three Symbols' (*San-gyo*). Thus, revealing one's own body as the single-syllable **[A]** Stupa indicates that the essence itself is the unproduced **[A]** syllable..."

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Section 11: The Matter of the Hikishiki (引敷之事, Animal-skin Seat)

"Generally, the *Hikishiki* used in Shugendo is the 'Lion Mount' (*Shishi-jō*). The practitioner riding it signifies the riding of the lion. Animals take folly (*愚癡*) as their life, and the lion is the king among those animals. Therefore, the lion is a metaphor for 'original ignorance.' Thus, cutting off that original ignorance and reaching the direct path of original enlightenment's Dharma-nature is the meaning. Truly, it is the form of courageous and firm entry into the mountain peaks for practice, a group that speeds through diligence to benefit sentient beings. It is truly the whip that drives through the crossroads of the Six Paths, and the compassionate carriage that flies the 'Four Types of Birth' to the mental ground of Suchness. The Secret Records say: 'Lion' means the meaning of moving severity; the lion being ridden is ignorance, and the rider is the practitioner's Dharma-nature. The rider and the ridden are one body of Dharma-nature, the non-duality of cultivation and virtue."

Section 12: The Matter of the Kyahan (脚半之事, Gaiters)

"Generally, the *Kyahan* used in Shugendo are of two types, divided according to the practice of the 'Adoring' (*Jun*) and 'Reverse' (*Gyaku*) mountain peaks. The black *Kyahan* of the Womb Realm is used in practice from 'cause' to 'effect.' The Oral Tradition of the Adoring Peak says: Its shape is square, representing the Earth element when the Five Elements are divided. It is the Great **[A]** syllable. This is the seed syllable of the Womb Realm Dainichi. The Womb Realm is the 'Cause Mandala'; therefore, those practicing on the Adoring Peak are a group of rapid diligence in this life.

[Siddham characters: **[A]**, **[VA]**, **[RA]**, **[HA]**, **[KHA]**]

...The Immovable Dharma-nature is the pure white wheel and circular ring. Above, it is tied with the syllable **[HUM]**, and below, it is tied with the syllable **[HUM]**, signifying the meaning of birth. As the Womb Realm is the internal realization gate, for the Adoring Peak, it is worn facing inward..."

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[Top Right - Continuation of Gaiter Section]
Next, the Vajra-black gaiters (*Kongō-kokushoku-kyahan*) are the "Sword-front" gaiters (*Kenzen-kyahan*). They are used for practicing on the Reverse Peak (*Gyakubun*), which proceeds from effect toward cause.

[Oral Tradition]
The oral tradition says their shape is like a sword front, representing the eight-angled appearance of the Wisdom Gate of the Diamond Realm. Just as the Vajra can destroy all things, kicking throughout [the peaks] is the meaning of the "Wheel-Jewel Treading-Legs" (*Rinbō-tōkyaku*).

Because the outer gate of the Diamond Realm corresponds to the Reverse Peak, the gaiters are worn on the outside when traveling the path. This concludes the study of the gaiters for the two divisions [Diamond and Womb].

[Inner Writing]
The inner writing says: "Outside the two divisions, there is the non-dual Diamond-Womb gaiter." This means its shape is that of the Diamond Realm gaiter, but its achievement is like that of the Womb Realm gaiter; this is the meaning of non-duality. Common practitioners on regular paths wear these.

[Concluding Note]
The above expresses the meaning that these are the legs and eyes of the Shugendo practitioner. Cause and effect are non-dual; from the ordinary to the sacred, internal realization connects these. One should deeply enter the heart-ground through these three types of gaiters to reach the source. They should not be shown to those who are unsuitable.
End of the twelve transmissions regarding robe and body.

Record of 33 Shugendo Transmissions, Final Volume (巻之下)

Catalog of Seven Transmissions of the Shallow Division (淺略分七通目錄)

1. Matter of Shugendo Principles
2. Matter of Distinguishing Heresy and Orthodoxy
3. Matter of the Three Great Matters of Essence and Function
4. Matter of the Three Types of Questions and Answers
5. Matter of Essential Applications of Shugendo
6. Matter of the Three Types of Names and Meanings
7. Matter of Usage or Non-usage based on Scriptures

Catalog of Seven Transmissions of the Deep Secret Division (深秘分七通目錄)

1. Discourse on the Treasure Crown
2. Great Matter of the Conch String
3. Great Matter of the Unconditioned Three Bodies
4. Matter of the Three Bodies Yamabushi
5. Matter of the Two Characters for "Yamabushi"
6. Matter of the Two Characters for "Lying Down"
7. Matter of the Signless Six Paramitas

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Catalog of Seven Transmissions of the Most Secret Division (極秘分七通目錄)

1. Matter of Innate Abhisheka
2. Matter of Innate Possession of the Ten Realms
3. Great Matter of Argha Water
4. Matter of Practicing in the Ten Realms
5. Great Matter of the Fire-Taking Ritual
6. Matter of the Three Types of Becoming a Buddha
7. Matter of Discarding the Body to Seek Enlightenment

Record of 33 Shugendo Transmissions: Shallow Division - Seven Transmissions

1. Matter of Shugendo Principles
Generally, Shugendo is a principle based on spontaneously receiving Dharma-joy, the signless Three Mysteries, internal realization of the non-duality of the Ten Realms, and the three bodies being one. Thus, by seeking those states, the true essence of the two divisions, and searching for these benefits, one attains sudden enlightenment of the wonderful principle in this body. Its essence pervades the Dharma Realm and transcends color and measure; its wisdom fills the void and lacks boundaries. Truly, it is the truth not transmitted by Buddhas and Patriarchs, but transmitted from mind to mind. It is "head-top" (*Tōzure*), not what consciousness can know, nor what words can say. It is forcibly named "Inconceivable." One's own heart is the Dharma Realm, separate from existence and non-existence. Ordinary people and sages are as one; delusion and enlightenment are cut off.

If one explains this to a blind person, it is like showing a snow-covered crane to a group of blind people and saying it is the color of milk; each blind person will have a different idea and never know the true color of milk. Therefore, the intent of our sect is to not rely on Buddhist teachings and not establish words or characters, but only transmit from mind to mind. Even if one gives difficult explanations using doctrinal texts, it is not for that purpose; when using words, one must forget the explanation and grasp the meaning—this is mind-to-mind transmission. Although the Great Path has no words, there is nothing it does not say; Prajna has no wisdom, yet there is nothing it does not know. If one opens the inner storehouse and rides the image of the self, one should know that even if one speaks all day, one does not speak...

Speaking is immediately breaking; establishing is immediately establishing and immediately breaking. Shugendo's "One Reality" is truly sincere and should be thus. If one takes mindfulness as mindfulness and birth as birth, that is the discourse of the eternalist view. If one takes no-mindfulness as no-mindfulness and non-birth as non-birth, that is the feeling of the nihilistic view. Yet, no-mindfulness and non-birth are the emptiness of the supreme truth. The supreme truth is not "true voidness" as a delusion. Deluded voidness is empty, and thus all dharmas are just as they are. All dharmas just as they are means not being born and not being defiled, not moving a single speck of dust. Not a single law [moves].

Based on the Correct [Law], delusion and enlightenment are two laws, both fundamentally possessing the perfectly clear awakened essence. Regardless of whether good or evil thoughts arise or not, it is originally silent illumination and endowed with virtue. Generally, the gates of various sects separate from the Buddha-path; the initial entry gate is only in quieting the single mind.

Wandering through birth and death is a single deluded thought's difference; resting in silent extinction and Nirvana is abandoning ten thousand conditions to return to equal truth.

Truth is the original source of self-nature. If one studies doctrinal texts but does not understand the source, it is of no benefit to practice; it is like a poor person counting another's treasure or a blind person facing a candle. What is called the "source" is the self-nature pure heart. The self-nature pure heart originally has no arising or ceasing. Arising and ceasing are exactly the deluded mind. The deluded mind is like tortoise hair or rabbit horns. Realizing the deluded mind fundamentally does not arise, and dwelling in the heart-ground of the past and future boundaries, is named Great Awakening. Thus, in all actions of walking, standing, sitting, and lying down, and at all times of function...

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[Top Header]
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[Main Text - Right to Left]
...Never forget. Suddenly opening the eyes of wisdom, the source of the mind is immediately opened. This is the great benefit. Sudden enlightenment of the unproduced great matter. Birth and death are spontaneous within the joy of the Law.

Second: Matter of Distinguishing Heresy and Orthodoxy (第二 邪正分別之事)
Generally, various sectarian texts say much about "afflictions being identical to enlightenment" (*bonnō soku bodai*). This is to clarify "heresy and orthodoxy as one." Fools hearing this immediately arouse heresy. They take the meaning of "wickedness and virtue as one." The various Buddha-teachings of "heresy and orthodoxy" are extremely profound. This is due to the union of Yin and Yang, the "Red and White Two Truths" [parents]. Within the womb of the mother, the five positions are named "Buddha-Body Fullness." These two truths combine and give birth to our body. All that is possessed is the discourse on Law-nature. "Afflictions are identical to enlightenment" is interpreted based on this. These [views] are named "Secret" and "Extreme Heresy." The various laws are the "Six-Great Four-Mandala Essence." Beyond this, there is no Law-nature. One Law is all-pervasive. Why must the "Two Truths" discourse be sought deeply? Heresy arises from parental thoughts; this is the principle of "Wisdom and Heart." Therefore, it is said: "What is born from the child is the Buddha of the Two Wisdoms of Principle and Wisdom." This is named "Afflictions are identical to Enlightenment," a convenient spontaneous Buddha-teaching.

Regarding the "Orthodox Teaching" that is revealed: how can one prove it? The "Correct Law" is the "Color-Heart Myriad Laws." Since the syllable [**A**] is unproduced and the "Six-Great Four-Mandala Essence" is not yet awakened, the myriad laws originally do not arise. The syllable [**A**] is unproduced. Looking at the "Six-Greats" and "Four-Mandalas" as "sentient beings," if one sees them as "heart-vividness," it is difficult. Deluded attachment is the "unproduced" state. Not yet being born, "food" [the causes of existence]...

[Lower Section]
...This is "Correct View." The *Dazhidu Lun* says: "Regarding greed and the rising of thoughts, for those who obtain liberation... or rely on the 'Three Truths,' that is entry into the Way of Thusness." Scripture says: "Afflictions are Bodhi," or "Relying on the Six Greats, the unproduced syllable [**A**] is the principle." The "Orthodox Opening of Heresy" means that one relies on the "Heresy-Mind-

Principle" and the discourse that "Afflictions are identical to Enlightenment." This "Great Vehicle Reality-Orthodoxy" is like a "One-Taste" [unity]. Deluded thoughts and afflictions are exactly Bodhi. One should not speak with an "empty mouth" of "Heresy and Orthodoxy as one." If the heart is not "true," its cause is not "true." Its "Reality-Essence" is seen through its "Fruit." Generally, for a person whose heart is filled with afflictions, when they know "Enlightenment is exactly the Heart-Essence," they should recognize it as "Redemption" [from suffering]. For example, if a body has an illness, one only seeks "Sweet Taste" [medicine]. Bitter taste is exactly the "suffering of illness." One should know this. "Sweet and Bitter" two-tastes, the essence of the body is not two. Afflictions being identical to Enlightenment is also like this.

The *Avatamsaka Sutra* says: "The Vairocana nature is clear and pure. The Three Worlds and Six Paths are already [this nature]." This is "Avatamsaka." The Cloud of Mount Sumeru is "Empty and Pervasive." The nature is clear and pure. The Three Worlds are the same. It is the "Original Nature." Birth and death arise from "Reality-Essence." Scripture says: "The Three Worlds and Five Realms are precisely 'sentient and non-sentient' [forms]." Relying on the nature of "Alaya-vijnana," the myriad images are exactly the "Dharma-Body Essence." Although it is like this, for ordinary people, there is a "deluded attachment" to the difference between "Reality and Appearance." The Buddhas internally prove that the "Heart-nature is also the essence of stability," while ordinary people are deluded and follow "greed and desire." This is also "Reality." For those who possess wisdom, the Buddhas internally prove that the "Heart-nature is also the essence of stability." "Original Existence" [**Hon-u**] is the "Orthodox Law." Following "heretical methods" is to follow "deluded wisdom." Thus, the name is "Orthodox Law." Above, it is direct and true.

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[Main Text - Right to Left]
The Path’s eyes break heresy and reveal truth. For the practitioners of the latter age, it is the stability in "Orthodox Principle." One should not enter the "Heresy-Path." It can be trusted and known.

Third: Matter of the Three Great Matters of Essence, Form, and Function (第三 體相用三大之事)
Mahavairocana (*Dainichi*) uses the "Five Wheels" as the "Orthodox Essence." Relying on the "Six Great Elements" as the "Essence-nature." The high patriarchs say: "Dainichi Nyorai’s Three Worlds eternally abide in the pervasive Law Realm, established beginninglessly and endlessly." The "Essence" of the Five Wheels is also thus. All the sentient beings and the source of the mind are of this Buddha's essence. These are called the "Three Great Matters." The "Great Essence" is the "Six Greats." The "Great Form" is the "Four Mandalas." The "Great Function" is the "Three Mysteries." The "Six Greats" are Earth, Water, Fire, Wind, Space, and Consciousness. These are they.

[Table of the Five Elements]
Item	**Earth (地)**	**Water (水)**	**Fire (火)**	**Wind (風)**	**Space (空)**
Name (名)	Earth-element (地方)	Water-circle (水圓)	Fire-triangle (火三角)	Wind-semicircle (風半月)	Space-circle (空圓)
Shape (形)	Square (方)	Circle (圓)	Triangle (三角)	Half-moon (半月)	Circular-form (圓相)
Color (色)	Yellow (黃)	White (白)	Red (赤)	Black (黑)	Blue (青)

Virtue (德)	Firmness (堅)	Moisture (濕)	Heat (煖)	Motion (動)	Non-obstruction (無碍)
Seed (種字)	[**A**] (阿)	[**VA**] (縛)	[**RA**] (囉)	[**HA**] (訶)	[**KHA**] (佉)
Mysteries (三業)	Body (身)	Body (身)	Body (身)	Mouth (口)	Mind (意)
Tastes (五味)	Sweet (甘)	Salty (鹹)	Bitter (苦)	Pungent (辛)	Sour (酢)

[Central Section Below Table]
Central (中央): [**A**] Earth (地) 方 Yellow (黃) 堅 [**A**] 身 甘
North (北): [**VA**] Water (水) 圓 White (白) 濕 [**VA**] 身 鹹
South (南): [**RA**] Fire (火) △ Red (赤) 煖 [**RA**] 身 苦
West (西): [**HA**] Wind (風) ☽ Black (黑) 動 [**HA**] 口 辛
East (東): [**KHA**] Space (空) ◯ Blue (青) 無碍 [**KHA**] 意 酢
Ten Directions (十方): Consciousness (識) 圓相 ○ Purple (色) 了別 [**HUM**] 意 諸味 甘 [The seed for Consciousness is often [HUM] or [VAM]]

[Lower Text - Right to Left]
The above "Six Great Elements" possess both "sentient and non-sentient" aspects. Thus it is said: "The Six Greats are above." From the Buddhas down to sentient beings, these "Six Greats" are the reliance and the established "Reality-Essence." Scripture says: "The myriad laws are without color and without appearance, yet only possess the 'Principle-Identity.'" Its "Reality-Essence" is not yet manifested. For practitioners, the "Six Great Elements" as the "Essence-nature" is revealed as the "Vajra-Colored Phase," adorned with "Reality-Essence." This is the "Most Great Dharma Realm Stupa."
Next, the "Great Form" is the "Four Types of Mandalas."

1. The "Mahamandala": The great body, or the "five-colored" [physical] world, also the yellow, white, red, black, and blue colors, etc. All the colors of the world and their "manifested" forms are the "Mahamandala."
2. The "Samayamandala": All the ritual implements held by the various deities, or the land, the utensils, and the borders of the world. All are the "Samaya Mandala."
3. The "Dharmamandala": The seed syllables and the spoken words. These are the "Dharma Mandala." One text says: "The meaning and the calligraphy are the 'Dharma Mandala'."
4. The "Karmanmandala": The "three-mystery rituals" of the various deities, including the building of stupas and the "moving" activities. These are the "Karma Mandala."

All the deeds of the practitioners, such as the "Topmost Three Mandala Matters," the various events, and the "achieving" of merit, these are the "Karman Mandala." For sentient beings, their "standing, sitting, and lying down" are all the "Karma Mandala." This is the "Karma Mandala."

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[Main Text - Right to Left]
(Continuation from previous page)
"...those of the circular wheel are complete. The four types [of mandalas] each possess ten thousand virtues. Delusion and enlightenment, defilement and purity are consistent. This is named the 'Great Mandala.' Next, for 'The Great Ones' (the elements), the body, speech, and mind are the three secrets. The secret of the body is the hand-seal and the movements of walking, sitting, and lying down. The secret of speech is the chanting of mantras and all spoken words. The secret of the mind is the meditation on the seed syllables and all thoughts. These three actions are the inner realization of the inconceivable, and the various Buddhas cannot be seen outside of this..."

(Middle Section): It explains that the Four Mandalas are not separate from the Three Secrets (Body, Speech, Mind) and that the mundane heart is inherently the heart of the Buddha.

Fourth: The Matter of Three Types of Questions and Answers (第四 三種問答之事)

- **Question:** Do Shugendo practitioners and those of the "Exoteric and Esoteric" (Shingon/Tendai) sects belong to the same vehicle? Or are they different?
- **Answer:** The Great Meaning is that of the One Vehicle. Exoteric and Esoteric are non-dual. The profound thought is established through the "Practice of Casting Off" (releasing attachments).
- **Question:** Exoteric and Esoteric are said to be different. How so?
- **Answer:** Exoteric is the external display. "Esoteric" is the "Correct Head" (the true essence). It is the path of direct entry.
- **Question:** Is the "Syllable Gate" (Sanskrit **Bonji**) the "Wisdom of Inner Realization"?
- **Answer:** Yes, it is the wisdom of inner realization.
- **Question:** Is the Mandala of the Dharma Realm the same as the "Buddha Ancestors" (the lineage)?
- **Answer:** Indeed, its essence is the Buddha Ancestors.
- **Question:** For those who enter the peaks (mountains), what is the purpose?
- **Answer:** To enter the "First Meaning" and avoid the limited views of the "Small Vehicle."
- **Question:** Can practitioners be "Teachers" (*Dōshi*)? Or are they merely deluded?
- **Answer:** Those with the "Great Vow" are Teachers. Those who are truly deluded cannot be.
- **Question:** Regarding "Impurity," what about meat and wine?
- **Answer:** Within the "Inner Realization" of Shugendo, there is no "impurity." One does not take them as "impure."
- **Question:** Regarding the "Empty Nature" of dharmas—not born, not dying, not defiled, not pure...

- **Answer:** This is the "True Source" of the Pure Heart.
- **Question:** Does one who does not know the truth act as a "Teacher of the Buddha's Law"?
- **Answer:** One who does not know the truth cannot open the eyes of another.

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[Main Text - Right to Left]
(Top Section): Discusses how the Ten Realms and the Dharmakaya (the body of the Law) are fundamentally complete within the practitioner. It mentions that from the Han Dynasty to the Tang Dynasty, the "Mandala of the Great Seal" was used to clarify these principles.

Fifth: The Matter of Shugendo Mental Discipline (第五 修験用心之事)

- **Question:** When a Shugendo practitioner is walking, sitting, or lying down, how should they apply their mind?
- **Answer:** The practitioner's body is the uncreated "Three Bodies" (Trikaya). The self-mind is a single thought of realization within the Dharma Realm. This "Self-Body" is the "Buddha-Body."
- (Continuing the answer): While using the mind, the "Self-Body" is the "Buddha-Mind." Good and evil, self and other—all are consistent and without difference. If one maintains even a single precept, it is the heart of "Compassion." If one thought is pure, it is the "Vajra-Mind."
- (Symbolic section): "Fire burns fire, fire-mice play within it; water drowns water, fish swim within it." This indicates that within the body, the uncreated essence remains unchanged by external conditions.
- (Conclusion): One should not see the "Self-Body" as separate from the Buddha. If one knows this "Self-Heart," then afflictions are cut off. By following the path and not fearing suffering, one naturally attains the "Great Joy" of **Enlightenment (正覚, *Shōgaku*)**.

Transliteration of technical terms:

- **Bonji (梵字):** Sanskrit seed syllables.
- **A-ji (阿字):** The seed syllable "A."
- **Nen-nen (念念):** Moment-by-moment thoughts.
- **Shōgaku (正覚):** Correct Awakening / Enlightenment.

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Sixth: Matter of the Meanings of the Three Names of Yamabushi (第六 山伏三種名義事)

It is asked: Why is the practitioner called "Yamabushi"? By what name should they be identified?
Answer: Within the various doctrines and texts, many names are used interchangeably, which can be confusing. However, "Heresy and Orthodoxy as One" is the theme. Broadly, there are three types of distinctions:

1. **Yamabushi (山伏)**
2. **Shugenja (修驗者)**
3. **Kyaku-sō (客僧 - Guest Monk)**

These names are based on the principles of practice and the essence of the path. They are not merely names for different people, but rather they describe the different aspects of the same essence.

First: Yamabushi is a name signifying the non-duality of Subject and Object (能所不二).
It also has two meanings. It is a name for "Original Awakening" (*Hongaku*). The mountains (*Yama*) are the place of stability; "Lying down" (*Fushi*) is the non-movement of the heart.

Second: Shugenja represents the practice of Beginning Awakening through Cultivation (修生始覚).
It signifies the beginning of practice. Without beginning, there is no end. This name is for the practitioner who is in the midst of the "Ten Thousand Delusions" but is moving toward the "Original Source."

Yamabushi is also "Yamabushi-gaki" (山臥).
The master's oral instruction says: "Yamabushi" refers to the original awakening of the mountains. The "Six-Great Elements" are the pervasive essence. "Lying down" is the stability of the mind-ground.

The Back Inscription (裏書) says:
"The mountains of original awakening, the peaks of the unproduced. Shugen is the dual-origin of practice and realization. The 'Guest Monk' is the heart that stays in no-place, the original source before time began."

Question: The various religions all have a "Sect Name." What is the name for "Yamabushi"?
Answer: The name for the sect is "The Way of Mountains and Peaks" (*Sanjō-dō*).
Question: Some say "Yamabushi" is an external path.
Answer: Some call it the "Way of Gods" (*Shinto*); in our school, we call it the "Pillar Source" (*Hashiramoto*). It is the non-dual path of the two pillars. It is the Middle Way's true principle, transcending life and death. The "Ancient Virtuous Ones" said: "This is the Way of the Heart." To call it an "external path" is a narrow view. Orthodoxy and heresy are one principle.

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"...The six sense organs of the Dharma Realm are for the sake of preaching the Law. Hearing the Law naturally brings realization. The wisdom of the Buddha and the wisdom of Shugendo are fundamentally the same. Therefore, Shugendo's 'Internal Realization' is precisely the 'Buddha's Heart.' The various sects all follow the Buddha's heart. Shugendo's 'Mind-Opening' is exactly the 'Heart of the Buddha.' It is the 'One Heart' of all sentient beings."

Regarding the "Correct Law": All doctrines are for the sake of the 'One Heart.' If one understands the 'Self-Heart,' then there is no need to rely on the texts and words of other sects. Although

practitioners may study the texts, it is only to know the 'Meaning.' A poor person counting another's treasure gains nothing. Those who hold the 'Internal Realization' gain the 'Gold' itself.

It is said in the manual: "Knowledge of the heart-source has wisdom. In reality, there are no characters. Beyond the true appearance, words and characters are merely deluded views."

Seventh: Matter of whether Shugendo relies on the use of Sutras (第七 修験依経用否事)

Question: The various sects all use specific sutras as their reliance. What sutra does Shugendo rely on?
Answer: Shugendo relies on the "Eternal Sutra" (*Joko-kyō*). This is the "Sutra without Words." It is the wind blowing in the trees, the sound of water hitting the rocks. These are the "Sanskrit Sounds" of the Dharma Realm. They are the "Correct Two Laws."

End of the Seven Transmissions of the Shallow Division / Seven Transmissions of the Deep Secret Division.

Record of 33 Shugendo Transmissions: Most Secret Division

First: Treatise on the Treasure Crown (第一 寶冠論)

Question: For those of the "Predecessor Rank" (*Sentatsu*) who enter the peaks, once their term is full, they are said to reach the "Diamond Rank." Regarding the "Five Wisdom Treasure Crown," what is its principle?
Answer: Shugendo establishes the "Position of Practice." The physical body is exactly the extreme ultimate truth of the non-dual "Original Awakening." There is no need for deluded discussion. Internal realization is the non-dual truth of "Dainichi" (Mahavairocana).

The light of Dainichi pervades the ten directions. The "Self-Body" is the "Buddha-Body." Within the "Heart-Ground," it is the "Vajra-Colored Phase." This is the secret of the "Internal Realization" of the two divisions. It is the unconditioned, natural wonderful body. The "Five Wheels" are the perfect circle of the mind-ground. It is not something to be sought after practice; it is inherently possessed. The red and white "Two Waters" of parents are the Six Great Elements. Through cultivation, one realizes the "Single Seal," the "Awakening Position" of the **[A]** character. One should realize this "Treasure Jewel" as the total absence of difference from reality.

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[Main Text - Right to Left]
(Continuation from previous page)
"...the Diamond Gate has five colors. To distinguish them: Yellow represents the Womb [Realm] principle; Red represents the Diamond [Realm] wisdom; White represents the Water Wheel aspect; Black represents the Law-nature; and Blue represents Space. The back-inscription says: 'The piece

of cloud... the strings of the practitioners... the positions of both parts [Diamond and Womb] are due to the causal fruit of full Buddhahood in one body.'

Second: The Great Matter of the Conch String (第二 螺緒之大事)
For practitioners, the 'Conch String' is the Wisdom-body's unconditioned Three-Body Law-gate. The two syllables **[A]** and **[VA]** are words that harmonize the 'two waters' [semen and blood] of parents, which is the source of life. Therefore, the 'two strings' [symbolically]... the Scripture says: 'The two waters **[A]** and **[VA]** combine to form the 'Single Turn' of the Three Mystery assemblies.' The mouth-transmission says: 'The root-string **[A]** and the lotus-string **[VA]**... the length is three *shaku* seven *sun* [approx. 3.7 feet], representing the thirty-seven enlightened qualities. The red color represents wisdom... the string represents the 'Unmoving' heart... its meaning represents the Principle-Wisdom...'"

Page 779 (Left Page)

[Main Text - Right to Left]
"...The 'Three Points' are the so-called Left **[A]** String and Right **[VA]** String. These represent the Womb Realm Principle and Diamond Realm Wisdom respectively. The parental birth of the practitioner is non-dual; the principle is the Mother, the wisdom is the Father. The practitioner takes the body of wisdom and the essence of principle to harmonize as one body. Therefore, our sect's principle and wisdom are inherently present in the three points. It is not permitted to defile this. One should realize that the self-nature fundamentally possesses the Shugendo intent. Because the body born of parents is the non-duality of Principle and Wisdom, it is the Diamond indestructible body. Therefore, the 'Two Truths' of parents harmonize and form [this]. These are the Five Wisdom seed syllables. The shape is the Circular Stupa. Principle and Wisdom are non-dual. This is named the 'Law-Body Essence.' It is truly the non-separation of the source of the parents and the original virtue. It is the one essence of all sentient beings... this is extremely profound. Shugendo's 'High End' is the guide for practitioners of the latter age... it should not be shown to those who are not disciples.

Third: The Great Matter of the Unconditioned Three Bodies (第三 無作三身大事)
What Shugendo calls the 'Unconditioned Three Bodies' is fundamentally the Buddha. Therefore it says: 'The Unconditioned Three Bodies are the Dharma Body... its essence is the unchanging Law-nature. The Recompense Body is the wisdom-body that pervasively illuminates the ten thousand laws... the Response Body is the physical body that responds to all things.'
Next, the physical body is the 'Recompense Body.' The Law-nature is the 'Dharma Body.' The Response-form is the 'Response Body.' All activities such as eating, drinking, and following the path are the unconditioned preaching of the Three Bodies. The sound of the wind, the swaying of the trees, and the movement of the waves are all the unconditioned preaching of the Three Bodies. Therefore, scripture says: 'In the midst of the Buddha, there are no unproduced Three Bodies.'

Fourth: The Matter of the Three-Body Yamabushi (第四 三身山伏之事)
The essence-appearance of the Yamabushi has three-body differences:

1. The **Law-form Body** (*Hosshingyo*)
2. The **Response-form Body** (*Ojingyo*): This is the form of the 'Upasaka' (*Ubasoku*).

3. The **Physical-form Body** (*Bonshingyo*): This is the ordinary physical form of common people.
   These three bodies are the non-dual 'Original Awakening' and 'Unproduced' nature..."

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[Top Header]
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[Main Text - Right to Left]
"The Correct Recompense of the Dharma Realm relies on the non-duality of Color and Heart. The 'Unmoving Stable Position' is precisely the essence of the Law-Body. Therefore, it is constant and stays in its position. Even when following conditions, the self-nature remains unmoving. This is the 'Yamabushi' as the physical body.

Next, regarding the **Recompense Body** (*Hōjin*): The practitioner is the Yamabushi. This is the Vajra Peak, the realization of the rank of the 'Diamond Position' through cultivation. It manifests the Eight-Petal Womb Realm... the non-duality of the Nine Assemblies of the Diamond Realm and the Eight-Petal Womb.

Next, regarding the **Response Body** (*Ōjin*): This is the Yamabushi as an ordinary person. Born into the world of birth and death, manifesting according to the needs of sentient beings. Wearing the dyed robes of the monk (*Bikuni*), yet internally dwelling as a Bodhisattva. Externally appearing as a practitioner, but with compassion manifesting the Yamabushi form. At times appearing with dhyana, compassion, and forbearance; at times revealing the 'Wrathful' form (*Funu*). Preaching good to the good, and evil to the evil. This is the 'Signless Response' (*Musō Ōjin*). This summarizes the essence and application of the Three Bodies.

Fifth: The Great Matter of the Two Characters for Yamabushi (第五 山伏二字之大事)

[Diagram - Right to Left]
山 (Mountain)

- **Dharmakaya (法身):** Buddha Division (佛部) — Space/Void Division (空部)
- **Sambhogakaya (報身):** Lotus Division (蓮華部) — Space/Void Division (空部)
- **Nirmanakaya (應身):** Vajra Division (金剛部) — Provisional Name (假歸)

伏 (Fushi - To Prostrate/Lie Down)

- Represents the **Original Ignorance** (*元初無明*) of sentient beings.
- Like a dog following its master, or a lion's cub obtaining dhyana-reason.
- It signifies the **Unconditioned Three Bodies Being One**.
- It represents the **Non-duality of Ignorance and Law-nature**.
- This is the "Orthodox Practice" (*Seishogyo*) of the internal realization.

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[Main Text - Right to Left]
"Commonly, the Way's intention is that the names and the Dharma-essence are complete. One should know that the Law-Body is unproduced and quiet. Internal realization is the realization of the unconditioned rank. For practitioners, reaching the 'Result Position' and becoming a Buddha in this body is spontaneous. The unconditioned Three Bodies are the 'Unmoving' state.

Sixth: The Great Matter of the Two Characters for "Lying Down" (Ga-fushi) (第六 臥伏二字之大事)

Regarding the names, there is 山臥 (*Yamabushi* - Mountain-Reclining) and 山伏 (*Yamabushi* - Mountain-Prostrating). The Master's oral instruction says:

- **臥 (Ga - Reclining):** Signifies **Original Awakening** (*Hongaku*).
- **伏 (Fushi - Prostrating):** Signifies **Beginning Awakening through Cultivation** (*Shushō-shigaku*).

The Eight-Petal Womb Heart-Lotus is the place of stability, not moving from its original nature. It is neither suffering nor joy. This is the non-dual principle of parents giving birth. Before birth, it was the unproduced original awakening. This is the secret transmission of the ancient masters.

The Back Inscription says:
These two characters are for those who are not yet practicing. The mountains and peaks are the place of stability; the 'Lying Down' is the unmoving heart.
The Secret Record says:
These two characters emerge from my own womb. It is the Womb Realm's Eight-Petal Womb Heart, the stable virtue. It is the 'Original Awakening' born into the world. It is also called the 'Descent of the Law-nature' onto the mountains. Thus the name 'Yamabushi.'

Seventh: The Matter of the Signless Six Paramitas (第七 無相六度之事)

In Shugendo, the Six Paramitas (Generosity, Precepts, Patience, Diligence, Meditation, Wisdom) are discussed as 'Signless' (*Musō*). The One Heart fundamentally possesses all laws. The non-duality of the Ten Realms and the Correct/Dependent Recompense is the Law. The Dharmakaya is the constant essence, and the heart-nature is originally quiet. Delusion and enlightenment are not separate. Self and other are not separate. This is the Great Awakening. Acting in the world while staying in the source. Thus it is said: 'Ten thousand laws return to the One Heart; the Dharma Realm is our own body.'

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[Top Section: Conclusion of the Signless Six Paramitas]

1. **Charity (*Dāna*):** The spirit-light of self-nature illuminates ten thousand functions; self and others are equal in application.
2. **Precepts (*Śīla*):** The Buddha-nature is fundamentally pure; body and mind match; non-attachment is the precept.

3. **Patience (*Kṣānti*):** Afflictions are the very nature of the Buddha; fundamentally without procreation, this is my true person.
4. **Diligence (*Vīrya*):** The Buddha-nature always follows the original essence; gathering immeasurable myriad actions is exactly this.
5. **Meditation (*Dhyāna*):** The Buddha-nature is always detached from movement and stillness; all appearances are empty.
6. **Wisdom (*Prajñā*):** The Buddha-nature is the brilliance of a single light; commoners and sages are pervasively illuminated.
   These are as mentioned by ancient masters regarding "Sudden Enlightenment" and are found in the *Nyorai Zen* traditions of China.

Record of 33 Shugendo Transmissions: Most Secret Division (極秘分七通)

1. The Matter of the Inherent Abhisheka in the Peaks (第一 峰中本有灌頂事)
Question: In Japan, there is a crown-consecration (*Abhisheka*) for those who walk the peaks. Is it the ultimate path?
Answer: Indeed. In Japan, there are those who receive the crown-consecration, possessing the "Vials of the Three Mysteries." It is the manifestation of the myriad virtues of the *Alaya-vijnana* (Storehouse Consciousness). It is the reduction of afflictions. Those who practice in the peaks show their own self-nature Dharma-body through the three secrets (Body, Speech, Mind). Regarding the principles: we, in our mundane forms, possess the essence of "Original Awakening." Its position is extremely deep, signless, and ultimate. It is not something the ancestors transmitted by hand or foot. It is the unconditioned seal of the non-duality of the Dharma-body. If one possesses deluded attachment, they commit sins and fall into hell. If there is no attachment, then it is the "Secret Seal."

Next is the inhalation and exhalation. The seed syllable **阿 [A]** is the "Law of Two Actions." Walking, standing, sitting, and lying down at all times without interrupting the mindfulness. Also, the breath while sleeping is the "heartless time," and must not be cut off. The *Rishu-kyo* says: "Without mind and without inhalation/exhalation..." [The text continues discussing the secret transmission between master and disciple regarding the breath].

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The meaning of the syllable-sounds is as follows: if one knows the actual essence, names are irrelevant. For example, names like "Anzu" (Quiet Speech) and "Abago" (Resting Word) are just names. If the "long night" of delusion receives bitter words, there is joy or suffering. Speech is like medicine or poison. For the practitioner of the peaks, delusion and damage are not different. This is why the wonderful principle of causes and conditions exists. The "Great Matter" of the peak practice is not for those who lack wisdom. It should not be shown to them.

2. The Great Matter of the Inherent Possession of the Ten Realms (第二 十界本具之大事)
Generally, for Shugendo practitioners, the Immovable Wisdom King (*Fudō Myōō*) is the direct essence of the extreme position of the Ten Realms. The Secret Record says: The "Immovable" one does not move. The seed syllable **阿 [A]** is "unproduced." "Movement" represents the "Wind-Great" element. "Immovable" is the Great Sun Nyorai (Dainichi) of the Womb Realm. The **阿 [A]** character

is the unproduced "Great Space Samadhi," pervading the Ten Realms. Below it, the Nine Realms transform. Thus, it is named the "Immovable Great Space." The universe is enlightened wisdom. The three worlds are unchanging, thus named "Immovable." All sentient beings dwelling in the Ten Realms are this "Ten-Realms-As-One" inner realization. Delusion and enlightenment are "Space-Emptiness" apart from mundane realms. This is called the "Self-body Life" manifestation. Like the heart-nature, it is the Fudō Myōō's "Light-Color" appearance. It enters "Me" and "I" enter it. Then, the "Sign" matches the Immovable King's form. This is the self-body's intention.

For those who seek to save sentient beings, within their mind-heart, relying on the "Ten Realms Image," the "Vajra-Colored Phase" appears:

- **Hell:** Black Shape
- **Hungry Ghosts:** Pervasive Flame
- **Animals:** Hairy Body
- **Asuras:** Fighting Form
- **Humans:** Socializing Form
- **Devas:** Radiant Form
- **Shravakas:** Robed and Bowled Form
- **Pratyekabuddhas:** Quiet Form
- **Bodhisattvas:** Adorned Form
- **Buddhas:** Ten-fold Crown

All sentient beings' heart-minds contain the "Immovable King" within them. The practitioners' heart-mind observes and takes this as the "Buddha-Body." The "Stately Lotus Heart" is the self-nature. My mind-heart follows the Great Sun. Fudō is exactly the self-body. One should already have the "Immovable King" as the true treasure within the self-body. For ordinary people, the "Straight Path" of Shugendo's "Final Transmissions" are these. They are the "Great Matter" of the lineage, given through the mouth of the teacher. It should not be documented lightly with ink and brush. It is not for practitioners who lack wisdom... it should not be shown.

3. The Great Matter of Argha Water (第三 閼伽水之大事)
The one who passes the barrier of water—"Argha" is a Sanskrit word. In Chinese, it means "Water without Defilement." Generally, commoners take water as the substance that maintains life. The Buddhas take water as the essence of the "Six Greats" for all sentient beings. Internally, the realization is through this... instant realization of Buddhahood. It is the stable essence. The power of concentration...

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[Top Header]
Shugen Seiten, Volume 6

[Main Text - Right to Left]
Naturally, now for the new initiates, the "original coming" is pure water washing away the "five dusts" and afflictions. The secret tradition says: "Water possesses the Five Wisdom virtues. What is called the clarity and stillness of the water's nature represents all colors and forms appearing in the Great Round Mirror Wisdom." All ten thousand images appear in the water; there is no high or low, no level or unequal nature. In the water, every single color and form is clearly revealed. This is the wondrous observation of wisdom. All sentient beings rely on water to nourish and grow their produced "wisdom-water." It is without a place it does not reach. The essence of the Dharma Realm is the wisdom-water, relying on the wind to raise waves. The waves are precisely the manifestation of function. These are the Five Wisdom teachings. The circularity is also the union of the two secret teachings of the Buddha. The crown-consecration (*Abhisheka*) is given upon the head. The predecessor ranks use the preceding Buddha's wisdom-water to wash the heads [of the Buddhas].

The secret oral tradition says: "Regarding the barrier of water, the Diamond and Womb Realms' principle and wisdom, father and mother's 'two waters,' also form the barrier of water. If the practitioners of the Five Greats achieve this, they can be thought of as possessing the 'One Stupa' meaning." At the very beginning, when initiates enter the mountains, they should take the Diamond-Womb "Womb-Well" and "Womb-Stone" water and combine it. This is the non-dual and triple mystery meaning. In the beginning, one offers the three lotuses and the "Sun-Moon Water." This single offering provides for all Buddhas. The predecessors attain the internal realization of the Five Wisdoms and Three Divisions; this can also achieve the "Stable Ground."

Fourth: The Matter of Practicing in the Ten Realms (第四 十界修行之事)
From cause to result, the Mountain Peaks represent the Ten Realms of the Womb Realm. From the mundane entering the sacred, the practice is as follows. The so-called Ten Realms consist of the six paths of the ordinary and the four paths of the sacred. The six paths of the ordinary are:

- **Hell Realm** (地獄道)
- **Hungry Ghost Realm** (餓鬼道)
- **Animal Realm** (畜生道)
- **Asura Realm** (修羅道)
- **Human Realm** (人道)
- **Heaven Realm** (天道)

Regarding the practitioners of the six paths, they take on the suffering of all sentient beings. Next is the practice of the four sacred paths. Those who hear the sounds and practice are the "Shravakas" (Hearers). Those who see the conditions and practice are the "Pratyekabuddhas" (Solitary Realizers). Those who arouse the mind for others are the "Bodhisattvas." The practitioners of the three vehicles use the Six Paramitas (Perfections). Commoners can also know this. The predecessors' secret tradition says: "Mountain Forest Dhuta (shaking off)... Small wood..."

[List of Paramitas linked to Realms]

- **Hell Realm:** Dana Paramita (檀波羅蜜 - Generosity)
- **Hungry Ghost Realm:** Shila Paramita (尸羅波羅蜜 - Precepts)
- **Animal Realm:** Kshanti Paramita (羼提波羅蜜 - Patience)
- **Asura Realm:** Virya Paramita (毘梨耶波羅蜜 - Diligence)
- **Human Realm:** Dhyana Paramita (禪那波羅蜜 - Meditation)
- **Heaven Realm:** Prajna Paramita (般若波羅蜜 - Wisdom)

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[Main Text - Right to Left]
The worlds of the four Buddhas and the Ten Realms are one, according to the sect's principle. The signless secret crown-consecration is this. It concludes the four-fold practice. The predecessors say: "The Six Paths are for repentance and the elimination of sins." The practice grounds for the four sacred paths are the "Mantra Halls" and the "Six Paths Matters" for cultivation. Generally, Shugendo practitioners should complete everything. The Ten Subtle Realms are as one. Therefore, they do not change. The positions of the Six Paths and Four Sacred paths are fundamentally "Space-Emptiness" and formless, matching the Three Mysteries. Thus, the *Mahavairocana Sutra* says: "All sentient beings' heart-forms match the unmoving, pervasive Vairocana." This can be observed in those who have equality of wisdom and body. One should always deeply understand the intent of the Mountain practice.

Fifth: The Great Matter of Taking Fire (第五 採燈大事, Saitō Daiji)
For Shugendo practitioners, "Saito" (taking fire/light) signifies dwelling in the samadhi of the Five Buddhas. It is the cultivation of the directions:

- **East:** Akshobhya (阿閦), water, to the West.
- **South:** Ratnasambhava (彌陀), fire, to the North.
- **Center:** Mahavairocana (大日), Great Earth, to the South.
- **West:** [Western Buddha], [element].
- **North:** Shakyamuni (釋迦), water, to [direction].

The back-inscription says: "The 'Small Wood' represents the Fire-Altar's wood. Its length is one *shaku* and eight *sun*..."
The Six Roots, Six Consciousnesses, Six Objects, and Eighteen Realms, the Three Wheels and the Triple Body are all complete. The meaning of "Achieving" is also "Burning." The "Three Poisons" and afflictions are testified to, and the triple body is full and awakened. This is the matter of "Breast-Feeding" and the "Gate of Protection."

Regarding the [**A**] character principle: using the Six Great Elements as "Principle" to cultivate. The [**A**] character is unproduced and represents the observation of stability. Regarding the Hell-realm's "Protection-Gate": using the Six Greats to reach the Law-essence. The [**A**] character is unproduced. The "Immovable" one is established in the Womb-heart. It is the "Great Light" that protects the

heart. The [**A**] character is the Diamond Stupa... the self-nature heart-womb... the "Protection Gate" within the Diamond. The [**A**] character is the original body that becomes the Buddha. Internally realized, it is also the stable Six Great Elements. In terms of the Law-Principle, it is the Four Buddha-Bodies.

The back-inscription says: "Grasping and Dwelling in the Five Wisdoms." The "Small Wood" represents the Five Buddhas and the Three Samadhis. This can be cultivated.
Although this "Great Matter" is for the lineage, it should not be shown to those who are unsuitable.

Section 6: The Matter of the Three Types of Becoming a Buddha (第六 三種成佛之事)
Question: Regarding the three types of becoming a Buddha: "Revealed," "Sudden," and "Secret." "Sudden-becoming" is through the three causes. "Secret-becoming" is the "Consecration-Establishing" through adding power. How is this manifested in Shugendo?

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[Main Text - Right to Left]
[Conclusion of Section 6: Three Types of Becoming a Buddha]
Answer: The Shugendo intention is identical [to the secret teachings]. The three types of "Immediate Attainment of Buddhahood" are:

1. **Attaining Buddhahood in this very body (即身成佛):** This is the "Initial Awakening" (*Shigaku*).
2. **The body itself is the Buddha (即身即佛):** This is the union of "Initial and Original Awakening" (*Shi-hon kaku*).[1]
3. **The body is exactly the body (即身即身):** This is the "Original Awakening" (*Hongaku*) that is never moved from the start.

Attaining Buddhahood in the present body is "Becoming the Buddha." The body itself being the Buddha is the "Truth of the Single Body." Our sect's non-shared secret discourse is this. Naturally, the nature of the "Creation" depends on the Three Bodies (Trikaya) being the direct essence. The unconditioned Three Bodies' direct essence is also the quiet movement of the Law-nature. The signless Three Mysteries' wonderful application is reality. The Shugendo "Stable Floor" (*Toko-gatame*) is the correct awakening of the Buddha's fruit. This is the source bottom that can be kept secret.

Seventh: The Matter of Discarding the Body to Seek Enlightenment (第七 捨身求菩提之事)
Question: Shugendo is the "Attainment of the Buddha's Position in this Body." Why is it called "Discarding the Body to Seek Enlightenment" (*Shashin-gu-bodai*)?
Answer: "Discarding the body" means to arouse the aspiration for enlightenment (*Bodhisattva-citta*).[2] Seeking enlightenment is to arouse the mind of non-brightness (Ignorance) and turn it toward becoming a Buddha.
Question: If the practitioner's sectarian intention is non-dual, why is there such an aspiration?

Answer: The discourse of the Shugendo "Internal Realization" is that "Discarding the Body" refers to the Five Characters [**A-VA-RA-HA-KHA**] being the total body-Buddha's great principle.[3] The Master says: "Discarding the body is the 'Great Compassion' (*Tai-jin*); Seeking Enlightenment is the 'Wisdom' (*Chisō*). The 'Breath' (*Soku*) flows toward 'Enlightenment' (*Bodai*)."[2][3]

The Secret Records say: "The characters are the essence, and the essence is the Three Wheels. The Buddhas of the three periods also separate and correspond [to this]. It is said: 'The Meaning of the Aspiration.'[2][4][5][6][7][8] For the Great Vehicle, students who hold to their views will have differences. Regarding 'Discarding the Body and Seeking Buddhahood,' the cycle of afflictions is turned into 'Good-Vow-Other-Power.'[2][4][8] Our sect's 'Gate of the Pillar Source' (*Hashiramoto-mon*) is a single deviation. Color is the Law-Body.[7][8][9] Heart is the Gold-Vajra-Heart.[7] The practitioners of Shugendo have this as their essential essence."

This concludes the "Most Secret Seven Transmissions" (*Gokuhiko-shichitsu*).
These twenty-one transmissions are the "Great Matter of Shugendo." Within our sect, the extremely deep secrets and internal realizations are recorded here.[8] One should not permit them to be shown to those who are unsuitable.[10]

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[Main Title]
Shugen Seiten, Volume 7 (修験聖典 第七編)

[Section Title]
Shugen Sangoku-mine Lineage (修験 三國峰系)

[Main Text - Right to Left]
Generally, the Dharma is spread by people, and people rely on the Dharma for their fruition.[2] The appearance of the Dharma and people mutually awaiting each other has existed from long ago.[2] In the past, there was a Dharma-tree [En no Gyoja] who pioneered the practice of Shugendo in the mountains. From the various mountain paths of [Mino-san] to [Katsuragi-san], the great master [En no Gyoja] transmitted the secrets of the dragon-tree to those above. At Kishū [Kii], at the peaks of [Kimpu-san] and [Omine], he established the Shugendo path as the "King of Delights" [Vajra-sattva].
Although the Shugendo path is vast, those who reveal its profound and secret teachings are few. Since the era of [En no Gyoja], for over a hundred years, the teachings were transmitted by the "Three Great Masters" [En no Gyoja, etc.]. When the great snakes of the mountains appeared, they did not pass through, but were subdued by the holy practitioners...[3]

The merit of this work can be called "Great." For over a thousand years, from the end of the ages, my body has not been constant. Regarding the "History of the Three Lands and Peaks," I have compiled one record of knowledge. This lineage is the "Sangoku-mine-kei" (Lineage of the Three Lands and Peaks). One should observe this...
[Seed Syllables omitted here in main text, but implied in the "Five Characters" mentioned on the right page: [A] [VA] [RA] [HA] [KHA]]

Generally, the Dharma-body is the "Six-Great-No-Hindrance Buddha-Body." The four types of mandalas are the "Perfect Recompense Body" (*Shō-hō-shin*). Following the "Two Truths" of

parents, from the three lands to the three peaks of [Kimpu-san], [Omine], and [Katsuragi-san], one follows the eighteen peaks. These eighteen peaks are the "Three Samaya" [Mandalas]. They are the "Womb Realm Mandala." The peaks are also the "Great Mandala" body. Within the peaks, the "Karma Mandala" is also the body of the practitioners. The "Dharma Mandala" is also the eighteen peaks and the "Three Lands-Three Peaks" Buddha-Gold-Vajra-Three-Peaks inner realization. The eighteen peaks are exactly the non-duality of the two divisions [Diamond and Womb]. This is the deep meaning.
Naturally, the "Self-Body Self-Joy" realm is the Ten Grounds that cannot be seen by commoners. Therefore, the Great Sun Nyorai (Dainichi) arousing Great Compassion is for this purpose.

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[Header]
Shugen Seiten, Volume 7

[Main Text - Right to Left]
Arising from the Palace of Absolute Bliss, through the gate of empowerment, the Three Secrets are taught; either bestowing the transmission of **Vajrasattva** or bestowing that of **Shakyamuni Buddha**.

Vajrasattva (金剛薩埵)
This deity represents the Dharma-body (*Dharmakaya*) of the non-duality of Principle and Wisdom. He received the secret initiation of both the Diamond and Womb Realms from **Dainichi Nyorai** (Mahavairocana). Several hundred years later, he bestowed this Dharma upon **Nagarjuna Bodhisattva** (Ryūju) within the Iron Tower in Southern India.

Shakyamuni Nyorai (釋迦如来)
This Buddha was born in the Kingdom of Magadha in Middle India. His father was King Suddhodana, and his mother was Queen Maya. At the moment of his birth, he emitted the light of great wisdom, illuminating the worlds of the ten directions. Golden lotuses sprang from the earth to support his feet as he pointed to heaven and earth, letting out a lion's roar. This occurred on the 8th day of the 4th month in the year of *Jiayin*, the 9th year of King Zhao of the Zhou Dynasty. His name was Prince Siddhartha. At the age of 19 (the 27th year of King Zhao, year of *Renshen*), at midnight on the 8th day of the 2nd month, he left the royal city and entered Mount Dantoloka. He followed the hermits, renounced the world, gathered leaves and water, and collected firewood to serve them with great devotion and austerity...

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[Main Text - Right to Left]
...seeking the Way and the Dharma. He changed his name to Gautama, also known as the Bodhisattva Sarvasiddhartha (義成就菩薩). At the age of 30, while sitting under the Bodhi tree and about to attain perfect enlightenment, the four Maras appeared before him. The Bodhisattva Sarvasiddhartha entered the "Vajra-like Samadhi" and remained unmoved. The four Maras eventually retreated. At that time, **Dainichi Nyorai** appeared and bestowed the secret initiation of

Enlightenment upon the Bodhisattva. This was at the hour when the morning star appeared on the 8th day of the 2nd month in the year of *Wuyin*, the 33rd year of King Zhao. This is known as the "Attainment of the Way," and he was titled **Shakyamuni Buddha**. Here, he taught the Five Periods of Teachings to save all sentient beings: the first period was *Avatamsaka* (Flower Ornament), the second *Agama*, the third *Vaipulya* (Corrective), the fourth *Prajna* (Wisdom), and the fifth *Lotus* and *Nirvana*. At the age of 80, nearing his parinirvana, he entrusted the Treasury of the True Dharma Eye and the Wondrous Mind of Nirvana to his great disciple, **Mahakasyapa**. This occurred at midnight on the 15th day of the 2nd month in the year of *Renshen*, the 36th year of King Mu.

Venerable Mahakasyapa (摩訶迦葉尊者)
Mahakasyapa was of the Brahmin caste and was once a silversmith, highly skilled in working with gold...

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[Main Text - Right to Left]
...his nature made them soft and submissive. Long ago, the four classes of disciples built a stupa for **Vipasyin Buddha**. The golden face of the image inside was damaged.[1] A poor girl took a golden pearl to a goldsmith to have the Buddha's face repaired. They made a vow together: "May the two of us become husband and wife." Due to this karmic connection, for ninety-one kalpas, their bodies were always golden. Later, he was born in a Brahmin family in Magadha, Middle India, and named **Kasyapa**. They were called "Drinkers of Light" (*In-gō*) because of their golden radiance. Thus, he sought to renounce the world, desiring to save all beings. He received the pure Dharma Eye from the World-Honored One and later entrusted the Dharma to the Bhikkhu **Aniruddha**. He entered Mount Kukkutapada to await the descent of Maitreya. This was in the 5th year of King Xiao of Zhou. The above describes the six peaks where Shakyamuni and Kasyapa first practiced in the Western Lands: **Gridhrakuta**, **Geya**, **Gaya**, **Dantoloka**, **Kalada**, and **Jeta**.

Asvaghosha Bodhisattva (馬鳴菩薩)
After Asvaghosha Bodhisattva received the Dharma from the Venerable **Punyayasas**, he traveled to the city of Pataliputra...

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[Main Text - Right to Left]
...and turned the Wondrous Wheel of the Dharma. Suddenly, an old man fell to the ground and vanished, and a golden person emerged from the earth, then transformed into a woman and left. The Master said, "A Mara is coming to challenge my power." Shortly after, a violent storm arrived, and heaven and earth turned dark. In the sky, a great golden dragon suddenly appeared, exerting its divine power and shaking the mountains. The Master remained serene in his humble hut, entering the Samadhi of Extinction for seven days. A small insect appeared, hiding beneath his seat. The Master picked it up and showed it to the assembly, saying, "This is the Mara in transformation, trying to steal my Dharma." He then released it, telling it to go, but cautioned: "Take refuge in the Triple Gem, and you shall obtain divine powers and leave the realm of Maras." It returned to its original form, bowed, and repented. The Master asked, "What is your name, and what divine power

do you possess?" It replied, "My name is **Kapimala**, and I can transform the vast ocean." The Master asked, "Can you transform the 'Nature Sea'?" It asked, "What is the Nature Sea?" The Master said, "The mountains, rivers, and great earth, the samadhis and six divine powers—all manifest from this." Upon hearing this, Kapimala's heart was moved, and he sought ordination. The Master entrusted him with the True Dharma of the Nyorai. After the entrustment, he manifested in the sky like the sun wheel and entered nirvana. This was the year of *Jiawu*, the 37th year of King Xian, 623 years after the Nyorai's passing.

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Nagarjuna Bodhisattva (龍樹菩薩 - Ryūju Bosatsu)

Venerable Nagarjuna received the Dharma from Venerable Kapimala and later went to Southern India. The people of that country mostly believed in the accumulation of merit. Hearing the Venerable's teaching, they privately said to each other: "Among humans, karmic merit is the first priority in the world. As for the 'Buddha' of whom he speaks, who can truly see him?"

The Venerable then caused a white lotus seat to spring from the ground and manifested his self-mastery body, appearing like the brilliant disc of a full moon. Although the entire assembly heard the sound of the Dharma, they could not personally perceive his physical form. In the assembly, there was a son of an elder named Kapila Nadi, who said to the assembly: "Do you recognize this sign?"

The assembly replied: "Since our eyes have not personally seen it, how could we recognize it?"

Nadi told the assembly: "This is the Venerable manifesting the Buddha's body and signs to show us; for the signless samadhi is shaped like the full moon. The meaning of the Buddha-nature is broad, empty brightness."

Having said this, the wheel sign immediately disappeared. That assembly was moved to enlightenment and all desired to renounce worldly life to seek liberation. The Venerable then shaved their hair and bestowed the precepts. Finally, he told his disciple Kanadeva: "The Great Dharma of the Tathagata should now be entrusted to you." Having entrusted the Dharma, he immediately entered the moon-disc samadhi and entered parinirvana in a state of profound concentration. This was in the 35th year of Emperor Shi Huang [of the Qin Dynasty], the year of *Tsuchimoto-Ushi* [212 BCE]. It was 738 years after the passing of the Tathagata.

In the sense of Shingon Esoteric Buddhism, Ryūju is Ryūmō [Dragon-Bravery]. This Bodhisattva was able to exhaustively master the entire storehouse of scriptures of his era, and afterward traveled to Southern India, opened the Iron Tower, visited Vajrasattva, received secret initiations, and transmitted the secret scriptures of the three divisions to the world.

The above are the original masters of the lineage of the peaks in China [and Japan]. China also established six peaks. The so-called six peaks are: 1. Mt. Dasu in Jing; 2. Mt. Nanyue in Heng; 3. Mt. Tiantai in Tai; 4. Mt. Guangshan in Jiang; 5. Mt. Hengshan in Heng; 6. Mt. Zhongnan in Yong.

Hōki Zaō Nyorai (寶喜藏王如来)

Within Mount Kongo, at Nakazaka, is the deity Kongo Ki Bosatsu. These two venerable pillars harmonized their hearts and accomplished the birth-method... transforming into the Diamond Treasure Bodhisattva, now called Hōki [Treasure-Joy] Bodhisattva. At Mount Kimpu, he is called Kongo Zaō [Diamond Storehouse King]... illuminating heaven and earth, his true name is Hōki Zaō Nyorai.

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En the Ascetic (役行者 - En no Gyōja)

En no Ozunu [En no Gyōja] was of the Kamo-no-En-no-Kimi clan, the present-day Takakamu clan. He was a person of Chihara Village, Katsuragi-no-Kami district, Yamato Province. His mother dreamed that a golden vajra single-pronged pestle flew from heaven and entered her mouth, and she finally became pregnant. Her body emitted brilliant light, and five-colored clouds and auspicious spirits dwelled on the rooftop. Various heavenly benevolent deities constantly guarded him.

He was born in the 6th year of the 35th sovereign, Emperor Jomei [634 CE]. At birth, he uttered Buddhist words. In his adulthood, he was quick-witted, enlightened, and of wide learning... equivalent to Dainichi Nyorai [Mahavairocana]... dwelling by the Isuzu River.

Original spirit-god named Toyomizube-no-reishin. Now in Kishū, the Hinokuma and Kunikakasu shrines... at Mount Kōya he is called Kōya Daimyōjin, at Mount Kimpu he is called Kinshō Daimyōjin.

The Inner Meaning of Receiving the Buddha's Dharma (受佛法之奧旨)
Entering the Great Saint Ryūju at the Mino Waterfall Cave in Settsu Province (入于摂州箕面瀧窟龍樹大聖)

[The table at the bottom details familial and provincial associations with various Buddhist concepts and deities]:

- **Princes (王子) / Parent of the Prince (王子之親):** Lists various titles and names.
- **Clans and Provinces:** Mentions Harima Province (播州), the Katsuragi area (葛木), and others.
- **Categories:** Includes Becoming the First (成先), Various Buddhas (諸佛), Reward Land (報土), Three Mysteries (三密), and Self-receiving (自受).
- **Root of the Path:** Mentions "The Root of the Path of the Gods and the Treasure Chest" (値資寶喜蔵王開神道之根元) regarding Hōki Zaō.

Right Page (Page 792)

[Main Text - Right to Left]

In the 32nd year of the [Emperor's] reign, leaving his home and worldly life, he entered **Mt. Katsuragi** and lived in a cavern. It is said that he wore clothes made of vines and ate the fruits of trees for his sustenance. Holding the **Mantra of the Peacock Wisdom King (Kujaku Myōō-ju)**, he would move through five-colored clouds, roaming in the dwellings of immortals and commanding demons and spirits. Using them as his messengers, he would sometimes climb the high peaks of **Mt. Ōmine**, or enter the deep recesses of **Mt. Katsuragi**.

One day, he commanded the mountain deity **Hitokotonushi** to build a stone bridge between Mt. Katsuragi and Mt. Kinpu to facilitate travel. Because the deity’s form was extremely ugly, he found it difficult to work by day and would only emerge at night, causing the work to be delayed. Ozunu urged Hitokotonushi to work harder, but the deity refused. Enraged, Ozunu bound the deity with a curse and tied him in a deep valley.

Hitokotonushi, through a medium at the palace, spoke: "I am the deity Hitokotonushi. The ascetic Ozunu has wrongly bound me." Because of this, Ozunu was slandered and eventually exiled to **Izu Island**. It is recorded that he would walk upon the sea as if on land, and at night he would fly to the summit of **Mt. Fuji**.

In the first year of the **Taihō era (701 CE)**, he was pardoned and allowed to return to the vicinity of the capital.

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[Main Text - Right to Left]

Lineages and Successors
This section lists various disciples and successors such as **Gishaku**, **Gishun**, **Tachō**, and others who carried on his teachings.

The Six Peaks Opened by En no Gyōja
The Ascetic (En no Gyōja) was the first to open the **Six Peaks of Japan**:

1. **Mt. Ōmine** (大峰山) - Located in Yamato Province.
2. **Mt. Katsuragi** (葛城山) - Located on the border of Yamato and Kawachi.
3. **Mt. Minoo** (箕面山) - Located in Settsu Province.
4. **Mt. Haguro** (羽黒山) - Located in Dewa Province.
5. **Mt. Hikosan** (彦山) - Located in Buzen Province.
6. **Mt. Ishizuchi** (石鎚山) - Located in Iyo Province.

Regarding Kōbō Daishi (Kūkai)
A certain record states that in the 7th year of the **Kōnin era (816 CE)**, the Great Teacher [Kūkai] performed ascetic practices at the two peaks. He traveled to Kishū (Wakayama) to **Mt. Kōya**, and

encountered a hunter with two dogs who guided him. The Great Teacher asked: "Is there a place for me to practice?" The hunter replied: "This mountain is a sacred place of the Diamond Realm."

Key Terms & Transliterations

- **En no Ozunu (役小角):** The birth name of En no Gyōja.
- **Shugen Seiten (修験聖典):** Sacred Scripture of Shugendo.
- **Kujaku Myōō-ju (孔雀明王呪):** The Mantra of the Peacock Wisdom King.
- **Hitokotonushi (一言主):** A local mountain deity of Mt. Katsuragi.
- **Taihō (大寶):** An era name in Japanese history (701–704 CE).

Direct Translation: Pages 794 & 795

These pages detail the legends of Master Shōbō (832–909), also known as Rigen Daishi, the founder of the Daigo-ha lineage of Shugendo.

Page 794

"...as well as the meanings of the twofold emptiness and relative truth. The meanings of the sages of the three houses of the *Sanron* [Three Treatise] school originate from here.
In the beginning, at the East Quarter of Todaiji [temple], there were ghosts and spirits, and the assembly of monks could not reside there. The Master was invited and stayed there. The ghosts manifested their forms and resisted, but the Master did not yield. The ghosts fled in haste.
After this, this building was no longer harmed. One night, while reading by the lamp, beside him sat a tea cup. He fell into a deep sleep. At midnight, a large snake came down from between the beams; its shadow was seen in the cup. The Master looked up and scolded the snake, and it suddenly vanished. In the garden, there is a solemn stone which people say the Master carried from Mount Kinpu, and its size was beyond what human power can endure.
The Master loved cultivation and traveled through famous mountains and spiritual sites. The dangerous paths of Kinpu, since the time of *Dan-kun* [En no Gyōja, the founder], were overgrown and blocked, with no path. The Master used kudzu vines and lotus roots to step and open them. From then on, those who practice asceticism followed one another without end. At the end of the Jinkan era, he founded Daigoji, where he performed both the Exoteric and Esoteric teachings. He also built the Nankyo Nan-in lecture hall for the Sanron sect. He commissioned more than twenty sixteen-foot statues and also engaged in compassionate relief, stationing guards at Mount Kinpu and setting up ferries on the Yoshino River. Travelers relied on these. In the 3rd year of Ninna (887), he was granted the rank of *Denpō Ajari* by imperial decree. In the 2nd year of Kanpyō (890), he became the head of Jōganji. From the beginning of the Engi era..."

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"...it had been more than 100 years. The Honorable Master lamented this and finally, during the reign of Emperor Uda, the 59th sovereign, in the 7th year of Kanpyō (895), he personally wielded the sharp sword of wrath and subdued that large snake. Thus he opened the wild paths, making it easy for Shugendo practitioners to pass. (Note: A certain place on the peak is named *Shiroishi*

[White Stone]). It was named 'Yoshi' [stone]. Today's doctors sometimes use it as a substitute for snake bone; its efficacy is no different from true snake bone. Tradition says this is the snake bone prepared and cured by Shōbō.
At that time, the practice of entering the peaks and traveling began, from Yoshino to Kumano. This is the origin of the 'Reverse Peak' (*Gyaku-mine*) and 'Autumn Peak' (*Aki-mine*). This follows the ancient law. Because Shugendo practitioners head from Kumano toward Yoshino, it gained the name 'Reverse Peak.' Formerly there were no two names of 'Direct' (*Jun*) and 'Reverse' (*Gyaku*); now, because the name 'Reverse Peak' exists, the ancient law is also now named 'Direct Peak' (*Jun-mine*).
However, according to the order of causes and results in the two Mandalas, and the transformation of the two seasons of spring and autumn, there are 'Direct' and 'Reverse.' First, the 'Direct Peak' or 'Spring Peak' follows the order of proceeding from the 'Causal Mandala' peaks of the Womb Realm to the 'Resultant Mandala' peaks of the Diamond Realm. Because this mode of practice proceeds from cause to result, from spring to autumn, it is in order, and thus it has the meaning of 'Direct.' Also, the 'Reverse Peak' or 'Autumn Peak' follows from the 'Resultant Mandala' peaks of the Diamond Realm..."

Transliteration of Seed Syllables (*Bonji*)

The following Sanskrit seed syllables (written in the Siddham script) appear in the diagrams and text throughout the screenshots (particularly on pages 724, 734, 745, and 773). They represent the Five Elements of the universe:

1. **Kha** (Siddham: 𑖑) — Corresponds to **Space/Void** (空, *Kū*).
2. **Ha** (Siddham: 𑖲) — Corresponds to **Wind/Air** (風, *Fū*).
3. **Ra** (Siddham: 𑖭) — Corresponds to **Fire** (火, *Ka*).
4. **Va** (Siddham: 𑖯) — Corresponds to **Water** (水, *Sui*).
5. **A** (Siddham: 𑖀) — Corresponds to **Earth** (地, *Chi*).

Other syllables mentioned include:

- **Am** (𑖀𑖾) — A syllable of compassion often associated with the Womb Realm.
- **Hum** (𑖤𑖿) — A foundational syllable representing the realization of the Dharma-body.

Content Summary of the Entire Set

- **Pages 724–755 (Vol. 6):** These pages contain esoteric explanations of the *Gorinto* (Five-Element Stupa) and the "Secret Meanings of the Five Syllables." They describe how the human body and the universe are composed of the five elements and how each is tied to specific Sanskrit syllables and mantras.
- **Pages 756–785 (Vol. 6):** These sections explain the esoteric significance of the practitioner's attire and ritual tools (*Yamabushi* equipment):

    - **Tokin** (the small black cap)
    - **Kesa/Yuigesa** (the tasseled robe)
    - **Horagai** (the conch shell)
    - **Shakujō** (the metal staff)
    - **Oi and Katabako** (the backpack and shoulder box)
- **Pages 786–795 (Vol. 7):** This volume covers the history and lineage of Shugendo, tracing its roots from Nagarjuna in India, to En no Gyōja (the Japanese founder), and finally to Shōbō (the monk who revived the Yoshino-Omine lineage).

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[Top Header]
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[Main Text - Right to Left]
...heading toward the Womb Realm because from the practice of the Womb Realm Mandala, one proceeds toward the Diamond Realm. From autumn toward spring, the order is also like this, which is the "Direct" orientation. The "Reverse" orientation is because the mountain itself takes the "Direct" as its root. What are called the "People of the Mountain" take the "Direct" as their source. Although this is so, ever since Master Shōbō [Rigen Daishi] began the custom of the thirty-day stay at the mountain for the Spring and Autumn Peaks, the first 28 people to achieve it represented the 28 constellations. The 36 people represented the 36 celestial deities. The "Great Teacher" [En no Gyōja] practiced on the high peaks and at the Kumano Hongu [shrine], where he received the imperial seal from Emperor Jomei. Ever since those two seals were given, they have been the proof for all Yamabushi practitioners on this mountain. It is also called the "Seal of the Imperial Shape." The legend says that practitioners who receive it have their fortunes read by the positions of the 28 constellations. Oh, how great are the merits of the masters!

[Doctrinal Q&A Section - Right to Left]

- **Question:** Why do all the various sects establish the entering of the peaks as the primary aim of Shugendo practice?
- **Answer:** Because the peaks possess pure and unceasing virtue. As the sutra says: "When one rests in the mountains, the Buddha's spirit rejoices." Even supernatural and immortal beings delight in such a place. Therefore, the mountain peaks are the highest ground for repaying one's karmic debts.
- **Question:** What is the meaning of the "Three Lands and Eighteen Peaks" in relation to Buddhism?
- **Answer:** The "Three Lands" are the internal proof of the Three Divisions [Buddha, Lotus, Diamond]. They are also the manifestation of the "Three Vajra-prongs." Each of the "Three Lands" and "Eighteen Peaks" represents the Eighteen Realms of observation. The Six Peaks represent the "Six Greats" [elements] and the "Six Paramitas" [perfections]. It is the Dharma gate of non-attainment.

[Footer]
Conclusion of the Shugen Three Lands Peak Lineage.

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[Top Title]
○ **Traditional Lineage of the Tozan Shugendo Sect (當山修験傳統血脈)**

[Lineage Chart - Read from Right to Left, following the lines]

- **Dainichi Nyorai** (Mahavairocana)
- **Kongosattva** (Vajrasattva)
- **Ryūju Bosatsu** (Nagarjuna Bodhisattva)
- **En no Ozunu** (En no Gyōja, the founder) — **Rigen Daishi** (Master Shōbō) — [Followed by a list of successor names including Motomizube, Motomitsu, Hon’ei, Shōnin, Ranshō, Genkei, Motohisa, etc.]

[Lower Chart Section - Read Right to Left]
This section lists various halls and sub-lineages with their respective heads. Names include:

- **Gi-eshō**, **Gi-en**, **Motogoro**, **Shōbin**, **Gishun**, **Motomasa**, **Gi-sai**, **Shōun**, **Gi-tei**, **Shōmotsu**, **Gikan**, **Gidō**, **Mototeru**, etc.

[Lower Title]
○ **Original Record of En no Gyōja (役行者本記)**

[Table of Contents - Right to Left]

- **Section 1: Birth (出生分 第一)**
- **Section 2: Genealogy (系譜分 第二)** — Origin of the Three Patriarchs
- **Section 3: Special Merits (奇特分 第三)** — Includes "Internal Proof," "Syllable/Writing/Seal," etc.
- **Section 4: History/Career (經歷分 第四)**
- **Section 5: Abhisheka (Consecration) / Crown (灌頂分 第五)**

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[Title]
Original Record of En the Ascetic (役行者本記 - En no Gyōja Honki)
Part 1: Birth (出生分 第一)

[Direct Translation]
Ozunu was conceived during the 35th reign of the Human Sovereigns, the 6th year of Emperor Jomei [634 CE], on the first day of the first month. He was born in Chihara Village, Katsuragi-no-Kami District, Yamato Province.[1] His father's name was **Ōzunu**. His family had been renowned for generations for their mastery of sound and rhythm. This [ozunu] refers to the reed pipes (*fue*); he was also highly talented. He led the household in battle with great bravery. His mother was of the **Shige** [Mochi] clan.

The child's birth was miraculous. On the day he was born, he held a branch of flowers in his hand. He was able to speak immediately. His mother, in her astonishment, said: "This child is not a common being; I cannot raise him." She abandoned him in a field. However, two large wolves came and guarded him. They did not harm him; rather, they naturally protected him. A purple mist covered the child, and rain and dew did not wet his clothes.[1] Seeing this auspicious sign, the mother's heart was filled with joy. She took him back and raised him. He grew up with a fair complexion and a dignified countenance, always smiling.[1] He possessed a majestic and awesome bearing that set him apart from ordinary people.[1] Even as a child, he knew of the sufferings of all beings and felt a natural compassion.[1]

Page 799 (Left Page)

Part 2: Genealogy of Ozunu (小角系譜 第二)

[Direct Translation]
Ozunu's lineage is most noble. His father was **Ōzunu**, his grandfather was **Kamo no Emishi**. For generations, they resided in the Katsuragi mountains.[1][2] [The text details his ancestors, including **Shige-tomo**, **Miyama-mori**, and others of the Kamo and Shige clans].

Part 3, Section 1: Miracles of Ozunu (小角奇特分 第三 之一)
His mother, **Shiratame-no-onna-gimi**, on the night of the 28th day of the 3rd month in the 5th year of Emperor Jomei's reign [633 CE], had a dream. In the void, there was an object shaped like a **golden vajra (金剛杵)**. It shone with a brilliant light that illuminated the ten directions. It descended from the sky and entered her mouth. When she woke, she felt a strange sensation in her throat. From that day on, she was pregnant.

[Lower Left Diagram - Seed Syllables]
At the bottom left of page 799, there is a diagram of five circles representing the Five Elements and their corresponding Sanskrit seed syllables (Bonji/Siddham script).

Transliteration of Seed Syllables:

- **Center Circle: HA** (訶) — Represents **Wind** (風, *Fū*).
- **Top Circle: KHA** (佉) — Represents **Space/Void** (空, *Kū*).
- **Bottom Circle: A** (阿) — Represents **Earth** (地, *Chi*).
- **Right Circle: RA** (囉) — Represents **Fire** (火, *Ka*).
- **Left Circle: VA** (縛) — Represents **Water** (水, *Sui*).[3]

These five syllables form a core mantra in Shugendo, representing the fundamental elements of the universe.[1]

"The seven qualities reach completion... the precious lotus throne is naturally provided... Nagarjuna [Ryūju] Bodhisattva..."

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[Main Text - Right to Left]
"...The body is of white flesh color, sitting in full lotus position, wearing a Five-Wisdom Jewel Crown. In the right hand, he holds a five-pronged vajra [goko-sho]. In the left hand, he holds the Jewel of Principle. This is the 'Great King of Ten Thousand Virtues' [Dezen Daio]. Surrounding him, the fifteen children [attendants] stand in a circle. Beneath the Dragon-Tree [Bodhi Tree], the deity arose, took fragrant water, and poured it over [Ozunu's] crown. This is the profound secret of the Diamond and Womb Realms. This is known as 'Transcending the Nine Realms' and reaching the stage of Wonderful Enlightenment.

Part 4: History and Career of Ozunu (小角經歷分 第四)
At age 34, in the 6th year of Emperor Tenji [667 CE], year of the Boar, 4th month, he first climbed Mount Ōmine in Yamato Province. At the summit of the 'Sword Peak,' there was a skeleton five *tatami* mats wide. Ozunu wished to take the sharp sword. At age 37, year of the Dragon [670 CE]. In the 9th year of Emperor Tenmu [681 CE], 7th month, he entered Mount Ōmine. In the 3rd month, he arrived at Dewa [Province], visiting Mount Haguro, Mount Gassan, and Mount Yudono. He traveled for twenty-two days and returned to Yamato, totaling 3,500 *ri*.

At age 19, year of the Boar [652 CE], 5th month, he went to Mount Hakusan, Mount Tateyama, Mount Akagi, Mount Gassan, and others. In the 2nd year of Emperor Tenmu [674 CE], year of the Boar, 6th month, he visited many peaks in the provinces of Echigo, Etchū, and Shimotsuke. At the summit of the mountain, rain fell into a box. Seeing this, he named it 'Rain-Falling Box Sea.' He traveled to Mount Tateyama, Mt. Hakusan, Mt. Fuji, Mt. Akagi, and others. For more than forty days, he traveled, and in the 8th month, he returned to Katsuragi."

Page 799 (Left Page)

[Main Text - Right to Left]
"At age 45, year of the Dragon [678 CE], 8th month, he visited the provinces of Chikuzen and Buzen, climbing Mount Hikosan, Mount Hiko, and Mount Aso. He traveled through the peaks of various provinces.
At age 47... at age 48... at age 49... he returned to Mount Ōmine.
At age 50, year of the Boar [683 CE], 4th month, he finally reached Mount Ōmine and went to the Three Mountains of Kumano.
At age 51, year of the Boar [684 CE], 4th month, he went to Mount Fuji. He traveled for several years, moving through mountains and fields, always taking joy in his spiritual play.

Part 5: Abhisheka (Consecration) of Ozunu (小角灌頂分 第五)
Ozunu said: 'In our Way, those who wish to obtain the fruits of realization should transcend the Ten Realms. First, regarding the practitioners of the **Hell Realm**: even though it is a place of difficult and bitter things, through cultivation, the heart should not be moved. Endure the day and night of hardship and bitter hunger and thirst. Second, regarding the practitioners of the **Hungry Ghost Realm**: those who carry heavy loads across peaks and valleys—even if they cannot eat, they are nurtured by the Master. This is the same method. Regarding the practitioners of the **Animal Realm**: one should follow the Law and never rest... even when tired, follow the Buddha's Law. Regarding the practitioners of the **Asura Realm**: even in the midst of anger and strife, one should be submissive. Regarding the practitioners of the **Human Realm**: one should follow the Law... Regarding the practitioners of the **Heavenly Realm**: one should also transcend...'

At age 55, in the 2nd year of Emperor Monmu [698 CE], year of the Boar, he visited Mount Haguro, Mount Gassan, and Mount Yudono. His travels were immeasurable. In the 9th month, 14th day..."

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[Main Text - Right to Left]
Respect all things and guard their portions. The path of heaven is the path of the ascetic; through majestic and austere practice, the immortal's form is adorned. Regarding the physical body, as for its refined features, the practitioner cultivates the "Law of the Four Noble Truths" (四諦法). These are: Suffering, Accumulation, Cessation, and the Way. The practitioner observes the "Twelve Links of Dependent Origination." These represent the causes of the past and the effects of the present and future. Regarding the ultimate "two fruits," one is the "no-leak law" (無漏法), which is the fruit of various difficult ascetic practices.

The Bodhisattva's heart is a heart of great compassion. Through the Six Paramitas (perfections), one enters the altar and receives the crown-consecration, hearing the Buddha's teachings. If one possesses the unproduced supreme fruit (本有正果), they should maintain that heart and not forget

its name. For example, the Tathagata's heart and the four directions are bowed to three times. This represents the stable fruit of the Bodhisattva heart.

The "Stable Ground" has no delusion of food or thought. The energies of heaven and earth are all permeated with the "Ah" [**A**] sound. This is the heart of the "Imperial Shape." Within the "Heart-King," it is the unproduced Buddha-image.

[Visualization Section]
Next, regarding the hands and fingers:
Place them on the head and visualize:

- **Forehead:** [**A**]
- **Waist:** [**VA**]
- **Abdomen:** [**VA**]
- **Chest:** [**RA**]
- **Crown:** [**KHA**]

This is the standard visualization of the body as the Five-Element Stupa (**Gorinto**). From top to bottom:
[KHA] Space (空)
[HA] Wind (風)
[RA] Fire (火)
[VA] Water (水)
[A] Earth (地)

[Siddham Row on Far Right]
[**SA**] [**VA**] [**MA**] [**A**] [**SA**] [**VA**] [**SA**] [**VA**] [**SA**] [**VA**] [**MA**]
(These are seed syllables for various parts of the body used in Shugendo ritual protection.)

Page 803 (Left Page)

[Main Text - Right to Left]
[The Five Seed Syllables of the Elements]

- **[A] syllable:** Earth. Great golden color.
- **[VA] syllable:** Water. Great white color.
- **[RA] syllable:** Fire. Great red color.
- **[HA] syllable:** Wind. Great black color.
- **[KHA] syllable:** Space. Great deep blue color.

Part 6: Constructions of En no Gyōja (小角建造分 第六)
At age 35, in the 6th year of Tenji [667 CE], year of the Dragon, 2nd month, he practiced at Mount Katsuragi in Yamato Province and established the mountain monastery. At age 37, in the 9th year of Tenmu [680 CE], year of the Horse, he stayed at Mount Ōmine and performed various rites.
At age 38, in the 10th year of Tenmu [681 CE], year of the Ram, he stayed at Mount Kōya and

established the "Single-Character Imperial Room" (一字號御室). In the winter of that year, he founded Mount Haguro and the Diamond Mountain temple [Kongo-san-ji] in the Katsuragi area.

Part 3, Section 2: Miracles of Ozunu (小角奇特分 第三之二)
In the 9th year of Emperor Tenmu's reign, year of the Dragon [680 CE], while at the peak of Mount Ōmine, he performed the "Deep Mountain Mystery Fire-Wind Magic." He commanded the spirits of the Five Roads. The great gods of the mountain, the spirits of the earth, and the various demons all protected the gates. Ozunu commanded the demons **Zenki** and **Goki** to serve him and perform various works. He opened the fiery wind across the mountains, an inconceivable magic.

[Mantra Column - Center Left]
[**A**] [**VI**] [**RA**] [**HUM**] [**KHA**] [**VA**] [**JRA**] [**DHĀ**] [**TU**] [**VA**] [**M**]
(This is the Mantra of the Diamond Realm Mahavairocana Buddha.)

[Cardinal Directions and Attributes]

- **East:** The root of what is accomplished. Greed and anger are extinguished. The "Three-Point Dharma Body" (三點法身).
- **South:** All afflictions are cut off. Entry into the Wisdom Hall. No discrimination.
- **West:** All sentient beings. Spontaneous dwelling in the Dharma Realm. Freedom.
- **North:** ...

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[Header]
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[Main Text - Right to Left]

Endorsement: Hakuho 9 (680 CE), year of the Metal Dragon (Gengchen), 7th month, from the anniversary day.
Esoteric Disciple Ozunu's Palm-joining [Mudra] says:

This document is a secret script inherited from the Great Saint Nagarjuna. This practitioner Ozunu, an esoteric student, received it personally from the Dragon Tree [Nagarjuna] Bodhisattva. If it were the ultimate rank of our Way, it would be as if the Buddha revealed these texts in his Three Treasures [Buddha, Dharma, Sangha]. The virtuous and pure master revealed it and filled this Bhikkhu [monk] etc. with it. Respectfully, Ozunu.

[Ages 52 and 66]: Merit and the fulfillment of practice.
At age 66, in the 13th year of Hakuho, year of the Wood Horse [684 CE], Ozunu went from Yoshino to the peaks. In a single night, he ascended Mount Sugasen. Within seven days, he practiced the secret method of the Medicine Buddha [Bhaisajyaguru]. The Heavenly Emperor descended and pointed to the pillar of the heavenly canopy.

Later, for one day and night, he performed a dance. A hundred types of heavenly music filled the air, and he entered the treasure house. A hundred years later, the immovable stone image opened its eyes. For those with a karmic connection, he provided offerings and then ascended into the void. At the end of one day, he returned to Yoshino.

[Age 55]: In the 2nd year of Emperor Tenmu, year of the Wood Dog [674 CE], he entered samadhi. He reached the Golden Color World and met the Master Vajrabodhi. He witnessed the assembly of Nirvana. The Bodhisattva, though not yet fully manifested, gazed upon him, reaching out with compassion. Ozunu said, "In the East I do not reside, in the West I do not dwell." He knew his past lives and preached this law.

This is precisely the unborn Three Bodies, immeasurable and boundless. This was the scripture revealed at Mount Ōmine.

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[Main Text - Right to Left]

It was like cold water. Quiet thoughts. The power of the Paramitas also subdues those of the Asura realm.

[Age 68]: On the 5th day of the 1st month, Ozunu’s crime [of exile] was pardoned. The Emperor sent a messenger to the island of Izu. Ozunu was seen in the void. Awakening, he walked upon the surface of the water. The King's messenger, looking from afar at the land of Izu, spoke with him. Being pardoned, he departed and went to the capital to thank the Emperor. Silently he offered no words, letting his presence be known through the messenger. The messenger offered thanks to Ozunu and returned home. Ozunu wore a black robe and a long cap. Then he requested to be the National Teacher, bowed, and departed.

○ **Miracles: Deep Secrets - Part 1**
[Age 38]: In the year of the Monkey [668 CE], in the late 4th month, Ozunu climbed to the peak. He often stayed at the summit. The mountain gods appeared to him and said, "I am the Great Sovereign... the Great Brother of the Vast Plains, the Sovereign of Bukka-kin. Since ancient times, I have dwelled on this spiritual mountain. My predecessor was the Sovereign of Kings and the assistant of the Imperial transformation. Now, this mountain's manifestation, this body, saves all beings."

Looking forward to the birth of the Compassionate Clan, he pledged: "From now, limited to seven days, I shall discard the body and realize the divine oath." On the final night, the heart-sutra was recited one thousand times, and he remained unmoved. Holding the Vajra pestle in his left hand and forming the sword mudra in his right, Ozunu looked up, bowed, and uttered the seed syllable:

阿 [A] (representing the unproduced and original nature of all things).

○ **Miracles: Deep Secrets - Part 2**
[Age 62]: In the 9th year of Emperor Tenmu, year of the Wood Bird [681 CE], he stayed on the peak. Through divine power, he commanded the deity Hitokotonushi at Katsuragi, asking: "Do you have an evil heart to harm beings?" At the peak of Mount Kimpu, the deity was named the **Diamond Storehouse King Bodhisattva** (*Kongo Zaō Bosatsu*).

Long ago, on this spiritual mountain, he preached a wondrous law to save sentient beings. Now, its manifestation is miraculous, guarding the national territory. For the sake of the Compassionate Clan, he descends and takes birth. From now on, day and night, pervasively at Mount Kimpu, dwell and wait for the King of Medicine to descend. Like a bridge or a beam, cross over. Do not fear other lives; recite this constantly.

Then he reached the floating bridge and attained eternal life. Long ago, the Master replied, "I saw my parents' shame and followed them. Their clothes were narrow. My son also transcends. What divine power is there? Spontaneously, the nature is revealed."

Page 806 Translation

[Header] Sacred Scripture of Shugendo, Volume 7

[Main Text]
"The [unmoving] heart is my nature. From now on, I will not speak with you. Thus, I entrust this to the forbidden gate." After returning to the island, [Ozunu] used the two spells he possessed to bind the Hitokotonushi deity. Its form was that of a black snake, twenty feet long. Half of it was cast into the eastern valley of the castle... this is the evil heart of its nature.

In the first year of Hakuho [672 CE], Ozunu was thirty-nine years old.
During the Hakuho era of Emperor Tenmu, Ozunu climbed Mount Ikoma. After consecutive days of arduous practice, one day two demons came, knelt, and said: "We are descendants of Amenotajikarao-no-mikoto and reside on this mountain. We have not yet descended to the human world and still possess supernatural powers. Now, a Great Being [Mahasattva] who is a Bodhisattva of the Fruit Rank has manifested in this body to benefit sentient beings and various fools. We will attend you forever and never depart. We follow the service granted by the ancestral deity."

Ozunu rejoiced and said: "Excellent! You shall follow my requests; let my words never be violated." The male demon was named Zenki (Good Boy Demon), performing the work of wisdom (Chigo). The female demon was named Goki (Mysterious Boy Demon), performing the work of principle (Rigo). Therefore, Goki resides on the right; her left hand holds a water jar [*suibyo*], and her right hand forms the *abhaya-mudra* [mudra of fearlessness]. Sitting on a rock platform, she bestows the great compassionate principle eternally, moistening and enriching sentient beings. When she opens her mouth and chants the natural **A** [阿] syllable, it demonstrates the nature of the platform. The green threads [she wears] indicate the Yin [passive/principle] aspect. Zenki resides on the left; his hands hold an iron axe. The left hand is clenched in a fist and placed at his waist. On his back, he carries a bundle of vines. The sharp axe represents the ability to cut open the path of defilements and open the path of stainless enlightenment. The fist represents the ability to crush demons. The sturdy pack represents the Womb Realm [*Taizokai*] and also signifies metallic power. His color indicates the Yang [active/wisdom] aspect. With his mouth closed, he unceasingly chants the **Hūṃ** [吽] syllable, demonstrating the Diamond nature. These are the two demons attending on the left and right. Ozunu commanded them to lead the way. Later, the demons resided in the inner depths of Mount Kimpu. [Ozunu] said: "When my disciples, Giman and others of the latter generations, practice here, your descendants shall closely attend and assist them."

The above is Ozunu revealing his Three Venerable forms. The secret Three Venerable forms are as follows: Ozunu as usual, with Giman on the left and Gen-gen on the right. The most profound image is: Ozunu in the center, appearing like Mañjuśrī Bodhisattva, his right hand holding a sharp

sword and his left hand holding a one-pronged vajra [*dokko-sho*]. He wears a crown of flowers and sits upon a precious lotus throne. His body is white-flesh colored with a smiling countenance. This is the form of ascending from the causal stage. Giman and Gen-gen are the two acolytes, Karara and Bika. Ozunu, Giman, and Gen-gen usually represent the form of descending from the resultant stage. This is extremely secret; it should be kept secret.

In October of the same year, while on the peak amid deep snow reaching the deep meditation [*zen-na*], he entered the assembly of the Great Diamond Youth [*Kongo Doji*] and practiced the *Prajna* rite. Furthermore, a manifestation of Nāgārjuna Bodhisattva appeared on the seat and said: "Ozunu, I grant you the secret meaning of initiation [*abhiseka*]. It is the teaching of the Three Secrets of the Buddhas as spoken by our ancestor, Vajrasattva, and Mahāvairocana Tathāgata. Although you are a Bodhisattva of the Tenth Stage who has attained the stage of *dharani*, in previous lifetimes you sought the gate as a seeker. I, Nāgārjuna, shone like clouds and mud through the ages. Although eight hundred years have passed since my appearance in the world, I attained enlightenment in the far-distant kalpas, and my name is Myounsho [Wondrous Cloud Mark]."

Page 807 Translation

[Main Text]
"Tathāgata, assisting the Buddha in transformation and guidance, manifesting this body to liberate various confused beings. Since appearing at the Avatamsaka assembly, I have sometimes been hidden and sometimes appeared, dwelling long in the Avatamsaka realm and receiving the secret initiation of the Bodhisattva. Again, I grant you this, to be propagated forever and widely; let this law never be hidden. This is the most essential of secrets, the pure essence of the profound. My wisdom realm is the Diamond Speech; the principle realm is Mañjuśrī. Now I again grant you this scripture, the **Mahāvairocana-sūtra**. The second [is the mantra]: **Vajroṣṇīṣa-saṃsandhi-sūtra** [transliterated phonetically as: *Vajra-u-shni-sha-sa-jo*]. Hold this firmly; never let this scripture be cut off or abandoned. Diligently entrust and transmit it."

Upon finishing, he vanished. As for this scripture, at Ozunu's final deep meditation at the gate of wondrous awakening, Dhṛtarāṣṭra of the Four Heavenly Kings took it from Ozunu's navel and stored it. It is said that Dhṛtarāṣṭra is the chief of all dragons. He stored it in the Dragon Palace. If, in the latter days, the merit of this King of Scriptures is not allowed to vanish, pure water will spontaneously surge forth from this navel-region. It is as if milk-water is sprinkled forth. It is named the "Fragrance-arising Water Scripture." From then on, drinking this water immediately heals illness. Washing a defiled sword with it, one will never dare to be violent. This is the power of the King of Scriptures of the Two Realms. How could it ever vanish? Practitioners of the latter days who receive and hold this scripture will not be many, and thus it has been hidden.

- Section 3 of Miracles, Deep Secrets Part 3
- Part 7: Ozunu's Imagery
- Part 8: Ozunu's Oral Teachings

"Those who wish to climb this peak should hold a truly pure Bodhicitta [Heart of Enlightenment]. To enter the peak without Bodhicitta is like entering a storehouse empty-handed; what gain can there be? To eliminate calamities and obstacles is for the Bodhicitta to remove the [inner] light.

Those who practice my way should not temporarily dwell in the stage of the Two Vehicles, but reach the Bodhisattva stage instantly. My law is the method of sudden and ultimate attainment. Although the three sons of the Tathāgata possess much learning and debate, and supernatural powers, if they do not temporarily realize their own nature, they are like the star of much learning—their wisdom and eloquence are limited and cannot match a single awakening.

Nāgārjuna Mahasattva received the secret law and attained an untransforming physical body and the stainless true meaning. In our Buddha, there is no phase that is not abandoned. This is the reality that birth and death is itself Nirvana, and afflictions are themselves Bodhi. Has anyone in the sun-realm [Japan] who received the transmission known this? In walking, standing, sitting, or lying down, contemplate the characters **A-Ba-Ra** [阿婆懶]. Do not lose them even in delusion. Raising a hand or moving a foot—all are secret mudras. The marks of the tongue and spoken words—all are true mantras. This is the natural Buddha. Why strive to become a Buddha? Those who offer flowers should offer the lotus of the heart from the heart. Worldly flowers eventually wither and dry, so their merit is vastly inferior."

Page 808 (Right Page)

[Top Header]
Shugen Seiten, Volume 7

[Main Text - Right to Left]
Our law is not fond of detailed explanations. For the essence of the heart, the heart itself is unused. Relying on false emptiness is like the tribe of Maras. Be cautious. The brilliance...

Regarding practitioners, internal protection is not external ritual. Its method is detailed and exhaustive, exhausting the essence without laboring over the outward appearance. First, relying on the "physical body," if the heart is not confused, one reaches the level of "dwelling" spontaneously. Climbing for one summer, or nine months, or seventy-five days. I performed one summer [retreat], totaling thirty-three times. Only for good karmic accumulation.

In the peaks, there are many practitioners. Those who practice for a long time have stable waists and are not tired. They are like residents of the brain. My retreat reached the ground [of realization]!

...Entering the sacred with a sincere heart and quietude, and not stopping without achieving the sacred. Not being bound by worldly ties. Only doing the work at the mountains and following the path of the recluse. Achieving this, one suppresses the Zao King. Protecting the essence and spirit. The hierarchy and grades of those with great intention who enter the peaks are such that their essence is difficult to obtain. Realization is timely. Its breadth and narrowness cannot be rushed. Regarding the arrival at time: only when one heads toward the worldly machine [responsibilities] and takes them on. However, those who are not like the disciples of the Floating School [this tradition] are following external ways. The afflictions of the way...

Section: Explanation of Ozunu's Genealogy (○小角系譜分記説)
...The great and noble God's daughter-in-law, the daughter-in-law of Katsuragi... Following the grandson of the Sun-god. They called the child "Ozunu" (Little Horn). He was born without a father or mother, according to a dream. The golden axe [vajra]... Her mother's name was "White Sun of the Shige Clan." Her name was "Hakuyō" [White Sun]... It is said that in the 25th year of Emperor Ninken's reign... the state affairs... his son was named "Yumigoe." He lived at the foot of Mount

Katsuragi. His grandson, though common and poor, combined his nature and did not know it. Because he was a person of the hills, his name was "En no Ozunu." Because of the form of "Ozunu" (Little Horn) on his forehead, he was so called. Or some call him "Mameshin" [Bean-spirit].

Page 809 (Left Page)

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[Main Text - Right to Left]
Lists of names/genealogy continued from the previous page, detailing regional familial connections in Yamato.

Section: Lineage Nexus (法系紐)
This section lists the spiritual lineage of the sect from the cosmic Buddha to the historical masters:

- **Self-nature Dharmakaya Mahavairocana Tathagata** (*Jishō-hosshin Maka-birushana Nyorai*)
- **Vajrasattva** (*Kongōsattva*)
- **Nagarjuna Bodhisattva** (*Ryūju Bosatsu*)
- **En no Ozunu** (En no Gyōja)
- **Gikaku**
- **Gishun**
- **Zenki** (Front Demon / *An-dōji*)
- **Goki** (Mysterious Demon / *Myō-dōji*)
- *Further lists of Japanese lineage holders: Yoshigen, Gijin, Gyōshin, Kakushin, etc.*

[Final Paragraph - Lower Left]
The final end of the Great Master Ozunu. In the 1st year of the Taihō era [701 CE], year of the Metal Ox, in the beginning of the 5th month, he practiced at the peaks of Katsuragi and Minoo. Again, at Mount Kumano, he suppressed the tree-dwelling spirits. On the day he stopped, he was again at the Thousand-hara Temple. Addressing the disciples, he spoke of his deeds. He said: "I have reached my 68th year... [his final deeds and instructions follow]."

[Page Number in Footer]
809 (八〇九)

Right Page (Page 810)

Header: Shugen Seiten, Volume 7

Main Text:
"My period of transformation reaches its limit. From now on, you all must not grieve. My transmitted Dharma remains in this world to save and liberate all sentient beings. Those who

encounter this Dharma encounter me. My heart resides only in the vast peaks of Mount Ōmine; I shall depart from here but my soul remains at the Great Peak and shall not move. I have traveled through various mountains such as Minoo and Katsuragi, and finally, I have established the Great Peak of the Northeast [Ōmine]. This is the reason I have transmitted the Dharma."

End of the Record of En the Ascetic (役行者本記終)
"Written on paper made of chrysanthemums and orchids on the great peaks... Those who obtain this book should forever restore and transmit it to future generations."
October, Year of the Wood Rat, First Year of Jinke (724 CE)
En Yoshimoto, age 57.

Origins of the Tozan Branch (當山門源起)
Also known as: Inquiries into the Origins of the Tozan Branch

Regarding the High Ancestor of this Mountain, Master Rigen [Shōbō]:
On the 18th day of the first month of the 4th year of Kan'ei (1627), he was granted the posthumous title "Tōzan-in." On the 6th day of the 5th month of the same year, by imperial decree... at the Mieidō hall on the mountain of Daigo-ji, he turned toward the sacred manifestation of **Nyoirin Kanzeon** [Chintamanicakra Avalokiteshvara].

A record of the high virtue and secret lineage states: "The Master [Shōbō] is an incarnation of Nyoirin. For this reason, the Master gave the sacred characters three times to the sages of this court... referring to Prince Shōtoku, Emperor Shōmu, and the monk Shōbō." Prince Shōtoku is an emanation of Nyoirin, thus we know the Master is an incarnation to save the world. Based on these origins, he is revered as the founder of the Ono legal lineage and the founding head of the Sanbō-in at Daigo-ji. That room is the legal head of the Tozan branch.

Left Page (Page 811)

Header: Shugen Seiten, Volume 7

Main Text:
He was born in Sanuki Province on a certain day of a certain month in the 9th year of Tenchō (832). He was a son of Prince Katsuragi. He loved ascetic practice and opened various sacred sites: Kanesaki, Daigo, Hyakurasan, etc.

To speak of the origin of the Tozan branch: The sacred sites of Kōmine [Kinpusen] and Ōmine are places of great light. According to the records of Kinpusen treasures... it is one of the seven high mountains in Yoshino district, Yamato. Its earth and stones can transform into gold. It is a uniquely wonderful sacred rock in the Japanese realm... like the Vulture Peak [Gridhrakuta] of India.

The original text says: "Master Shakyamuni preached the Flower Ornament [Avatamsaka] Sutra at the site of Nirvana. Venerable Kasyapa manifested as Hishō [Joy-of-Dharma] Bodhisattva and vowed: 'To save sentient beings, I will surely be born in that Eastern Land... appearing as a lay practitioner [En no Gyōja].' He opened the One-Vehicle Bodhi Peak [Ōmine] to lead sentient beings of the five defilements... The people call it Kinpusen-gongen." It is said to be the tomb of Emperor Ankan. The *Engishiki* register of deities says: "Yoshino Mikumari Shrine, Yoshino Yamaguchi Shrine, Kinpusen Shrine..."

Records of Ōmine treasures say: "It is the wondrous spiritual cave in Muro district, Kii. A corner of the Buddha-nature land in India suddenly broke off and flew eastward to land here. This is Ōmine." This sacred peak is for the highest secret practices of both branches [Tozan and Honzan]. It is a natural training ground of the Diamond and Womb Realms, an exceptionally wonderful peak in Japan.

In the origins of Tōdai-ji, it says that even sages like Kōbō [Kūkai] and Chishō [Enchin]... when they reached the densest parts of this peak, there were great snakes that made it impossible for people to enter for many years. Therefore, disciples from various provinces reach the highest fruit at the summit of this peak. By the ancient decree of Emperor Jomei, the imperial seal was given... first to En the Ascetic... then through the founder Rigen Daishi, and successively through the heads of Sanbō-in. With this imperial seal, at the major lodgings [shuku], appointments are made. Since the Daio era, this system of appointment has continued. Anciently, Emperor Go-Toba issued imperial decrees...

Page 812 Translation

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During the Eikyo era (1429–1441), imperial decrees and edicts were lost due to fires of war. However, the Imperial Seal and secret oral traditions still handed down are the regulations of this sect. That is, Master Rigen [Shōbō] had an audience with En no Gyōja [the founder] and received the certification of the Dharma. In the Honzan sect, this tradition does not exist, and their appointments are distinct.

Furthermore, among the disciples, those who have obstacles such as illness and find it difficult to enter the mountain peaks may petition the Sanbōin residence, which grants permission; the above official ranks and formalities for entering the peaks were established even if not yet fully completed, and rules for advancement were prepared. In the 4th year of Genbun (1739), year of the Snake, in the 8th month of the year of the Sheep, an imperial inquiry was made regarding the sect's official appointments through Lord Hamuro Yorimitsu, the *Dainagon*. Here, rituals and procedures based on ancient examples were reported.

Furthermore, as it has been a place of prayer for national peace over many years, *Saito Goma* fire rituals are performed, and disciples from all provinces gather in full assembly to pray. Starting with provincial governors and lords, people of all ranks, high and low, practice these many rites. The number of scrolls for national peace prayers is recorded by the lodgings over the years. The Senior Masters toward Edo had an audience with the Shogun and presented the scrolls, performing rituals within this sacred peak.

Tradition states that there are detailed explanations for this. Since these are deep secrets, the rest are omitted. Upon reflection, the current place for ritual practice is Kinpusen in Yamato Province. Omine is the place where En no Gyōja anciently entered from Kumano in Kii. Therefore, it is said that Omine is in Muro District, Kii; for details, one should consider the previous notes.

Now, the ascetic En no Ozunu [En no Gyōja] was born in the 3rd year of the 36th human sovereign, Emperor Jomei, in the year of the Metal Rabbit (631 CE), on the 28th day of the 10th month at the hour of the Ox, born after a seven-month pregnancy. He was a person from Chihara Village, Katsuragi-no-kami District, Yamato. His family surname was En, now known as the Takakamu clan. The *Shoku Nihongi* states: In the 8th year of Tenpyō-hōji under the deposed Emperor [Junnin],

the Takakamu Shrine was restored in Katsuragi-no-kami District, Yamato. Also, the *Jinnō Shōtōki* says: The deity Tsubahayaeshonushi, son of Ōmononushi, is the original deity of Kamo in Katsuragi. During the reigns of the 39th sovereign, Emperor Tenji, and the 40th, Emperor Tenmu, he opened the sacred sites of Kumano, Katsuragi, Omine, and others. From then on, peak entry practice began and the name "Shugen" was established. That is, Ozunu entered from Kumano and stayed in Omine. He lived in the caves of Katsuragi for over thirty years...

Page 813 Translation

...where he had an audience with Nagarjuna Bodhisattva and received the secret laws of the Shugen gate. The *Genkō Shakusho* says: En no Gyōja Ozunu was clever, widely learned, and also turned toward the Buddhist vehicle. At the age of thirty-two, he left his home and entered Mount Katsuragi, living in caves for over thirty years. The notes in the *Jitsumotsu-ki* say: "Diamond Mountain" is exactly Mt. Katsuragi, located in Katsuragi-no-kami District, Yamato. The *Avatamsaka Sutra* states: "In the East, there is a mountain called Diamond Mountain, where a Bodhisattva named Hōki [Law-Joy] dwells with 2,100 followers and preaches the Dharma." Thus, this mountain is made the pure land of Hōki, and En no Gyōja is considered an emanation of Hōki Bodhisattva.

Later, in the 1st year of the 42nd sovereign, Emperor Monmu, year of the Metal Rooster (701 CE), on the 7th day of the 6th month, he went to Tang [China]. The *Genkō Shakusho* records that the world says Ozunu, sitting on a grass mat and carrying his mother in an alms bowl, floated across the sea to Tang. From then on, peak entry practice was interrupted for 186 years until the founder of this mountain, Master Rigen, reopened it. During this decline, the name, rituals, and lineage of Shugen were extinguished.

However, in Omine, in a place called Akoya Valley, a poisonous snake resided, spitting poison and causing the five grains to fail, resulting in suffering for the people. Due to these illnesses, the 59th sovereign, Emperor Uda, in the 7th year of Kanpyō (895 CE), year of the Wood Rooster, Shōbō [Master Rigen], at age fifty-five, once again opened the gate of Kinpusen secret practice and raised disciples to eliminate the suffering of all people. He received a divine oracle in a dream to this effect. Emperor Uda also issued a decree for this purpose and bestowed purple clerical robes and an imperial sword. This is the origin of the Tozan sect.

This bestowing of purple robes and a sword represents the essence of the rank of the Dharma-gate. It represents the two teachings of Exoteric and Esoteric. Thus, Rigen entered from the direction of Yoshino District in Yamato to Kinpusen, and ascending deep mountains parallel to Kinpusen, he performed great rites and began blowing the great conch shell. Here, "Deep Mountain" refers exactly to Hōkakuji on Mt. Toriisu-Hyakurasan in Yoshino District, Yamato. Thus, reaching to the present day, there is an ancient tomb for Master Rigen's remains in the inner sanctuary of Hyakurasan. In the *Mieidō* hall, there is a statue self-carved by Rigen. Historical sites are many.

Because of this, Hōkakuji is called the site of the Bishop [*Sōjō*]; it was his residence. The Esoteric lineage of Chintei Sōden states: He was called the *Sōzu* [cleric] of Shingon-in. Also, the religious name of Toriisu-dera was Toku. The active function of all phenomena is this. Later, the name was changed to Hōkakuji. Upon hearing the sound of a hundred conch shells, the poisonous snakes were shaken. The conch hymn for subduing says: "All demons scatter and retreat; subduing demons, they

remain subdued." From this observation, the mountain name [*Sangō*] of Hōkakuji being called Hyakurasan [Hundred-Conch Mountain] comes from this. This was due to Rigen's virtue and religious power, which easily avoided and eliminated the poison. This poison...

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Header: Shugen Seiten, Volume 7

Main Text (Direct Translation):
The image of subduing the snake is a statue self-carved by Rigen.[2] In the castle-region of the borderlands, it has been nearly nine hundred years.[2][3][4] This was offered by the ancestor of Rigen to **Hōkakuji** [temple].[1][2][5] It is enshrined there even now.[1][2][4] Also, those who transmit his secret legacy as the "Three Mysteries" are the current **Tozan branch**.[2]

Thus, when a new initiate enters for the first time, they draw the originally pure water to wash away the defilements of the five dusts and afflictions.[2][4] The *Shingon Lineage Collection* says: "Furthermore, the old sites of **En no Gyōja** were revived through the secret transmission of the **Ōmine** peaks.[2] Water possesses the Five Wisdom virtues; the so-called water nature is clear and silent, reflecting all colors and forms."[1][4] What are called the "Ten Realms" consist of the six ordinary realms and four sacred realms.[2][4] The six ordinary ones represent the manifest "Great Round Mirror Wisdom."[2][4] All myriad images are reflected in the water.[2][4] Without high or low: the **Hell Realm**, **Hungry Ghost Realm**, and **Animal Realm** represent the **Equality-Nature Wisdom**.[2][4] Within the water, all color-appearances and distinctions are clearly and visibly manifest: the **Wonderful Observing Wisdom** of the **Asura Realm**, **Human Realm**, and **Heaven Realm**.[2][4]

The **Accomplishing Wisdom** is seen as all sentient and non-sentient beings relying on water to nourish and grow.[2][4] For the practitioners of the six ordinary realms, water is the preliminary practice for taking on great compassion and suffering.[2][4] Next, the four sacred realms' practice represents the **All-pervasive Dharma-Realm Essence Wisdom**.[2][4] Water rising in waves due to the wind represents the **Shravaka** practitioner; when afflictions are extinguished, the wisdom-path can be achieved, where subject and object are non-dual.[2][4] The sound of waves is the teaching of the **Five Wisdoms**.[1][2][4] Thus, the Esoteric and Exoteric teachings both bestow the initiation for office.[2] "Collection of the Body" refers to the extinguishing of afflictions and achieving the wisdom-path, where subject and object are non-dual.[2][4] Or, the internal proof is revealed: the previous Buddha's wisdom-water is poured upon the later Buddha's crown.[2] This is the proof of the predecessors. The second is the **Pratyekabuddha** practitioner, observing the twelve links of dependent origination in reverse, returning to cessation, the awakening body.[2]

The secret oral tradition says: the two "argha" [offering] buckets are the Diamond and Womb Realms' principles; Wisdom and Parents are the two waters.[1][2] It is the yoke.[1][2][4] The third is the **Bodhisattva** practitioner, which is the **Six Paramitas** (Perfections).[1][2][4]

The wooden yoke represented as two waters harmonizing is the practitioner formed of the Five Elements.[1][2][4] model the Diamond and Womb wells and the non-duality of the three mysteries as secretly transmitted by the predecessors.[2][3][4] Daily, one ties three loads of "Yang Argha" water.[2][4] One load is offered to all Buddhas.[1][2][4] One load is offered to the predecessors.[1][2][4] One load is for use within the lodging.[1][2][4] These all symbolize the meaning of the Five Wisdoms and Three Divisions.[1][2][4]

Section 4: The Matter of Practice in the Ten Realms
Saitō [Fire-taking] diligence... one can achieve the internal proof:[1][2][4][6]

- **Dana Paramita:** Hungry Ghost Realm[2][4]
- **Kshanti Paramita:** Asura Realm[2][4][7]
- **Prajna Paramita:** Animal Realm
- **Virya Paramita:** Human Realm[2][4]

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Main Text (Direct Translation):
The Four Buddha Realms are the non-duality of the Ten Realms.[2] This is the sect's signless secret initiation. Recorded above is the practice of the four sacred realms. The predecessors say: the Six Paths are for repentance and the elimination of sins.[1][2][4] The sacred halls for the four sacred realms are the places for practicing the Wondrous Law.[2][4] The text says: for the six ordinary ones, it is phenomenal practice.[2][4] For the four sacred realms, it is principled practice.[2][4] All sentient beings possess the ten aspects of wondrous principle; because the Ten Realms are one, one does not change the current positions of the Six Paths and Four Sacred realms.[2][4]

It is the inherent Vairocana mandala body.[1][2][4] It is the application of the signless three mysteries. Thus, the *Mahavairocana Sutra* says: "All sentient beings' hearts are eternally in reality; one should truly observe the equal wisdom-body of **Vairocana**."[2][4] The deep intention of this way's practice lies solely in this!

Section 5: The Great Matter of Taking Fire
For Shugendo's taking of fire (*Saitō*), one should practice it by dwelling in the samadhi of the Five Buddhas.[1][2][4] So-called Eastern **Akshobhya** water, with Western **Amida** gold, cut and accumulated, Central **Vairocana** [Dainichi] as the Great Earth, attached to Southern **Ratnasambhava** fire, **Sakyamuni** of the North, extinguished with water.[1][4]
The back-inscription says: "Small wood" is exactly the *malan* [altar] wood.[1][2][4] The length is one *shaku* eight *sun* representing...[2][4]

Treatise on the Founders and Lineage:
Discussions were held at the **Nan-in** [South Cloister].[1][2][4] Also, in the depths of Mount Yoshino, at a place called **Toriisu**, he reopened it.[2][4] The occasion was entering from Yoshino in Yamato to Kinpusen. Thus, his disciple, Bishop Shinshū, lived in seclusion.[2][4] Here, again, it is the proof of the distinctness of our current branches. Even those of the current **Honzan branch** do not enter Kinpusen from Yoshino but enter from Kumano.[2][4]

Reflecting on this, En no Gyōja is revered as the founder of the Honzan branch, and his practice at Kinpusen was for the ultimate rank.[2] However, for 186 years after En no Gyōja, the Shugendo gate declined.[2][4] The legacy of En no Gyōja reached the present through **Rigen** [Shōbō], and they should be considered successors.[1][2][4][5] Therefore, even though the current separate branch is named Honzan, it cannot go against this principle.[2][4]

Treatise 1: Distinction of the Founders
En no Gyōja entered Ōmine from Kumano in Kii.[1][2][4] Later it was interrupted, and Rigen

reopened it from Yoshino to Kinpusen.[2][3][4] This was Rigen's love and grace. If the Honzan branch followed only En no Gyōja, why would they enter from the Yoshino path Rigen opened?

Treatise 2: The Meaning of Entering the Peaks
For the **Tozan branch**, peak entry is performed four times every year: the Opening of the Gate (4/8), the Flower Offering, the Image Offering, and the **Lotus Peak** (7/6).[1][2][4] This is practicing the "**Reverse Peak**" (*Gyaku-mine*), which is the ultimate.[1][2][4]

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[Main Text - Right to Left]
"...the Diamond Realm peak. It is also called the **Autumn Peak** (*Aki-mine*). This is the most profound of secrets. This 'Direct Entry' (*Jun-nyū*) is the secret of the Tozan branch's lineage. The entry corresponds to the four times [seasonal phases]. The Honzan branch performs peak entry once every few years, but for our mountain [Tozan], peak training is performed every year in August. This is the 'Direct' manner.

Management within the Sanron Peaks (三論峰中指揮):
The 'Small Thicket' (*Kobushi*) refers to the hall of Master Rigen [Shōbō]. Here, the *Saitō Goma* [fire ritual] is performed, and disciples from various provinces gather. The Tozan branch established this as a Shogendo monastery. This was done based on the lineage of our mountain.

Transmitting the Lamp of the Left Teachings (四論遺法傳燈):
Regarding the ritual performance of the Tozan branch: every July, at the **Goma Hall** in Kumano, the *Hokke Goma* ritual is conducted.

[Lower Right Section]
Regarding the lighting of the pine wood (*Matsu-akari*): Master Rigen left behind specific instructions. The Honzan branch has their own ritual methods for fire, but the Tozan branch follows the secret script of the 'Taking Fire' (*Saitō*) ritual. This is the proof of the lineage lamp of the Tozan branch.

Inherent Meaning of the Five Principles (五論當本名定):
In the 8th year of Keichō [1603], there were disputes between the two branches regarding the colors of ritual attire. Master Rigen’s self-carved statue at **Hōgakuji** served as evidence of the ancient traditions. A formal judgment was made at **Sunpu Castle** [the seat of Tokugawa Ieyasu]. The Principals of the Two Gates received the imperial seal. The Tozan branch attained victory in this legal matter, which was then reported to the Shogun’s court at **Edo Castle**."

Page 817 (Left Page)

[Main Text - Right to Left]
Lord Tōshō-gū [Tokugawa Ieyasu]:

The imperial black seal and the Shogun’s decrees were granted to this mountain. These documents are the official proof of the Tozan branch’s authority.

On the Origins of the Tozan Gate (當山門源起):
The two meanings of 'Direct' and 'Reverse' distinguish the branches. For the Tozan branch, the lineage and principles are rooted in Master Rigen. Evidence for this was found at the **Chihara Temple**. The term 'Reverse' (*Gyaku*) is not used as a boast, but refers specifically to the history of reopening the **Kinpusen** peaks. By investigating these origins, the truth of our branch is clarified.

[Lower Section - Dates and Locations]
Spring of the 2nd year of Kan'ei [1625], year of the Ox.
Lists various historical sites and high-ranking figures: Yoshino, Tsubahaye, Chihara Temple, Matsu-no-shiroyama, and the official **Shun-ken** of the Tozan branch in Musashi Province [Edo].

Decree Regarding Shugendo Regulations:
"Regarding the matters of Shugendo: from now on, the Yamabushi of all provinces must follow the ancient regulations for appointments, duties, and ranks. There must be no confusion. Firmly guard these principles for future generations."
May 21, 18th year of Keichō [1613].
To: The Palace of Sanbō-in [Head of the Tozan branch].

[Final Concluding Note]
"This letter accompanies the imperial decree. On the 10th day of the 12th month of the 3rd year of Kan'ei [1626], a report was submitted to the Shogun [Tokugawa Hidetada, posthumously Tai-Toku-in] and the retired Shogun [Ieyasu]. This document establishes the 'Face of this Mountain' [the Tozan identity] and should be noted as the formal beginning of the Tozan branch's recognition."

[Page Number in Footer]
816 (八一六) / 817 (八一七)
Shugen Seiten, Volume 7

Page 818 (Right Page)

Shugen Seiten (Sacred Scripture of Shugendo), Volume 7

[Official Decree Block]
Regarding the differences between the peaks of our mountain (Tozan branch) and the main mountain (Honzan branch), there has been confusion. However, the aforementioned must not be allowed to cause disorder. Following this purpose, those below who are knowledgeable should also take note of this matter.
As aforementioned.
June 6, 18th Year of Keicho (1613). **[Official Seal]**

To: Sanbō-in Palace
Regarding the various matters of the Tozan branch temple head in the capitals of Edo and Sunpu: After acknowledging the red-seal decree and the imperial command, this book, in two volumes, was presented for the purpose of official recognition [by the government] and deposited at the temple in Shijō-Karuma, Inaba-dō. It was handed over by palace officials.

[Titles of the Book]
Alternatively, this book is titled: **Inquiries into the Origins of the Tozan Branch (當山源起問辨)**.

It is also called: **Discourse on the Differences of the Lineages of the Great Peaks (大峰先達宗門不同之辨)**.
Appended is: **Common Oral Traditions of the Senior Practitioners (先達同行稱號口説)**.

[Lower Section: Historical References on the Ascetic's Birth]

- *Wakan Nendaiki* (Chronology of Japan and China)
- *Shoku Nihongi* (Chronicle of Japan Continued)
- *Yaku-kun Gyōshō-ki* (Record of the Ascetic's Life)
- *Hyakuin Engishū* (Collection of a Hundred Causes and Origins)
- *Jin-nō Shōtōki* (Chronicle of the Direct Descent of Divine Sovereigns)
- *Wakan Rekidai Bikō* (Reference on Japanese and Chinese Chronology)

Page 819 (Left Page)

[Lineage and Practice Discussions]
Regarding the Tozan branch: Senior Practitioners of the Great Peaks... whether there are differences between the sects. Now, Kinpusen in Yamato Province is a sacred ground of the One Vehicle Bodhi [teaching]. Thus, the ancestors of our sect, the Wise Prince and the holy Master Rigen [Shōbō], performed rigorous ascetic practices there. For this reason, the Tozan branch, following the lineage of the Great Ancestor Rigen, has established its roots there. Even though Shugen practitioners are classified under the various divisions of the Sanbō-in, they all follow the teachings of the Great Teacher [En no Gyōja].

Ever since the founding of Daigo-ji, the heads of the Sanbō-in have passed down the teachings. The practitioners of various provinces, whether they perform mountain practices or not... when the country's disciples enter the peaks, those who are unacquainted with the inner traditions initially join the group for practice.

[On Senior Practitioners (Sentatsu)]
What are the Senior Practitioners of the mountain practice called? This is learned from the master practitioners. If so, what are the differences between the sects? Although they are officially called "Senior Practitioners" under the Sanbō-in's jurisdiction, the ranks of the Senior Practitioners differ between the two branches. Now, according to the records, those who perform mountain practice follow the established rules. In Kanto [Eastern Japan], two head temples were established to supervise practitioners: **Zenshū-ji** and **Goji-in**. They supervise the practitioners of the various provinces.

From hereafter, Senior Practitioners must not exert effort in vain. This applies not only to those in the peaks, but universally; they are all the same. In common terms, it is said: "The way and the skills are the means for the Senior Practitioners." This refers to those who are "Senior Practitioners" within the various ranks. Peak practice is not just a ceremony. For the rank of Senior Practitioner, there are established rules. There are no other differences.

October 18, 3rd Year of Kan-en (1750). Issued by: [Official Name].

Regarding this book, one volume is kept at the Edo office of Aoyama Inaba-no-kami. It was handed over to the Kyoto office. Regarding the titles of "Senior Practitioner" (Sentatsu) and "Assistant Practitioner" (Joshu): There are no differences. Generally, a great Senior Practitioner is one who aids others. They are called "Accompanists." Whether one is a Great Senior Practitioner or a follower, the Dharma is one. To unify the teachings and the myriad laws is the vow.

[Footer] 819

Page 820 (Right Page)

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The diversity of transformation is self-nature itself. ... The Three Mysteries enter a tiny mustard seed without boundaries, yet are as vast as the great void, neither wide nor narrow. Whether tiles, stones, grasses, or trees, they do not discriminate in entering heaven, ghosts, or animals; there is nowhere they do not pervade, no object from which they are blocked. Therefore, this is called "Samadhi," the true meaning of equality.

Regarding **"Sentatsu" [Senior Practitioners]**: "Sen" [先] means "prior," as stated in the sutras regarding the meaning of prior attainment. This refers to the "Sen" of the one who holds the sutra. ... Regarding the **"Nose Mark"**: When the Tathagata attained enlightenment in the first watch of the night, when visualizing the character **Oṃ [唵]** at the tip of the nose from the void and calling it out, the ultimate void turns and becomes the Great Sun [Mahavairocana] Tathagata. "Tatsu" [達 - reaching/thorough] means the meaning of thorough understanding across the three periods. As the sutra says: "Deeply enter dhyana and thoroughly understand all dharmas." The sutra also says: "Because one thoroughly understands all the actions of sentient beings."

The *Heaven-Earth Mirror Sutra* says: "For example, like water and waves are not one and not different, so it is with the waves of all actions." Because Paramita, dhyana, and dharani are also not one, one achieves each and every strike.

Calling it **"Dōgyō" [Companionship]** is a matter for later firm and foolish views. The 10th volume of the *Lotus Sutra Commentary* mentions three kinds of "Good Friends" [Kalyanamitra]: Instructing Master, Companion [Dōgyō], and Assistant [Joban], as well as the External Protector. This is taking a good companion as described in the first volume of the *Susiddhikara Sutra*, the "Distinction of Causes" chapter. Broadly explaining the appearance of a good companion, it is one who has already attained achievement.

[Lower Right Section]
Oral Transmission on Purification
The Story and Waka Poem on Breaking Branches at Ubasute-yama
"In the deep mountains, for whom are these hand-broken markers made? / It is for the child born from my own body."
(This poem is famously attributed to an old mother being abandoned, marking the path so her son doesn't get lost on the way back.)

Saigyō's Poem
"On Mount Yoshino, marking the way with broken branches while changing paths... / I shall seek out the depths of the flowers I have not yet seen."

Date: Stand of Autumn [立秋], Kōka 4 [1847], year of the Fire Goat, Auspicious Zen Day.
Signature: Shōfūzan Chikuzawa-ji Kyōshō.

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Shugen Seiten, Volume 7

○ **Brief Biography of the Founding High Priest of Daigo-ji [Shōbō / Rigen Daishi]**
The son of Emperor Tenji, Prince Shiki. This concerns Prince Shiki [posthumously Emperor Tahara].
Emperor Tahara — Emperor Kōnin — Prince Kasuga — Prince Tsunekage — Prince Iwa.
Prince Iwa, Senior Secretary of the Ministry of Military Affairs.

The High Priest [Shōbō] was a person of the capital [Heian-kyo], secular surname Ōji. He was the first son of Emperor Tahara [Prince Shiki]. He was a descendant of the 5th generation of Prince Kasuga of Senior Fourth Rank, Lower Grade. His father was Prince Tsunekage, the Senior Secretary Prince Iwa. He passed away at the age of 26.

At age 16, he became a monk under High Priest Shinga of Jōgan-ji and received ordination. He first belonged to Gangō-ji under Vinaya Master Mukyō, and studied under Sōzu Enshū of the same temple. He then studied *Sanron* Buddhist texts, followed by *Hosshō* [Yogacara] under Great Dharma Master Heijin of Tōdai-ji. Next, he studied *Kegon* [Avatamsaka] texts under Great Dharma Master Gen'ei of the same temple.

During his studies, he lived in the second room from the south in the eastern monk's quarters of Tōdai-ji. According to a legend, a ghost had constructed a well inside that room, making it uninhabitable and known as the "Wild Room." Because it was vacant, he stayed in said room. During his stay, ghosts appeared in various forms, but he fought back and eventually won, and the ghosts left for another place. After that, monks lived there successively, and studies continue to this day without interruption.

At age 38, he participated in the Vimalakirti assembly at Fukuju-ji and established the "Sage Meaning" and the "Two Emptinesses Inference." The *Sanron* sect's Sage Meaning started from here. At age 40, the High Priest became an Acarya and studied the Amitayus [Immeasurable Life] Ritual. At age 49, with Shinnzen Sōjō of Mount Kōya as Acarya, he studied the Great Rituals of the Two Realms [Diamond and Womb].

At age 53, under Sōzu Gennin, he received the Dharma-transmission Abhisheka and attained the rank of Acarya. At age 58, by imperial decree, he was appointed head of Jōgan-ji, succeeding Shinnzen Sōjō. The imperial decree said: "Though the heat remains, your physical state is healthy. Even though the mountain residence is far, my longing to see you is as if you are near. Through years of ascetic practice, when does the heart rest? From morning till evening, my compassionate protection is deep; this is the place of my longing. Jōgan-ji has long lacked a head, and its affairs are in disarray. Whom should I appoint to fill this gap?"

[Lower Left Note]
Correction: In the lower tier, "Yui" [惟] is a mistaken entry for "Heijin" [平].

Page 822 Translation (Right Page)

Shugen Seiten, Vol. 7

"...But how can the deep spirit of the Buddha be supplemented by mere words? The instructions given were many, and as a result, Master Shōbō received true imperial favor. The imperial instruction stated that the Great Dharma Master could serve as a leader of the assembly... this was in the 2nd year of Kanpyō (890).

- **Age 63:** Received the rank of **Risshi** (Vinaya Master) in the 6th year of Jōgan (864).
- **Age 66:** Appointed as **Shō-sōzu** (Minor Vicar General) in the 9th year of the same era (867).
- **Age 70:** Appointed as **Dai-sōzu** (Senior Vicar General) in the 4th year of Kanpyō (892).
- **Age 71:** Appointed as **Sōjō** (High Priest) in the 2nd year of Shōtai (899).
- **Age 75:** Appointed as **Sei-sōjō** (Senior High Priest) in the 6th year of Engi (906).

During the time he traveled around the imperial capital, he commissioned the creation of six 16-foot sandalwood statues at Hirose-dera temple. At Fumon-ji temple, he commissioned an 8-foot-4-inch statue of the Eleven-faced Kannon along with statues of the Four Heavenly Kings. He also copied the Mahayana scriptures for a great assembly. He planned the construction of a treasure tower and a heart pillar for the Western detached temple, but passed away before it was completed.

Regarding his meritorious deeds at the tower: he commissioned twelve statues. At the Tō-in cloisters of the same temple, he commissioned six 16-foot statues and a 6-foot golden statue of Kannon. At Kinpusen, he built a worship hall. He commissioned a golden statue of Jizō Bodhisattva. At Tōdai-ji, at the central gate, he commissioned statues of the Four Heavenly Kings..."

Page 823 Translation (Left Page)

"...The number of statues he created is beyond count. At the beginning of the Enchō era (923), imperial prayers were held at various temples... At the beginning of his residence at Daigoji in the 7th year of Kanpyō (895). In the 4th month of the 9th year (897), the Emperor [Uda] fell ill. The High Priest was summoned to pray for his recovery. The Emperor abdicated [becoming a monk] and continued to receive treatment and blessings. On the 6th day of the 7th month, he passed away at the age of 78.

A brief list of records.
September 11, 7th year of Shōhei (937).

○ **The Thirty-Six Principal Great Seniors of the Various Provinces of this Mountain [Tozan-ha]**

- **Yamato, Mt. Kongo:** Abe / Miwa
- **Settsu, Katsuragi-guchi:** Bodai-san / Narutaki
- **Settsu, Saso-guchi:** Shingi / Yamashiro Fushimi

- **Yamato, Takaten:** Kayabara / Matsuo
- **Yamato, Yada:** Reizan-ji / Hōryū-ji
- **Yamato, Nakano-gawa:** Nishi Odawara / Ise Seshidani
- **Omi, Handō-ji:** Kii Kōya
- **Omi, Kokawa-dera:** Same temple West
- **Yamato, Chōshō-ji:** Izumi Yokoo
- **Yamato, Takakura:** Same [Izumi] Wada
- **Settsu, Niū-ji:** Yamashiro Kaijūsen
- **Settsu, Yoshino-moto:** Same [Yamashiro] Nakayama
- **Yamato:** Mt. Tamu / Hase / Nakagawa Ushitaki

August 6, 8th year of Ōei (1401).
My ancestor's original manuscript. To see it once is to record the heart's writing. It must not be shown to outsiders. This is a deep secret.
Western Stream [Saikei], descendant Ryu-un-gen.

Translation of the First Page (p. 824)

Header: Shugen Seiten, Volume 7

Title: ○ The Twelve Great Guides of the Tozan Branch (當山十二箇院大先達)

This section lists the twelve primary temples that held the office of "Great Guide" within the Tozan branch. The offices are categorized as either **Rotating Office (廻職, *Kaishoku*)**, which moved between specific temples, or **Successive Office (重代職, *Jūdaishoku*)**, which was held by a specific lineage or temple through generations.[2]

1. **Ryōsen-ji Temple (霊山寺)**: Mount Hanadaka, Tominosho, Soekashimo District, Yamato Province (Washū).
    - *Office: Guide Rotating Office (先達廻職)*
2. **Segi-ji Temple (世儀寺 / Kyōō-ji)**: Yamadamachi, Watarai District, Ise Province (Ishū).
    - *Office: Successive Office (重代職)*
3. **Kongōbu-ji Temple, Gyōnin-gata (金剛峰寺行人方)**: Mount Kōya, Ito District, Kii Province (Kishū).
    - *Office: Rotating Office (廻職)*
4. **Sakuramoto-bō (櫻本坊)**: Mount Godai (Godai-ji), Yoshino District, Yamato Province (Washū).
    - *Office: Successive Office (重代職)*
5. **Matsuo-dera, Chūfukuju-in (松尾寺 中福壽院)**: Mount Fudaraku, Soekashimo District, Yamato Province (Washū).

    - *Office: Successive Office (重代職)*
6. **Eikyū-ji Temple (永久寺)**: Uchiyama, Yamabe District, Yamato Province (Washū).
    - *Office: Rotating Office (廻職)*
7. **Shōryaku-ji Temple (正暦寺)**: Mount Bodai, Soekami District, Yamato Province (Washū).
8. **Handō-ji Temple, Iwamoto-in (飯道寺 岩本院)**: Mount Kinkisan, Kōka District, Ōmi Province (Gōshū).
    - *Office: Successive Office (重代職)*
9. **Byōdō-ji Temple (平等寺)**: Mount Miwa, Shikijō District, Yamato Province (Washū).
    - *Office: Rotating Office (廻職)*
10. **Takama-dera Temple (高天寺)**: Mount Jitsuusan, Katsujō District, Yamato Province (Washū).
    - *Office: Successive Office (重代職)*
11. **Shōryaku-ji Temple, Chūjitsuzō-in (正暦寺 中實藏院)**: Mount Bodai, Soekami District, Yamato Province (Washū).
    - *Office: Successive Office (重代職)*
12. **Handō-ji Temple, Umemoto-in (飯道寺 梅本院)**: Mount Kinkisan, Kōka District, Ōmi Province (Gōshū).
    - *Office: Successive Office (重代職)*

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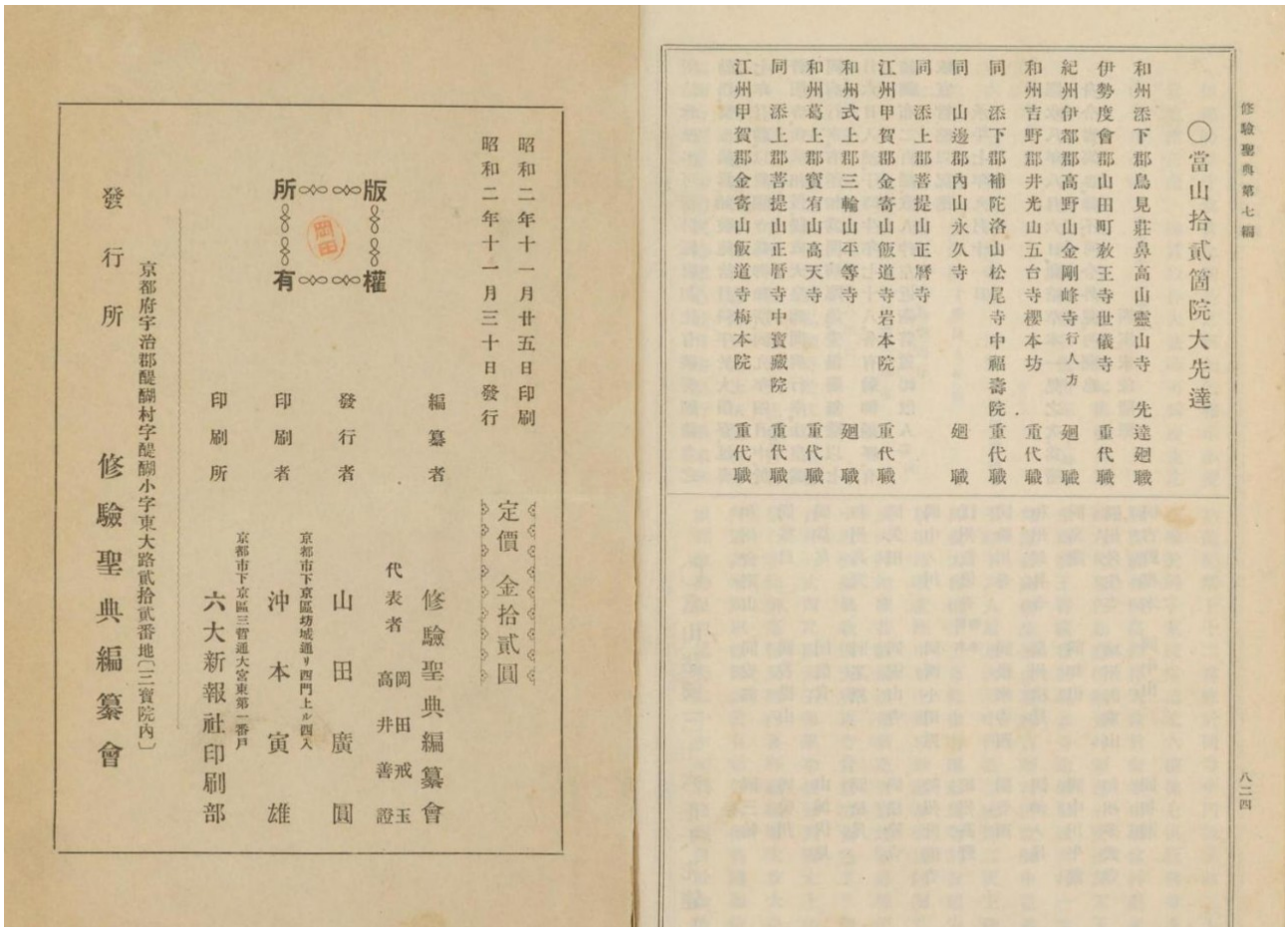

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